

Ninety-Third
Semi-Annual Conference

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

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

**October 6, 7 and 8
1922**

*With a Full Report of
all the Discourses*

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

FIRST DAY

The 93rd Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, at 10 a. m., Friday October 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, Reed Smoot, 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, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young.

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: B. H. Roberts, Eastern States; Winslow Farr Smith, Northern States; Samuel O. Bennion, Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Nephi

*Orson F. Whitney was absent presiding over the British mission.

Jensen, Canada; and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

The Tabernacle was filled, all the seats being occupied both in the gallery and in the body of the house. People from all parts of the Church were present.

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

The opening prayer was offered by Elder S. Norman Lee, president of the Box Elder stake of Zion.

The choir and congregation sang, "Do what is right, the daydawn is breaking."

PRESIDENT HEBER J. GRANT

It is a source of great pleasure and satisfaction to me to see such a magnificent audience here today, almost completely filling this house. I am sure that those who are standing in the gallery and on the south side of the building, by a little closing up on the part of the audience, could all have a seat. I have no recollection of ever seeing an audience here on a week day, in the opening of our conference, where there were so many people standing when we commenced speaking. There could be no greater evidence of the interest of the Latter-day Saints than is shown by this great outpouring of people at the first meeting of our General Conference, and I am grateful to all those who are here assembled. I know you have come here with a desire to be fed the bread of life. I have no desire whatever to say anything to you this morning except that which may be for your benefit, as well as for my own.

ENGAGED FOR MANY YEARS IN PROCLAIMING THE GOSPEL

Forty years ago this October conference, I met the late Elder George Teasdale of the Council of the Twelve, at the south gate, and he shook hands with me and said: "Brother Grant, I am delighted to see you. You and I are going to be"—and he stopped suddenly and his face turned red; but the Lord gave me the balance of the sentence. Four times in my life I have been permitted to read the thoughts of people. The balance of Brother Teasdale's sentence was—"sustained this afternoon as apostles of the Lord Jesus Christ to fill the vacancies in the Quorum," and that went through me like a shock of electricity. I came to the Sunday afternoon meeting of the conference, because of this partial sentence, and the balance that was given to me, with the assurance in my heart that Brother Teasdale and myself would be sustained as apostles. Those of you who were at that conference remember that it adjourned without filling those vacancies. I do not believe that any mortal man ever more humbly supplicated God during the next few days to forgive him for his egotism than I did for thinking that I was to be chosen as an

apostle. As you are aware, within a week a revelation came to John Taylor calling Brother Teasdale and myself to those positions. For forty years I have been engaged in proclaiming the gospel of the Lord Jesus Christ and bearing witness to my knowledge that God lives, that Jesus is the Christ, the Savior of the world, that Joseph Smith is a prophet of the true and the living God. I have had the privilege of bearing that testimony in nearly every state of the Union, in Canada on the north, in Mexico on the south, in the Hawaiian Islands, in far-off Japan, in England, Ireland, Scotland, Wales, Germany, Holland, Belgium, Switzerland, France, Italy, Norway, Sweden, and Denmark, and I have had exceeding great joy, during all of those forty years, in bearing this testimony.

I was undecided in my mind, before coming to this meeting which of the many things that I had read in the Book of Mormon and in the Doctrine and Covenants I would speak upon. The only question was: Which is the one theme to present? I have no hesitancy now as to the thing to talk about, because the opening prayer was on the identical subject of the first item that I read this morning in the Doctrine and Covenants, and that was to sustain and to uphold the laws of the land.

BELIEF OF THE LATTER-DAY SAINTS ON GOVERNMENT AND LAWS IN GENERAL

I have been criticized, time and time again, by friends and others, and have had much splendid advice given to me not to read so much in public because nothing could be more tiresome to an audience than reading; but I am not here for the purpose of saying something to tickle your ears or to please you, but I am here with a prayer in my heart to say those things that shall be for your best good and benefit, and mine also. I honestly believe that it will be for our best good to hear every word of an entire section of the Doctrine and Covenants which is:

"A Declaration of Belief regarding Governments and Laws in general, adopted by unanimous vote at a general assembly of the Church of Jesus Christ of Latter-day Saints, held at Kirtland, Ohio, August 17, 1835." (Section 134.)

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

"We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (And that means the right to labor without taking the chance of being killed.)

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people (if a republic) or the will of the sovereign.

"We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions

prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

"We believe that rulers, states, and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief; but we do not believe that they have a right in justice to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence are shown to the laws and such religious opinions do not justify sedition nor conspiracy.

"We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality, and their tendency to evil among men, by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

"We believe that all religious societies have a right to deal with their members for disorderly conduct, according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

"We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends, and property, and the government, from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

"We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with or influence them in the least, to cause them to be dissatisfied

with their situation in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude."

DUTY OF THE SAINTS TO SUSTAIN AND LIVE THE LAW

I endorse with all my heart this declaration sustained by the unanimous vote of the general conference in 1835. I am convinced beyond the shadow of a doubt that it is the duty of every Latter-day Saint to sustain and live the law. I believe that every Latter-day Saint who has any idea in his or her heart that some law has been passed that is not a righteous law, after it has been fought out in the courts and has been decided, whatever the decision may be, by the highest tribunal of our great and glorious country, the Supreme Court of the United States, that it is his duty to obey such law. I believe that every Latter-day Saint—and by the way no man is a Latter-day Saint who drinks whisky—but any "Mormon" who drinks whisky today knows that he is in condemnation before the Lord Almighty, whether he is the one who bought the whisky, or whether he is simply a partaker of it. I believe that every Latter-day Saint owes it to himself to uphold and sustain what is known as the cigarette law, and I believe that we as a people should know by the announcement of every man who is to be elected to the legislature, that he will stand for that law, and if he will not so announce himself, if his opponent, no matter what his politics may be, will stand for that law, that we ought to bury our politics and vote for the man favoring the retaining and enforcing of the cigarette law.

BEST MEN SHOULD BE CHOSEN REGARDLESS OF POLITICS

Politics reminds me very much of the measles. The measles don't hurt much if you will take a little saffron tea or something else to keep them on the surface, but if they once set in on you, they turn your hide yellow and sometimes make you cross-eyed. So do not let politics set in on you. I believe absolutely in the best men for office. I believe in honest, upright, good men being chose to occupy places and positions in the state and in the Church.

THE SAINTS BELIEVE IN THE WORDS OF THE PROPHET JOSEPH

We testify to all the world that Joseph Smith met the Creator of heaven and earth. We testify to all the world that in answer to the question asked of God, as to which of all the various religions in the world had the truth, that God pointed to his son, Jesus Christ, and announced that he was his well beloved Son and said: "Hear him," and that the Savior of the world told Joseph Smith to join none of them. We believe that the man who promulgated these statements regarding government and laws was a prophet of the living God. We believe the statements made in the section following what I have read to you—and by the way, as I am not here to please you, I will also read Section 135:

"Martyrdom of Joseph Smith the Prophet, and his brother, Hyrum Smith the Patriarch, at Carthage, Illinois, June 27, 1844.

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the Prophet, and Hyrum Smith the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p. m., by an armed mob—painted black—of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: *I am a dead man!* Joseph leaped from the window, and was shot dead in the attempt, exclaiming: *O Lord, my God!* They were both shot after they were dead, in a brutal manner, and both received four balls.

"John Taylor and Willard Richards, two of the Twelve, were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter, through the providence of God, escaped, without even a hole in his robe.

"Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.'" (And that is said of him all over the world, whether by members of the Church or not, who are familiar with all the circumstances. A more dastardly, outrageous murder was never before committed in the world.)

"The same morning, after Hyrum had made ready to go—shall it be said to the slaughter? yes, for so it was—he read the following paragraph, near the close of the twelfth chapter of Ether, in the Book of Mormon, and turned down the leaf upon it:

"'And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me: If they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments are clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I * * * bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment-seat of Christ, where all men shall know that my garments are not spotted with yor blood.' The testators are now dead, and their testament is in force."

My mother, as a young woman, lived in Nauvoo for years. She assured me that no more God-fearing, upright mortal ever trod the

earth than Hyrum Smith, the Patriarch, and I have no doubt whatever as to the absolute exaltation of Joseph and Hyrum in the presence of the Lord. I have no doubt that these two men are assisting in directing, by the power that they have on the other side, the work of God here on the earth, notwithstanding their martyrdom.

"Hyrum Smith was forty-four years old in February, 1844, and Joseph Smith was thirty-eight in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world; and that if the fire can scathe a green tree for the glory of God, how easy it will burn up the dry trees to purify the vineyard of corruption. They lived for glory; they died for glory; and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

"They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth, and their innocent blood on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel that all the world cannot impeach; and their innocent blood on the banner of liberty, and on the magna charta of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their innocent blood, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of Hosts till he avenges that blood on the earth."

THIS AUDIENCE A TESTIMONY TO THE DIVINITY OF THE CHURCH

I have understood that this splendid account of the martyrdom of Joseph and Hyrum Smith was written by President John Taylor, known as the "Champion of Liberty" who received four shots in his body and who lived carrying some of those bullets to his grave, and who, years after the martyrdom, stood before the people in this stand as the President, Prophet, Seer and Revelator of the Church of Jesus Christ. Men may conspire, men may work against the Church of God again established upon the earth, but the statement here made that no man, saving Jesus Christ himself, has done more for the salvation of humanity than did Joseph Smith, cannot be controverted. I am at the defiance of the world to have any religious people, I do not care where you go, with no more members than the Latter-day Saints have, to call a conference of the people and have such a splendid audience as there is here today. This very audience is a testimony to every living soul who stops to reflect upon it, that God has in very deed, through the instrumentality of Joseph Smith, established again upon the earth the plan of life and salvation; that Jesus Christ did direct him. All the disbelief of all the world that God and Jesus Christ spoke to him, cannot change the fact, if it is a fact—and God has given to me, to hundreds and thousands, and tens of thousands of his children, from the country of the Midnight Sun, Scandinavia, clear

down to South Africa, all over Europe, from Canada to South America, and all over the Islands of the sea, an absolute witness by the Holy Spirit that Joseph Smith is in very deed a Prophet of the living God.

FALSEHOODS STILL PROMULGATED CONCERNING THE CHURCH

Allow me to read a news clipping sent me in a letter by former Governor John C. Cutler. He says: "I thought the annexed clipping would be information to you, as it was to me":

"MORMON LEADER POLITICAL BOSS SAYS REFORMER

(Exclusive Dispatch)

"Winona Lake (Ind.) August 9.—The most powerful political private individual in America today is H. J. Grant, head of the 'Mormon' Kingdom," declared Dr. James S. Martin of Pittsburg, superintendent of the National Reform Association, in addressing the annual Christian Citizenship Institute here today. "Twenty-six years ago," he continued, "there was not a principal man in all 'Mormondom' who had even so much as a vote. All had been disfranchised by the United States government on account of their crimes. Today H. J. Grant patronizes presidents, makes bargains with great political parties, dictates the political policies of Utah and at least five surrounding states and wields effective political influences in at least five others."

The gentleman must have been listening to one of the lying speeches of a notorious anti-"Mormon" woman. Martin is the Superintendent of the National Reform Association. If he is properly quoted he better reform himself, and purge himself of falsehood. There is a special place prepared for his kind, and if he does not repent he will land there. I announce to all the world that I do not even control, politically, Utah, and that I have no desire to control Utah, that I have never opened my mouth in favor of or against any individual in any of the adjacent states that he is reported to say I control politically. Joseph Smith was told that his name "should be had for good and evil among all nations," or that it should be both "good and evil spoken of among all people," and we, his successors, have had the same privilege. We have been lied about most scandalously. One anti-"Mormon" is reported to have said that I had fifteen million dollars in a Wall Street bank, as Trustee-in-Trust for the Church; and I never had fifteen cents.

DISBELIEF AND LIES OF THE WORLD CAN NOT STOP THE PROGRESS OF THE WORK

As I have said, all the disbelief of all the world and all the lies of men like Doctor Martin, who might inform themselves and therefore do not need to tell these lies, cannot stop the progress of this work. Just to show you that it cannot be stopped, let me read again what the Lord told Joseph Smith when he was incarcerated in Liberty Jail. You cannot keep the revelations of the Lord even from coming to the Prophet while in a jail. I will let you read some of it yourselves. It is Section 121. Read it all. I will start with the 33rd verse:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"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."

Joseph Smith, Brigham Young, John Taylor, or any one of his successors, cannot, and never could, handle the powers of heaven only in righteousness, and they never tried to.

"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."

Liberty Jail did not keep back the inspiration of the living God from Joseph Smith; as few if any greater revelations have ever been given us than this one received in Liberty Jail.

I will now quote from section 76:

"And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness." (Doc. and Cov., Sec. 76.)

That is the testimony of the gospel that we bear to all the world. Men have said: "We believe that Jesus Christ lives, but we don't know it." Two men at least knew it, and here is their testimony; this is the testimony of Joseph Smith and Sidney Rigdon:

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

OUR SACRIFICES FOR THE GOSPEL A PROOF OF OUR LOVE FOR IT

"Oh but," says one, "I don't believe it." Once more allow me to announce that all the disbelief of all the world cannot change the fact, if it is a fact, and God has given to thousands and tens of thousands the witness by the revelations of his Holy Spirit that it is a fact, that "Mormonism" so-called by the world, is in very deed the plan of life and salvation; that Joseph Smith was in very deed the Prophet of the true and living God. People say: "We cannot understand the strength of "Mormonism," we cannot understand why two thousand young men and young women at one time, at their own expense or at the expense of their families, will go into the world, giving their time without money and without price, to proclaim the gospel losing their wages, paying their own way, to proclaim your faith." Every Latter-day Saint can understand it. They understand it because those young men and those young women who go out to proclaim the gospel, live it, they in very deed are fulfilling the requirements laid down by the Savior "to love the Lord our God with all our heart, mind, might and strength," and the next great commandment, "to love our neighbor as ourselves." No other people in all the world are giving such an evidence of the love of God and the love of their fellows as is given by our missionaries. Day after day the majority of all the letters that come to the desk of the Presidency of the Church are from young men and young women who are called upon missions, and it is the rarest thing in the world to find a missionary call that is not favorably and willingly answered.

When we send out these calls for missions the answer comes back: "I thank the Lord that he has seen fit to inspire his servants to call me upon a mission. It has been the dream of my life." Another: "My heart has always longed to go forth and proclaim this gospel of Jesus Christ. I am grateful that the call has come." That is the class of letters that we get day after day. There are tens of thousands of men and women who have gone forth to proclaim this gospel, and the amount of sacrifice in actual dollars, in proportion to our numbers,

is almost beyond calculation. When you figure that these people could earn probably, on an average, \$100 per month, that they are spending from \$20 to, in some cases, \$60 and \$70 a month, an average probably of nearly \$50; that two thousand or nearly that number, and sometimes it has been in excess, are giving all this time and this expense; add it together and it amounts to several million dollars a year, and all done with no hope of earthly reward.

THE UNCERTAIN REPLIES OF THE MINISTERS

I remember while proclaiming the gospel in England I ran across a book written by ex-Senator Beveridge, I believe he was then a senator, entitled, *The Young Man and the World*. I have referred to it many times here, but I desire to refer to it again. In that book I found chapters on, "The Young Man and the Pulpit," "The Young Man and His Home," "The Young Man and the Law;" and in the chapter on "The Young Man and the Pulpit," he said that a certain individual with very splendid chances for favorable answers, with good opportunities during an entire summer vacation asked of all the ministers that he met, three questions and he announced before coming to those questions that one of the greatest transportation men in all the United States had said that he would rather have a knowledge that we live again and that the soul is immortal than to have the greatest honor and the greatest position that could be given in all the world, and he told of another man that was just an ordinary ward politician who said he thought of many strange things—"Is the soul immortal and what is the soul anyway?" The three questions were as follows:

"First, yes or no, Do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God a person, in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?"

"Not a man answered, "Yes." Each man wanted to explain that the Deity might be a definite intelligence or might not; that the 'latest thought' was much confused upon the matter, and so forth and so on."

Then the next question:

"Yes or no: Do you believe that Christ was the Son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired, in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?"

"Again not a single answer with an unequivocal, earnest 'Yes.' But again explanations were offered and in at least half the instances the sum of most of the answers was that Christ was the most perfect

man that the world had seen, and humanity's greatest moral teacher."

He was not a great moral teacher if he was not the Son of God, because he announced himself as the Son of God. He announced himself as the Redeemer of the world, and therefore he could not be a great moral teacher, if the foundation upon which he stood was a falsehood.

The third question was:

"Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

"Again, not one answer was unconditionally affirmative. 'Of course they were not sure as a matter of knowledge.' 'Of course that could not be known positively.'"

THE DEFINITE ANSWER OF THE LATTER-DAY SAINTS TO THESE QUESTIONS

The Latter-day Saints everywhere in the wide world, without one moment's hesitation, would answer: "Yes, yes, yes," to all three of those questions. We have no doubt that God is a person. Joseph Smith saw him and talked with him. We have no doubt that Jesus Christ is the Redeemer of the world because he declared that to Sidney Rigdon and to Joseph Smith in the declaration that I have just read to you. We have no doubt, because Jesus Christ appeared in the Kirtland temple to Joseph Smith and Oliver Cowdery. We have absolutely no doubt whatever regarding the immortality of the soul—

"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 had a letter from the vice-president of a great banking institution, to whom I sang this song when he was in Utah, and he asked me for a copy of it. A few days later he repeated to me the last verse, and said:

"Those are wonderfully inspiring words. I have never read a verse of any hymn that taught such an absolute, firm conviction in the immortality of the soul."

In a letter which he wrote to me he referred to those words again, and he said: "I consider these the most sublime words I have ever heard. They inspire to courage and that beautiful confidence in the immortality of the soul that raises man to the stature of a God."

Latter-day Saints answer those questions "Yes, yes, yes." Mr. Beveridge says that these ministers were among the most eloquent and high-grade ministers in the Eastern and New England states, and that they felt there was a decline of faith among the people. In that connection he said:

"Is it possible that such priests of interrogation could warm the hearts of men?" He went on to say before he asked these questions that any man who stood up in the pulpit and undertook to teach the

doctrines of Christ, when he lacked a faith in those doctrines himself, committed a sacrilege every time he entered the pulpit.

BELIEVE WHAT YOU SAY

I have heard it said that "damn" is not swearing, that it is only emphasis. I was preaching one night with the late President John Henry Smith, in the opera house in Phoenix. The legislature was in session. Hearing that two of the "Mormon" apostles were there, some of the members of the legislature waited on us and said they had arranged to hire the opera house, and they would agree to fill it if we would condescend to preach. Well, we usually hire our own hall and condescend to preach to empty benches; so, of course, we condescended, and were delighted with the opportunity. One of the good sisters who came down from Mesa was sitting behind a man while I was preaching, and she heard him say, with emphasis, that I was an earnest preacher. Pretty soon, with that emphasis again, he said I was a good preacher, and finally once more with emphasis he said: "That man believes (with emphasis) every word he is saying." I ask no greater compliment.

GRATITUDE TO PARENTS WHO WERE TRUE TO THE FAITH

Before I sit down I want to say that I have never heard and never expect to hear, to the day of my death, my favorite hymn: "Come, come, ye Saints, no toil nor labor fear, But with joy wend your way," but what I think of the death and the burial of my little baby sister, and the wolves digging up her body on the plains; but what I think of the death of my father's first wife, and the bringing of her body here for burial, from Echo Canyon; but what I think of others that I know of, who laid down their lives; but what I think of that wonderful journey of Brigham Young and his band of Pioneers, and those who followed him, and my heart goes out in gratitude beyond all the power with which God has given me to express it, that my father and my mother were among those who were true to God, and who made those sacrifices for the conviction of their hearts, because of the knowledge that they had that God lives, that Jesus is the Christ, and that Joseph Smith is his Prophet. I never hear this other hymn that we have sung here today—"Do what is right"—but what I desire with all the power of my being to impress upon the Latter-day Saints the necessity of following the teachings of the last verse of that hymn,

"Do what is right; be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now, ere long will be tearless,
Blessings await you in doing what's right.

"Do what is right, let the consequence follow,
Battle for freedom in spirit and might,
And with stout hearts look ye forth till tomorrow,
God will protect you, do what is right."

God bless you all. Amen.

A duet entitled, "My Faith Looks Up to Thee," was sung by Louise and Catherine Watson.

ELDER B. H. ROBERTS

(Of the First Council of Seventy, and President of the Eastern States Mission)

This certainly is a very great surprise to me. I think none of the presidents of missions, or any member of the First Council of Seventy, ever expect that they will be called upon the first day of the conference to take up any portion of the time. It may take a moment or two for me to get over my astonishment, and to begin thinking about what I may say to you on this occasion. However, very much of that great theme upon which our president has been speaking this morning deals with matters that are very important and of which I have thought much of late.

I have been very greatly impressed during the last few months, while trying to deliver the message of our Church to the world, with the importance of the message that we have, not only for individuals, but for our nation. Of course our message is primarily to individuals; it is a call to repentance for men individually; a call to repent of their sins, and, through the ordinances of the gospel of Jesus Christ, obtain remission of their sins, and be born again into fellowship with God. Our effort is to bring the lives of men into union with the spirit life of God, and thus become spiritually alive; and this message of the gospel is unto all those who have not received it.

But also, it is foreshadowed in that great prophecy, of which so-called "Mormonism" is a fulfilment, that this message is to be delivered to every nation and kindred and tongue and people; and I believe to nations as such. And especially is this so with reference to the Gentile nations of this new world—the two great continents of America. And again is this especially so with that great Gentile nation known as the United States of America, which, because of its influence and of its power, dominates the new world, and, in my judgment, always will.

The Lord made certain promises in ancient times concerning the land of Zion—North and South America. We are told in the book of Ether that when the floods receded from this land, it became a choice land unto the Lord, a land which he would dedicate to freedom, and hence, to free institutions, and unto a righteous people. That is the information we get from our Book of Mormon. And later on, in the history of this book, we get further information as to the decrees of God concerning this land. As follows, for instance:

"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."

Now, mark you this:

"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 shall 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 the wrath of God upon you as the inhabitants of the land have 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."

I think that is rather an important message, national in its scope and spirit, and awful in its warning; and I believe that the Church of Jesus Christ of Latter-day Saints is under obligation to lay emphasis upon this part of its mission. Knowing the decrees of God concerning the fate of the nation that shall depart from God, and fill up the measure of its iniquity, would it not be a great sin of omission if we did not make proclamation of the decrees of God concerning this land?

In the fore part of the Book of Mormon—in the writings of Nephi, there is a message similar in importance. It is in Second Nephi—the first chapter, as I now remember it; and it there describes in effect, the rise of a great Gentile nation that shall be used as an instrument in the hands of God in restoring Israel unto their possessions in this land. There is no escaping the inference that there is held in the mind of the prophet the nation of the United States, and that it should become as a nursing father and mother to the remnants of Israel in this land, and should be instrumental in bringing to pass, in a large way, the will of God with reference to the accomplishment of his purposes in the land. In other words, it is quite clear from the Book of Mormon, that God has designed to bless the Gentile nations upon this land of Zion, if only they will be true to him and to the great principles of righteousness that enter into the very attributes of God. And, on the other hand, dire calamity is predicted upon the proud Gentile nation in this land if it fails God as an instrument in the accomplishment of his high purposes. Lehi says:

"Notwithstanding our afflictions, we have obtained a land of promise—" (referring to America)—"a land which is choice above all other lands; a land which the Lord God hath covenanted with me should be a land for the inheritance of my seed. * * * Wherefore, I Lehi prophesy, according to the workings of the Spirit which is in me, that there shall none come into this land save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the com-

mandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever." (II Nephi 1:5, 6, 7).

Referring to the time when the Lord would begin to gather Israel from their long dispersion from the four parts of the earth, the Lord says concerning the Gentiles:

"And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?

"But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

"And I will fortify this land against all other nations.

"And he that fighteth against Zion shall perish, saith God. * * * Wherefore, for this cause, that my covenants may be fulfilled which I have made unto the children of men, that I will do unto them while they are in the flesh, I must needs destroy the secret works of darkness, and of murders, and of abominations.

"Wherefore, he that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish; for they are they who are the whore of all the earth; for they who are not for me are against me, saith our God.

"For I will fulfil my promises which I have made unto the children of men, that I will do unto them while they are in the flesh." (II Nephi 10:9-17.)

In another part of the Book of Mormon are the very words of the Lord Jesus Christ himself, in relation to this subject—in Third Nephi, and having in mind more especially the existence of a great Gentile nation in this land, which shall be given very exalted privileges, and upon whom shall be bestowed great power for the accomplishment of God's purposes:

"And blessed are the Gentiles," (said the Savior) "because of their belief in me, in and of the Holy Ghost, which witnesses unto them of me and of the Father.

"Behold, because of their belief in me, saith the Father, and because of the unbelief of you, O house of Israel, in the latter day, shall the truth come unto the Gentiles, that the fulness of these things shall be made known unto them."

All of which was done, of course, in the coming forth of the dispensation of the fulness of times, in this land of America, and under the auspices of guaranteed religious liberty, set forth in the constitution of the United States.

"But wo, saith the Father, unto the unbelieving of the Gentiles—for notwithstanding they have come forth upon the face of this land, and have scattered my people, who are of the house of Israel; and my people

who are of the house of Israel have been cast out from among them, and have been trodden under feet by them;

"And because of the mercies of the Father unto the Gentiles, and also the judgments of the Father upon my people who are of the house of Israel, verily, verily, I say unto you, that after all this, and I have caused my people who are of the house of Israel to be smitten, and to be afflicted, and to be slain, and to be cast out from among them, and to become hated by them, and to become a hiss and a by-word among them—

"And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them."

I want to suspend reading the remainder of this passage for a moment, while I call your attention to the fact that the conditions here named, as to the Gentile nation in this land, are wonderfully fulfilled. When this Book of Mormon came forth in 1830, there were about twelve millions of people in the United States; now we have nearly three times that number in the Eastern States Mission alone; and in all the United States, we exceed by considerable, a hundred millions within the borders of continental United States. It was a very bold prediction to write in a book in 1830, when the United States occupied practically only the Atlantic seaboard, and the Ohio valley, to some extent—it was a rather bold prediction to write in a book the prophesy that this Gentile nation—the United States—would be "exalted above all other nations, and above all the people of the whole earth." But witness its fulfilment today! It is true, and this nation, had in mind when this prediction was sent forth in our modern language, was regarded merely as an experiment in government, and no such future was ever dreamed of for it as is here predicted, and now fulfilled. And also the other and the sadder part of it; namely—that they would not only be lifted up in power above all other nations, but also they would be filled with all manner of lyings and deceits, and mischiefs and hypocrisies and murders and priestcrafts and whoredoms and of secret abominations—"And if they do all these things, and shall reject my gospel—" and behold, that is what the people of the United States did when they rejected from habitation among them, the Church of Jesus Christ of Latter-day Saints, and expatriated the membership thereof, so that they were under the necessity of finding a refuge in a land, which, at the time our fathers entered it—The Salt Lake Valley—was no part of the United States of America—but was Mexican territory.

Listen to this: it is a revelation that we do not often refer to, but it has some very choice gems in it. It is the "Word and Will of the Lord to President Brigham Young," given at Winter Quarters, and, among other things, this was said:

"Thy brethren have rejected you and your testimony, even the nation that has driven you out;

"And now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great unless they speedily repent, yea, very speedily.

"For they killed the prophets, and them that were sent unto them; and they have shed innocent blood, which crieth from the ground against them."

I think our country at that time did not repent of the wrongs they had done in this and other things, for this proclamation was immediately followed by the war with Mexico, in which at least those regiments that were selected from western Illinois—one of them at least, was well nigh wiped out of existence in the war with Mexico; and it was about the only disastrous engagement that we had in that war. Then followed the awful war, between 1861 and 1865, in which, as I believe, the hand of God severely punished the United States of America, in fulfilment of the wonderful prediction that was made by the Prophet Joseph Smith, in relation to the calamities that would befall the nation. But they rejected the gospel, and that is foreshadowed in this Book of Mormon passage, and confirmed in the passage in the revelation through Brigham Young. And, by the way, in confirmation also of what President Grant said about the Prophets Joseph and Hyrum sealing their testimony with their blood this revelation has a word on that also. Speaking of the worth of the labors of the Prophet, how he laid the foundation of it and was faithful:

—"And I took him to myself.

"Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. Have I not delivered you from your enemies, only in that I have left a witness of my name?"

Earth must atone; the nation in which he lived had to atone for the blood of that just man—Joseph Smith—a prophet—and I witness to you that our nation did suffer and did atone, as I believe, for the great crime against human liberty and the work of God, which, as a nation, they rejected when they expatriated the Latter-day Saints.

And now having paused to note the fulfilment of this prophetic part of the Book of Mormon passage, let us note what follows. "I will bring the fulness of my gospel from among them," were the last words I read in the passage which I suspended reading. And now, continuing:

"And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them,

"And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you; but I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel.

"But if the Gentiles will repent, and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel."

Notwithstanding the list of their abominations—great as it is—

notwithstanding their rejection of the gospel of Jesus Christ and the people of God, yet, if they will *but repent*, God promises to renew their lot and their part in the glories of this great Latter-day work.

Shall we not, then, proclaim to our nation and to all the inhabitants thereof this glorious promise that is held out of the Lord unto them? And the fact that we have eight missions established within the boundaries of the United States, and are laboring with all diligence to make proclamation of the Gospel—is it not good evidence that God is willing that we should continue our labors among the people of the United States to bring them to repentance, and to a participation in these great purposes and designs of God, in relation to this land of Zion and the work He designs to bring to pass upon it?

I continue the passage:

"But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel.

"And I will not suffer my people, who are of the house of Israel, to go through among them, and tread them down, saith the Father.

"But if they will not turn unto me and hearken unto my voice—"

Then he will suffer his people to go through them to destroy them, and so following. I should be pleased to read still other words of the Lord Jesus Christ to the same effect. I have read from the 16th chapter of Third Nephi. In the 20th chapter all this is practically repeated and much more added, and in these latter passages emphasis is laid upon the fact that if the Gentiles on the land of Zion will repent and return unto the Lord, behold his mercies shall be extended to them, and they shall inherit the promises of God and have lot and part in the glory and peace and liberty and prosperity that God designs to bring forth upon the land of Zion.

This, then, is what I think constitutes the national phase of our mission to the United States—to make proclamation unto the inhabitants of all the land that these are their opportunities and their blessings if only they will extend their hands and receive them. And, on the other hand, woe be unto them if they hearken not unto the message of God, after all His great mercies unto them.

I should have been pleased, could time possibly have been had, to present to you the full indictment, the indictment that is being made against the United States for the lawlessness of its people, the increase of crime during the last twenty years especially, and especially those crimes of violence that end in murder, in its various degrees. In these higher crimes the United States of America is the most criminal nation on earth today. I must be permitted to give at least a little evidence to this statement. On August 10, 1922, there was published in *Current History*, for September, a Report of the Special Commission of Law Enforcement, made at a meeting of the American Bar Association at San Francisco, from which I quote the following:

"From all the data and opinions of experts which your committee has been able to gather, we beg leave to report that—particularly since

1890—there has been, and continues, a widening, deepening tide of lawlessness in this country, sometimes momentarily receding, to swell again into greater depth and intensity. At intervals this tide billows into waves that rise and break but only for a time attracting public attention. * * * The criminal situation in the United States, so far as crimes of violence are concerned, is worse than that in any other civilized country. Here there is less respect for law. While your committee cannot obtain the exact figures, from all available sources of information we estimate that there were more than 9,500 unlawful homicides last year in this country; that in 1920 there occurred not less than 9,000 such homicides, and that in no year during the last ten years did the number fall below 8,500. In other words, during the last ten years, no less than 85,000 of our citizens have perished by poison, by the pistol or the knife, or by some other unlawful and deadly instrument. Burglaries have increased in this country during the past ten years 1,200 per cent.

"We deem it important to note the material difference between the character of crime conditions prevailing here and those abroad. Our regrettable eminence is due in most part to crimes of violence against the person and property. In 1910, out of the 58,800 confined in our State and Federal prisons, 15,316, or more than 25 per cent of all prisoners, had committed homicides. While of course this number includes the accumulation of years, this awful fact still bears its own significance. The evidence before us shows that there has been since 1910 a steady and terrible increase not only in homicides, but also in burglaries and robberies. One State has in its different prisons 3,547 inmates; of these 1,429 are guilty of taking the lives of human beings. * * * Crime and lawlessness in the United States have been steadily on the increase and out of proportion to our growth, and there has been a steady and growing disrespect for law. In our opinion this is not a result of the war. We do not find the proportional increase in crime from 1916 to 1922 greater than from 1910 to 1916, and we have not been able to discover that crimes of violence have materially increased in France, England or Canada during or since the war, although the effects of the war naturally must be more marked in those countries."

In the face of these conditions, of the truth of which there can be no question—is it not necessary to sound this note of warning against lawlessness throughout the United States? I am happy in the thought that the President of our Church—God's prophet in the earth—in his opening remarks this morning put his finger upon the one great fact and uttered a warning that ought to be stressed—a warning against the lawlessness that obtains throughout our country. It is fitting that his voice should sound the key-note of warning, because that is what God would have the people of the United States warned of—the wickedness that exists among them, and the calamity that will follow if they do not repent.

I bear witness to you, from my heart, that the inspiration of God has dictated to our President the Key-note words of warning in this conference of the Church of Jesus Christ of Latter-day Saints. May we sense the responsibility resting upon us as a great missionary Church in the earth, charged with the solemn duty of calling men to repentance, and warning nations against the fate that awaits the nation that lapses into lawlessness, crime, and unrighteousness; for God, in these things will not be mocked. May we sense our duty and responsibility is my prayer in the name of Jesus. Amen.

A number of notices were given out, including the announcement that the general Priesthood meeting would be held in the Tabernacle on Saturday, at 7 o'clock; and the Sunday School Union meeting would be held on Sunday evening at 7 o'clock.

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

Elder James Duckworth, President of the Blackfoot stake of Zion, pronounced the benediction.

Conference adjourned until 2 o'clock.

AFTERNOON SESSION

At 2 o'clock President Heber J. Grant opened the afternoon meeting by announcing that the choir and congregation would sing, "We thank thee, O God, for a prophet."

After singing, prayer was offered by Elder Joseph E. Cardon, president of the Cache stake of Zion.

The choir and congregation sang the favorite hymn of the late beloved President Anthon H. Lund, "O say, what is Truth?"

PRESIDENT CHARLES W. PENROSE

More than ever in my life, I feel this afternoon that I need the help of the Lord in endeavoring to address a congregation of his people in conference assembled.

I hope I shall be able to make you hear my words, and that whatever I say may be under the spirit of inspiration from above. I have been suffering for sometime from what we popularly call "a cold," although I believe I contracted it in the heat. I do sometimes, on railroads, feeling oppressed with the heat of the car in which I am traveling, catch what is called a cold; but I trust that with the help of the Lord, and your attention and faith, I may be able to overcome the effects of this disorder and to speak so that you can hear and understand.

TRUTH AND THE PRACTICE OF TRUTH

I believe every word of the hymn which we have just sung. Truth is a great thing, and next to it, perhaps quite on a level with it, is the practice of truth. Jesus Christ, according to the New Testament, offered a prayer to his Father, concerning his disciples, his apostles particularly, and he said: "Lord, sanctify them by the truth; thy word is truth." We can always depend upon the word of the Lord, for his word is truth, and "truth abideth and hath no end."

Truth, speaking of it in the abstract, has no beginning. Truth is eternal, without beginning of days or end of life. The power and ability to receive truth is a great thing—that is a gift which I believe is

largely bestowed upon the Latter-day Saints. I believe there is something in our racial connection which has to do with this. It is evident to me that in the last days the Lord has wrought mightily upon the descendants of the house of Israel. We have in the Church, the office of patriarch, and those who hold it are supposed to be specially inspired of the Lord to bless the people upon whom they lay their hands, and to reveal to them what tribe they belong to; and the blessings that have come to the Latter-day Saints have chiefly been that they are of the house of Israel, and the majority of them, at any rate, of the tribe of Ephraim, and the Lord has said that they would be first in his work in the latter-days.

A SPECIAL MISSION FOR THE HOUSE OF ISRAEL

I believe there is a special mission intended for the house of Israel in the latter days, gathered in from the various nations, and principally it will be of the tribe of Ephraim, and that through them the blessing and power of God will go to the world, and particularly to the descendants of Abraham, the father of nations and the head of his race.

I had a conversation with a gentleman a short time ago, who is connected perhaps rather remotely, with this Church, and he told me that he had a blessing from a patriarch many years ago, when he was a boy, and he never liked it, for the reason that he was told therein he was a descendant of Abraham, and he did not like the idea of descending from a Jew. When I informed him that Abraham was not a Jew, he seemed to be very much surprised. He said: "What, Abraham not a Jew!" "No," I said, "He was not a Jew. He was dead long before any Jews were born." The name of Jew comes from the tribe of Judah. Abraham, the father of our race, and, as we believe, our father on earth, so far as family is concerned, was "the friend of God," and God blessed him and his posterity, because, he said, they would do his will and obey him, and they should "keep the way of the Lord."

Now, I think that we who are of that race, are naturally so disposed; that there is something with us that tends to our willingness to accept the truth when it comes from God. I do not mean to say that this is confined to us, but that particularly those who are of the house of Ephraim are ready to receive the word and act according to it as the Lord shall direct.

OUR STANDING WITH REGARD TO CIVIL LAW

I bear testimony to you that all we heard this morning from our president, for our guidance and direction and enlightenment, is true and is very good. The sections from the Doctrine and Covenants, and other things that he presented here, are the divine word of truth. I have been familiar with them for many years. The section which pertains to our intercourse and position in regard to civil affairs—the affairs of governments in general, have been familiar to me, because from the time that I was a boy, when I embraced the gospel,

I have believed in them and rejoiced in them—the plain, simple, but powerful declaration of our standing with regard to civil matters and affairs of Government. We are therein exhorted to be obedient to the laws. One of the revelations of God which supports that, states that if we obey the laws of God, we have no need to break the laws of the land. That has been qualified somewhat by a further revelation that all constitutional laws we should observe to uphold, for they are from God. We believe that he inspired the writers of the Constitution of the United States, that they were led by his Spirit when they composed that splendid pronouncement of government and law. Of course we have had views different from some of our friends in regard to what shall be considered constitutional and what should be considered unconstitutional, and those are questions that have been raised almost from the beginning of our establishment as a nation. But there is a provision in the constitution of this country, which gives to the supreme court of the United States authority and power to determine what is constitutional. We had some ideas concerning what we considered unconstitutional, which had crept into certain laws. We can entertain just what view we may think right in regard to them now, but we have to obey that which the supreme court of the United States decides is constitutional law, so we are told in the revelations of God. This we have been endeavoring to do and to conform as far as possible to those laws which have been declared to be the constitutional laws of the land.

The Lord has told us in regard to matters in general, and the doctrine and principle, and particularly in regard to the laws concerning marriage—the union of the sexes—that what he has not appointed, that which he has not ordained, that which he has not commanded, “shall have an end when men are dead, and they shall not continue in nor after the resurrection,” saith the Lord, our God. He will only receive those offerings, he says, which he has appointed; and that is a very good guide.

ORDER IN THE HOUSE OF THE LORD

There is another thing: “My house is a house of order, saith the Lord;” and as we have seen exhibited in the organization of this Church, which he, himself has established in the latter days, it is really a house of order, for everything in it is in order, according to that which we understand to be his divine will, in regard to the laws, commandments, doctrines and discipline, and all matters concerning his Church and our work therein.

One of these things, which is very important for us to understand, and which has been taught from the very beginning of the organization of the Church, on the 6th day of April in the year 1830, is that the head of the Church—a prophet, a seer, and a revelator—shall be appointed by him to receive the oracles, to give the commandments, the revelations and doctrines in the Church. This I consider and always have considered, to be a very wise provision. We

are all permitted, under the laws of the United States, under the constitution of the United States, and under the revelations of God, to believe in that which seems right and true to us. Sometimes we do not know how to determine what is true and what is false, but we can all come to a knowledge of the truth if we are humble and tractable and willing to place ourselves in the order that God has established.

CONCERNING DREAMS, VISIONS AND REVELATIONS

We hear a good deal in these times about manifestations to individuals. These are proper in their place, for those who receive them. The gifts of the gospel, which we read about in the New Testament, are all restored in the Church of Jesus Christ of Latter-day Saints. The gift of tongues, interpretation of tongues, the gift of prophecy, the gift of healing, the gift of discerning of spirits, etc., etc., that we read about in the epistle of Paul to the Corinthians, are all in this Church. I have been blessed with seeing and participating in most, if not all, of these gifts that we read about, and they belong to the Latter-day Saints just as much as they belonged to the former day Saints; and according to the prophet Joel, that after certain wonders have been accomplished—the great things of the latter days, the Lord says: “I will pour out my Spirit upon all flesh and your old men shall dream dreams and your young men shall see visions; also upon my servants and handmaidens will I pour out my Spirit.” That is a great blessing yet to come to the inhabitants of the earth, for the result will be as another prophet has declared, that “the earth shall be filled with the knowledge of God as the waters cover the great deep.”

Now, all these things will be brought about in due order, according to the mind and will of God, for his Church is established on that basis. The man who stands at the head of the Church is the one to receive revelations and commandments to the Church, and we are commanded of the Lord to receive “none other.” I will not take time to read from the book of Doctrine and Covenants in regard to that, but I recommend my brethren who have not done so, and some of those who have, to get it in their minds anew; that they read the 43rd section of that book where that principle is plainly set forth under commandment to this Church, so that while it may be true that the Lord will pour out his Spirit upon individuals for their good, for their benefit, for their comfort, for their consolation, for their enlightenment; while the Lord will do this by dream and by vision and by tongues and by the gift of prophecy, etc., that these things he gives to his people are for them individually but not for the Church as an organization. When he has anything to give to the Church by way of revelation or commandment, for the enlightenment of the Church, for the government of the Church, to guide and direct them in the right path, in the only way—for there is but one—it will come through him whom he has appointed—the head of the Church—who presides over

the Church and has the right and privilege to receive from the Lord inspiration and power like that given unto Moses of old. This is a guide for you and for me and for all of us in the Church.

There are many divine dreams we can read about in the Old Testament, some in the New Testament, that are evidently given from the Lord, and they are a great blessing so far as they are intended to go but no further, and we must be very careful to distinguish what the Lord reveals to individuals, or what they think is revelation from the Lord, and what the Lord positively declares he gives to us only in the order that he has appointed. "For, my house is a house of order, saith the Lord, and not a house of confusion." This Church was organized by the gift and power of God. The Book of Mormon was revealed by the gift and power of God to one individual, and he was called and appointed for that work and he performed it, and there is abundant evidence to prove that it was a divine appointment, and that the translation which was made by him by the gift and power of God is verily true, and is translated so as to be pleasing to and accepted by the Lord. That is a good guide for us, as the Old Testament and the New Testament are guides as far as they give us any counsel and advice by way of commandment from on high. And the blessing that the Lord bestows sometimes upon people, of giving them communications by dream at night, or vision by day, are for themselves. I can testify that the Lord has done that for me, but I have not made known that which was given to me for my own comfort and my advice and my benefit. I have had dreams which I have to acknowledge were divine, because they were fulfilled to the very letter—clearly given and clearly made manifest, and clearly brought into actual being—but they were for me and for my guidance and direction, and sometimes they were of such a nature that they appeared to me to be almost trivial, to think that the Lord would reveal to me certain things that were of very small moment. They only affected me and those with whom I was associated in the ministry, they came to pass in very deed, but I have not had them put on record nor had them published or spread abroad. I did not think that would be right.

During my experience, when succeeding President Grant as President over the European mission, I had some manifestations in regard to my duties and to guide me in what I had to do when I was what we vulgarly call "up a stump." I was "up against it," did not know what course to pursue but the Lord made manifest to me what to do and I did it, and it came out all right in the end. I believe in the doctrine of waiting upon the Lord, and I have a special belief in the doctrine of Paul, for I have found it to be true all my life, in which he says: "We know that all things work together for good to them that love the Lord and are called according to his purposes." I know that doctrine is true. Events have occurred in my life at times when I could not tell which course to take, and in my duties in some respects; in the mission I have referred to, it was particularly so, and I will not take up the time of the congregation to explain any further,

only that I know that word of the Apostle is true. We know that all things work together for good to them that love the Lord and are called according to his purposes, and we can trust in the Lord and obey his word, and we can trust in that which he reveals to the man who is placed at the head to declare and to bring forth by way of commandment and revelation, and if we will take that little guide that God has given us in the section I have referred to—Section 43—we will not be led astray.

Now, dreams are very peculiar things. I have had some recently. They were very clear and plain. I have dreamed several times that I had passed out of the body and was in the other world, and I saw things and heard things that seemed to me to be just as plain and just as clear as if I were actually out of the body, but when I came to wake up and weigh what I had seen I found it was only a dream. Just what the cause of it was I cannot tell. There are various causes for dreaming. The wise man, as he was called, Solomon, said, "In the multitude of dreams and words, there be divers vanities," and I have dreamed a great deal that was nothing but vanity and followed by a vexation of spirit.

A lady who was a great believer in dreams, came to me once, and wanted me to give the interpretation to one of them. She dreamed some very peculiar things, "And, Brother Penrose," she said, "just give me the interpretation." I did not want to offend her. I saw there was nothing in them of any particular moment so I said, "Sister, what did you have for supper last night?" You know in England, (it was in England) they often have very late suppers. "Well, Brother Penrose," she said, "I had some fried pork and onions." "Well," I said, "that is the interpretation." I do not want you to infer from this that when the Lord gives a dream to anybody, or persons dream something which is enlightening to their souls and comforting to their hearts and seems to be clear and plain, I wish to attribute that to anything else but what they think it is; but I do say and repeat, that nothing is to be received in this Church by way of direction and commandment, outside of the order which God has established in his Church, and which is most wise and beneficent and beneficial. Follow the counsel and advice and commandment revealed through the head of the Church to the Church and we will not go wrong.

THE WORK PROSPERS UNDER THE PRESENT ADMINISTRATION

I enjoyed the meeting this morning very much. I enjoyed those readings to which we were treated by the president. I believe in them fully and entirely. I am sure they are true and good, and I know that the work which is now going forward in the earth is being prospered under our present administration. I bear witness, not only that Joseph Smith was and is indeed a prophet of the living God, but that he was raised up purposely in this dispensation to usher in the dispensation of the fulness of times, under the direction of Jesus

Christ, the Lord, whom Joseph was told to heed and listen to; and that our leaders, down from the prophet Joseph, after his martyrdom, have been inspired of God and have been made fit for the work which was entrusted to them. It is so today. I have the privilege and blessing of being very close to our present president. I have been familiar with several who have passed away, had their confidence, I am proud and blessed in saying, and their good will. Sometimes they have received my ideas and my word of advice, sometimes they have not, but I know they have been men of God, and I do know that everyone of them has had his soul set upon doing what God wanted, and to benefit the people; that they did not seek their own aggrandizement nor their own personal benefit, but they sought the mind and will of God, and they were prayerful men; they were kind-hearted men; they were humble and willing to do that which the Lord required of them and which was made known to them. Sometimes things were manifested to some of them that they did not agree with in spirit until they received the manifestation, but when it was made clear to them what they ought to do, they have done it and the Lord has been with them and he will be with them, as he has been with his servant who now stands at the head of our Church, and I rejoice in having his confidence and good will and that I am able to pray for him as I do every day, that he may be filled with the spirit of his office and calling; and he has it, and so have his brethren who are associated with him as leaders in the Church.

THE GOSPEL IS TO ALL NATIONS

This morning's conference was a wonder. A great congregation gathered here. I thought to myself, in a kind of humorous vein—how clearly this proves the assertion of the world that "Mormonism" is going down, particularly that the third generation of "Mormons" will discontinue their faith! And while I was thinking of that, Brother Ivins, who was sitting next to me, had the same idea, no doubt, because he made the same remark. Well, it is wonderful! Is it not wonderful how we were gathered here this morning to demonstrate the untruth of what is said concerning the going down of "Mormonism." "Mormonism" is spreading and prevailing. "Mormonism," so-called, is fulfilling its mission in the world. It was established by the Father and the Son, and angels have come from them to the servants of God on the earth, and brought great truths for the benefit and salvation of the children of men, and we are called and appointed to carry this message to all the world. This is not only to individuals, but, as somewhat touched upon by Brother Roberts this morning, it is to "every nation and tongue and people;" it is as Jesus Christ told his apostles, to every creature—"Go ye into all the world," said he, "and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe—" You can

read what they are, in the New Testament. I believe in every word of that; and now, in these the last days, the Lord has repeated it to us. He says that we are his messengers. What he revealed to Orson Hyde and some other elders, as we read in the book of Doctrine and Covenants, Section 42, is to all of us, to all his servants who are sent to the world; they are to go forth and preach this to everybody. I have tried to do my part in the good work. Brother Grant has had a wide field of labor ever since the time when he was ordained one of the twelve apostles. He has labored in all the nations he has spoken about.

READY TO WEAR OUT IN THE SERVICE OF GOD

I hold in my pocket here today, my Elder's certificate, I was called to go forth and preach the gospel without purse or scrip, to carry the message wherever I could, and I was ordained, according to my certificate, on the 6th day of January, 1851. I continued diligently in that work until I was released to come here, a little over ten years afterwards, and then I have been back there three times since then, and it is all right. I have nothing to complain about; I rejoice in these things, and I am still endeavoring to do my part in the work. Many of you old Saints here will remember Brother George B. Wallace, who was one of the presidency of the Salt Lake stake of Zion many years ago. He was on a mission in England with Daniel Spencer, and they were counselors to the president of the European Mission. He came to me, when I was called very unexpectedly when quite a young fellow, to the office in Jewin Street, London, and I was ordained an elder on that occasion, and told what my mission was, and he looked at me as if he would look me through, and said: "Brother Penrose, it is expected of the elders of Israel in these last days, that they will wear themselves out in the service of God, and it is better to wear out than to rust out." Now, that admonition given to me then has been with me all the time in my work in the Church. I am ready to wear myself out in the service of God, to try to carry out the admonition that we are to be willing to do all things, sacrifice all things, even to the laying down of our lives, if necessary, for this great work, and it is worth it, it is worth all that and a great deal more. It is worth all our being, is this work that we are engaged in.

THE WORK IN THIS GREAT CAUSE SHOULD BE DONE CHEERFULLY

The idea that men have to be stirred up by teachers or other officers to do their little duties in the Church, and particularly in the Priesthood, is a wonder to me—why a man should have to be urged to stand forward and minister in the things of God, to make himself well informed as to all that is to be done, and to do his part is a mystery. He ought to be glad in heart, cheerful in spirit, and disposed always to do his little bit, or great bit, if it is a great bit to him. Everything that we have is from the Lord. All items of information, every

testimony of the Holy Spirit, which we have enjoyed so many times during all these years, are from God, not from men, it is to me, and I am thankful for every manifestation of light and intelligence and understanding in the things of God that has come to me, and I have had that disposition and have it today, to do anything and everything that lies in my power.

TESTIMONY

I regret to say that my eyesight is failing very fast. There is no disease in my eyes, no pain in them, thank God; I have been freed from the pains that I endured for a while in my body; my physical organization, through the blessing and gift of God, through his inspiring power, in answer to prayers. I am thankful today for this, but I have worn out my eyesight, so to speak, in working for this Church and people, and for myself therein. Everything I have been able to do for the Church has also been done for me; it has blessed me and comforted me and opened to me the things of eternity, in which I rejoice with all my heart and soul, and am glad to be able to bear testimony, once more in the midst of the congregation, that I know this is God's work; I know he commenced it; I know he is carrying it on now; I know it will prevail; I know it will conquer every evil; truth will overcome error, under the inspiration of God, under the labors of his servants; light will dissipate the darkness; misrule will pass away, and the government of God will be established upon the earth, and Christ will be our king just as sure as we are gathered here in this tabernacle this afternoon. And we are the children of God. We are of the right family and race. God has called us, everyone, male and female, men, women and children who are born in the covenant; they are all especially sacred to the Lord and his work. Under the divine direction, through the order that he has established in his Church, we should be ready and willing to take our place and labor with all our might and do everything we can to promote this great work.

CONSECRATION AND LIBERTY OF THE SAINTS

Now, in regard to the liberties of the Latter-day Saints, I can say this that in all my associations with the leaders of the Church, past and present, I have never been coerced or compelled, or commanded to do things that were contrary to my own feelings and good will; what I have done, I have done voluntarily in the exercise of that God-given gift, the gift of agency, which God says he gave to man. Yes, we are indebted to God for that. When we were first born in the spirit world our agency was given to us—when we were begotten or organized or created, whatever you are pleased to call it—it all means the same thing—we were begotten unto the Lord, as the president read this morning from the great Vision.

Well, we should be consecrated to him and ready to labor for him, for when we are laboring for him, we are laboring for ourselves,

with all the truth we can gather to our souls, all the intelligence that can be communicated to us, which we receive and put in action under divine direction. Though we may die and our bodies be buried in the ground we shall rise again and we shall receive these gifts, or have them with us, in the morning of the first resurrection, and we shall go on to that glory and power and dominion and extent which is incomprehensible, which is everlasting, which is without end. These things are for us, for you and for me, if we will put ourselves in the right way to receive the divine law and to act upon the divine communication, and put ourselves in the order which God has established, and be guided thereby.

My brethren and sisters, I feel well this afternoon, in spirit, rather weak in body, but I am very glad—more than I can tell—that I have the privilege of saying a few words to you in this conference. I have attended a great many. I have always rejoiced in them. I rejoice today. What there is of me left on the earth is at the service of the Lord and his work, as it has been from the beginning. I rejoice in it; I glory in it; I thank God for all his gifts and blessings to me, and what little good I have been able to accomplish. It does me good to hear the missionaries come back and give the testimony that they do, that President Grant spoke about this morning, and to note the willingness of those who are now being called to go into the mission-field, and the desire they have had in their bosoms for years. They have grown up from childhood with a disposition and a desire to sacrifice themselves, so to speak, to go out to the world and preach the gospel without pay, without earthly reward. It is a great blessing and it is a great sign that God is working with the youth of Israel. They are of the right kind of people; he has chosen them and sent down their spirits to be born on the earth in these latter days, especially to engage in this great work, and to exercise their agency.

FREE AGENCY AND OUR GLORIOUS DESTINY

Everything that God reveals is upon the principle that we can receive it, or reject it if we want to. We ought not to want to reject anything that comes from the Lord, through his properly appointed channels. We should be glad to know the word and be glad to carry it out. Now, if we have this disposition, these gifts that are spoken about—spiritual gifts—they are all from one spirit, though that spirit has different operations and different phases, so to speak; different degrees, like light has—natural light—so that the light that comes from God, that divine light, is the Holy Spirit, it is the Spirit by which the Father and the Son and the Holy Ghost, as a personality, act. That is their spirit; it is the spirit of creation. God created all things firstly spiritual, and afterwards temporal, but he did it all, so he says, by the power of his Spirit, and his Spirit pervades all things, not only on this earth, but throughout the vast immensity of space. God will guide and direct this work, as he commenced it, for certain purposes—and, I was going to say—bring it to an end, but there is no end to it;

there will be an end to our earthly work in the body; there will not be an end to our continuation in after life, if we come forth with a crown in the kingdom of the Father and inherit all things, all heights, all depths, all breadths, all eternity, all knowledge, all intelligence, all wisdom, all power, and our family increase will go on and there will be no end to it, and therefore, no end to our glory.

Glory be to God, I feel in my heart today, for all his goodness to me, and for that which he has revealed and will reveal for the salvation and redemption of the human race, and give us power to use the agency with which he has endowed us, for good, for the benefit of mankind, the building up of the kingdom of God, and the preparation of the way for the coming of the King of kings and Lord of lords.

May God's peace be with you and with us all, and may we be able to attain to the great salvation, even the crown in the kingdom of the Father, through Jesus Christ. Amen.

A sacred solo, "The Recessional," was sung by Walter Wallace.

ELDER JOSEPH W. McMURRIN

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

It is certainly a great privilege, my brethren and sisters, to be in attendance at this general Conference, and to have the opportunity of occupying a few moments in this meeting. I most earnestly hope that the words I speak may be prompted by the same good Spirit that has directed the remarks made by the brethren who have addressed the people thus far in the conference. I realize, my brethren and sisters, that one can only teach the things of the kingdom of heaven by the inspiration of the Spirit of the Lord, and that every man must be under the direction and in the companionship of that Spirit, if he is to magnify his calling and Priesthood and discharge acceptably the duty and responsibility that rest upon him as a servant of God, who holds divine authority.

I am very glad to say to the people that the California mission, is in a very prosperous condition. We are glad to be able to report that the missionaries assigned to that field of labor are striving as a general thing to discharge the duties that rest upon them. They are making earnest effort to come in contact with the people throughout the mission, and to deliver to them the message of the gospel, and make exposition according to their power and ability concerning the truths that have been revealed, and that they have been authorized to teach. The missionaries know that these principles are essential to the salvation of the children of men. Generally speaking, the missionaries are young men and women with but little experience in the Church. Many of them come into the mission field without any experience at all in standing before the people, to attempt to give expression to their

thoughts pertaining to the gospel, but they all come with the determination to discharge their duty. They all manifest a very willing and obedient spirit. As a general thing, they are anxious to study the gospel and to obtain information by the reading of the Holy Scriptures, and by asking questions that will help equip them for the duties that rest upon them as preachers of righteousness. It is certainly a very wonderful thing to observe the spirit and attention to duty manifest by these young men and women, and to note the development they make and the understanding they come to concerning the work of God until, notwithstanding the feeling of weakness of which they are all possessed to a greater or less extent, they do come to feel and know in their very souls that they have been called of God to preach the gospel of his Son, and they do have an assurance that they have been blessed with that authority which is necessary in the preaching of the gospel. I oftentimes feel, as I listen to their testimonies, and note the development that they make, that they are just as sure in their own souls concerning the truth of the work of God, as their fathers and mothers are. There is no indication on the part of the missionaries who are laboring in the California mission that they love the truth of God one whit less than the generation that preceded them. They are just as anxious and they are just as determined to discharge the duties that pertain to their calling as their fathers or their grandfathers could have been in the days that have gone by.

We have about ten thousand Latter-day Saints in the California mission. Most of these people are located in the state of California; a few, probably seventeen hundred, are in the state of Arizona, and a much smaller number in the state of Nevada. The mission includes portions of the state of Arizona and portions of the state of Nevada. There has been a very wonderful growth in the membership of the mission during the past two years, not so much by way of conversions although there are always some honest souls found by the missionaries, as they go from door to door, or as they lift up their voices in the proclamation of the gospel upon the street corners, who hearken to their message, and are brought to investigate the principles of the gospel, and become convinced of its truth, and cheerfully enter into covenant with the Lord our God by going down into the waters of baptism. A few hundred souls, year by year, are thus convinced of the message that the missionaries are seeking to impart to the people; but the great development in numbers has come from people at home. We have had, probably, in the last eighteen months, or such a period, two thousand or more Church members who have come to California, bringing their recommends, and have undertaken to establish homes in various portions of the state. Many other Church members have come into the state who have not yet become identified with the Church.

California has not been distressed financially to the same extent during the past year or two that many of the western states have been. There has been considerable employment; in fact, I think there has

been employment for all who desired to find labor, particularly those who are engaged in building, as there are thousands of residences and many great hotels, theatre buildings, bank buildings, and other buildings of like character, that have been erected during the past year or two. The present year is one of the remarkable years in the growth of southern California. It has been stated by those who seem to understand and know what they are talking about, that there are more buildings now being erected, or that have been erected during the present year, than in any other like period in the history of California, and because of the lack of employment and dull business conditions in Utah, Idaho and Arizona, and other sections, many of our people have come to California to find employment. I am happy to be able to say that, as a general thing, they have found employment, and have been able to maintain themselves comfortably. These newcomers are strengthening, to a very wonderful degree, the branches of the California mission. I suppose the largest branch that has ever been known in the Church is located in Los Angeles. This branch has a membership of about three thousand souls. The Los Angeles branch is divided into a number of subdivisions. There are no independent branches in these suborganizations, but there are five other divisions where Sabbath schools are being held, where a preaching service is conducted every Sabbath morning, and where Relief Societies have been organized. There are also other districts that are being opened up where we hope in the near future there will be other organizations effected.

We have been trying to give attention to the people who have come in from the adjoining states. We are seeking to effect organizations and endeavoring to impress upon the people, as they come, that they are always under obligation to give service to the work of God, and to be true to the covenants that they have made with our Father in heaven, and set an honorable upright example before the people.

We try to impress upon the missionaries that it is the solemn obligation of every man and woman who has been called to be a preacher of righteousness to be an eloquent preacher in conduct. It may not be given to every man or woman to expound the doctrines of the gospel by word of mouth eloquently, but we feel that it is given to every man and to every woman to expound the gospel, most eloquently, by the uprightness of their lives, by living in such a manner that those who look upon them may feel in their hearts to say: This man or this woman is a good man or a good woman. Their conduct indicates that they have the fear of God in their souls, and that they desire to work righteousness.

We are trying to impress upon the minds of men the principles that have been spoken of in this conference. We are testifying to the people that we are living in a wonderful age in the history of the world, and that in this great and last dispensation in which we live, the Lord our God has in very deed revealed himself to mortal men;

that by the sending of holy angels the divine authority, which had been lost from among men for ages, has been restored, and that there is necessity for this authority; that men cannot be saved in the presence of God without the authority of the holy Priesthood. The ordinances of the gospel necessary to the salvation of men can only be legally administered by divine authority, and no man can assume that authority. If men pretend within themselves—even though they may have honest feelings in their own souls—that they have the authority to preach the gospel of the Lord Jesus Christ and to administer in the ordinances thereof, they but deceive themselves; for the administering of gospel ordinances can only be properly and legally attended to by the authority of the holy Priesthood.

We are trying to impress upon the minds of men the fact that that authority has been restored; that God our Father in heaven has, in very deed, in this age of the world, given back to man the same power and authority that was exercised by the apostles of old, and by other men who were chosen, legally and properly by the apostles, and sent forth to preach the gospel of repentance.

We do not feel that it is possible for any being to receive this authority from the Holy Scriptures. Recently, in one of our priesthood meetings, a young lady missionary, who feels the great responsibility that rests upon her, and her own weakness, and is seeking to discharge her duty in going from door to door, came to the home of a minister of the gospel, and the minister gave the young lady to understand that it was time wasted for her to come to his door with the message that she had to deliver. He told her that he had been a preacher of the gospel for forty years, and wanted to know from her what right she had to come to his home with the gospel message. She then wanted to know from him where he obtained his authority. She asked a very simple question: "How did you obtain authority to be a minister of the gospel, and to administer gospel ordinances?" And he made answer: "I obtained that authority from the Holy Bible." Well, my brethren and sisters, weak as the lady missionary may have felt, she did know in her soul that he had never obtained one particle of authority to administer in the name of Jesus Christ from the Holy Bible. She had understanding and comprehension to know that no man living can find authority to speak in the name of the Redeemer of the world by the reading of the Holy Scriptures, that authority can only be received by the laying on of hands and by the voice of revelation and prophecy.

When inquiry is made of missionaries of the Church of Jesus Christ of Latter-day Saints, as to how they obtained authority they give an altogether different answer. I have given it myself when men have wanted to know: "How did you receive authority?" I have made answer: "I was ordained to be a special witness of the Lord Jesus Christ, a Seventy in the Church of Christ, by a man named Royal A. Barney, and Royal A. Barney was ordained to the same calling by the Prophet Joseph Smith. Joseph Smith was ordained

by Peter, James and John, who were ordained by the Lord Jesus Christ;" and I have no thought or fear in my mind when I make this sort of answer, that any man living can overturn the foundation of authority that has been given to me, by the laying on of the hands of a humble servant of God who had been properly authorized and commissioned by authority thus revealed from heaven in these latter times. It cannot be overturned.

I rejoice in my soul in bearing witness that this divine authority has been given. I rejoice in the opportunity of inviting men to investigate the message of the gospel, and I understand that I am called to preach the fundamental principles of the gospel, that the responsibility is upon me, and upon my associates, to cry repentance among the people, to invite men not only to have faith in the Redeemer of the world, but to repent from sin, and we understand that if men repent, they turn away definitely and entirely from wrongdoing. As it has been said by one of the apostles: "Let him that stole, steal no more;" and this teaching applies to every other line of misconduct. We persuade men to repent and to receive the ordinance that has been given by our Father in heaven, whereby remission of sins can be obtained, through the holy ordinance of baptism by immersion. How it gladdens my soul; and it gladdens the souls of my companions, when they go down into the waters of baptism and, lifting up their hands before the Lord God of heaven, and before their associates and witnesses, can say: "Being commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." For it is by that sort of commission, and by that character of authority that we lead men and women into the waters of baptism, and we do know that this authority has been given us.

I sometimes feel that men think that it is a radical and improper attitude for young men and women, who stand up with more or less fear in their hearts, and make the declaration that they know that the truth of God has been revealed, and that divine authority has been restored. I, however, rejoice when I hear them bear such a record, for I know concerning this matter; and as God is my witness, I knew that God has spoken in the days of my boyhood. It came to me when I was far off, laboring as a boy missionary—the conviction and the knowledge that Jesus Christ is the Son of the living God, the Redeemer of the world, and that he has revealed in this dispensation the principles and doctrines and ordinances that I have been called to teach. That knowledge came into my soul most convincingly forty-one or forty-two years ago, although it seems to me, when I look back that long, before that, before I ever felt that I could honestly and truthfully bear witness to such knowledge, when I look back now, it seems to me that there was always within me an abiding assurance that the religion of my fathers was in very deed the religion of the Lord Jesus Christ. I do know, as my associates know, whether they be young or old, that we have not assumed this authority, that we

have not sent ourselves, but that we have been called of God by the Redeemer of the world, through the authority of the holy Priesthood to be preachers of righteousness; and we do have the right to call men to repentance and to warn them of the judgments and calamities that are coming upon the inhabitants of the earth. The Lord God of heaven will confirm the testimony that is delivered by his servants and handmaidens, whether they be young or old, and the inhabitants of the earth in due time must be brought to comprehend and know that we speak the truth and lie not, thank God.

And this is my joy and knowledge and testimony that these precious things that have been spoken by the presiding authority of the Church during these meetings are the truths of God, that they have been revealed, that they are to remain, that they are in very deed the power of God unto salvation. I feel again and again in my ministry to consecrate and reconsecrate my time and service to the spread of this glad message among the inhabitants of the earth. I feel that I am under obligation to the Lord God of heaven who has given me, from the very jaws of death, my life, and with the help of God I shall bear witness concerning his truth, whether men receive me gladly or whether they receive me with contempt. I am under obligation to bear this record and witness that God hath indeed spoken, that his Priesthood and authority have indeed been restored, that Joseph Smith was the great instrument to reintroduce the gospel of the Lord Jesus Christ, which is the power of God unto salvation, and I pray that with you I may be true, firm and steadfast to this testimony forever and ever, through Jesus Christ. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

While I stand before you this afternoon and attempt to address you, I earnestly desire that the spirit which has characterized our meetings and the utterances of our speakers may continue with me, and that I may have that which I need so much, the Spirit of the Lord, so that the words spoken will be of benefit and service to the work of the Lord.

I rejoice in the testimonies of the brethren such as have just been delivered by Elder McMurrin, for I know him to be a faithful servant of the Lord, one who is desirous of doing and performing the mission to which he has been called, in an earnest and acceptable manner. And let me say, the Church is blessed with an abundance of young men, as well as middle-aged and elderly men, who are just as faithful, just as earnest, just as devoted, just as certain of their position with respect to the work of the Lord as Elder McMurrin is. We know well enough that the Lord has established this work, and is bringing to pass his purposes in connection with it. This is his special work, and to this Church is given the power and authority to lead the world to

spiritual life, so that our mission really is to teach the people how they may come from death unto life. For a man may be very much alive in a temporal way, and yet be spiritually dead.

There are great problems also before our nation, which demand solution; they are burning, pressing questions which must be solved, and which can only be solved on the principles of righteousness. These principles will help to adjust the jarring, warring, contentious problems which selfishness very largely produces, and which can only be solved through the principles that the Lord has revealed. It is not in man that walks, to guide his steps aright. It is not in man of his own power to solve these problems, nor can any man do it of himself alone. It is only by the help of the Spirit of the Almighty that will bring us to the point where justice and righteousness can at least approximately be approached. We have had contentions in our own nation during the recent months of railroad strikes, coal strikes, and other contentions that have threatened the very existence of our government; and also there have grown up in our nation, secret organizations, combinations of men, no doubt desiring to protect their own selfish interests, even though those interests should conflict with the strict principles of justice. Some of these organizations like the Ku Klux Klan have undertaken to administer what they call justice, independent of Constitutional law, and the rights of men, and they have taken the law into their own hands and have dealt with certain people in a way which can only result in disorder, turmoil, strife, and in the breaking down of Constitutional law. For these secret organizations undertake to administer punishment upon men and women, irrespective of the laws of the land.

It has been the counsel of the leaders of this Church from the beginning, to observe the Constitutional law of the land, and it is stated in the revelations that whatsoever is more than this or less than this, cometh of evil. We do not need anything outside of this strict letter of the law, for if we do go beyond it, or come tardy of it, we are liable to make a mistake. The agency that the Lord has given to his sons and daughters was given to all—the free agency to choose between right and wrong, and that agency makes us free, for the Lord has said, "If ye abide in my truth, then are ye free indeed." Now, whenever any man enters any organization, secret or otherwise, that takes from him a certain degree of that free agency to choose between right and wrong, and makes of him a servant, to do as he is told in certain matters, quite irrespective of the righteousness or justice of the case, or of the right or wrong of the case, then that man surrenders that much of his free agency which he ought not under any circumstances to surrender. Let me explain.

In the Bishop's Office the question was brought directly before us as to the right of a man to labor on some work which the Church was doing, whether he belonged to a Union or not. We decided that we would hire Union men or non-Union men; if they were good workmen, we would not ask the question as to whether they belonged to any

Union or not. But we were confronted with this difficulty: one of our brethren who is a Union man, refused to work on the job with a non-Union man, a good member of the Church. In this case we said, this brother who does not belong to your Union is a good man, a good neighbor, a good citizen; you meet with him at the Sacrament table and administer the Sacrament to the Latter-day Saints. You may be appointed as a block teacher and go around teaching the Saints their duties. You may both be called on to administer to the sick, and you go and offer your prayers, but when it comes to working together, you, our brother who has a Union card and belongs to the Union, will not allow this good brother of yours to work for his living, nor will you work with him in any way, because he does not belong to your organization. Now we ask, do you think this is right or just or fair? He, a good man, every way acceptable, a good workman, to be deprived of working on a job because he refuses to surrender any part of his God-given agency to any organization whatsoever on the face of the earth? Or, because in this he refuses to put himself in a position where he may be called upon to do a wrong; for it is a wrong to say your own brother shall not have the privilege of earning a livelihood because he will not join your organization. On the other hand, a man comes along who is not the best kind of a citizen, who may be more or less disreputable, who is rather a discredit to good citizenship than otherwise, and yet he can show a Union card, and you, my good Latter-day Saint brother, who belongs to the Union, you will work with him; you will allow him to work for his living and join with you in this work, although he is not one-twentieth part the tithe of such a man as your own brother in the Church is, whom you refuse to work with.

This Union brother acknowledged that such was practically the case, and yet he was powerless to help it. Now, my brethren and sisters, don't you see that this man had surrendered so much of his free agency to this Union of his that he was not permitted to do that which was plainly and clearly right toward his own brother in the Church? Therefore, I say, the counsel which has been given all along by the leaders of the Church, to refrain from joining any organization, or giving your allegiance, or any part of your allegiance to any society or Union which will interfere in the least degree with your free agency, is good sound counsel. Of course, one will say that he has a right to join whatever organization he pleases. It is true that he has that right, but his duty, his plain simple duty, is to protect his brother and the interests of his neighbor. A good many people stand upon their rights, as they say, and quite often forget their duties. Our duties to our God; to our Church; to our families; to our neighbors; these ought to be first, rather than prating so much about our rights.

Our President said this morning in his opening remarks, we believe in freedom, in liberty; liberty for a man to work without being threatened to be killed if he does work. Now, I grant you that some

of these organizations have done much to bring a greater share of prosperity to the laborers than they otherwise might have had, but would you say that a man working for you as a farmer, and you are right in the midst of your fall work, getting up your potato crop, perhaps you have a car that must be loaded; it is urgent that this work be done, because there is a storm coming, and your potatoes will be frozen, and what not,—and right then, knowing your extremity, this man who knows the circumstances you are in, and how much you need his help, he yet says, I am going on a strike; it is my right to strike, and I quit work right here. Would you say that this man was doing the right thing, doing his duty when he leaves the farmer in that predicament, just because he knows he can inflict an injury upon a man whom he is working for? That spirit is wrong, and most reprehensible.

The President of the United States, in one of his messages, said that there is just as much sacredness in the right to work as there is in the right to strike. Well, I thought in analyzing that statement, What sacredness is there in the right to strike, if by striking I injure my brother? Am I not commanded as a Latter-day Saint, and directed always by the revelations of the Lord, to love my neighbor?

Now, the impression I would like to leave with you is this, that the counsel which has been given all along by the leaders of the Church is good, safe, wise counsel, and that is, to join no organization which interferes with your doing the right thing under any and all circumstances. Of course, we must be charitable. We must be forgiving. The Lord has given us some very high ideals in respect to this matter, in these latter-day revelations through the Prophet Joseph Smith.

You can read in the 98th section of the Doctrine and Covenants a revelation which was given just after the first mobbings and drivings in the state of Missouri, how the Lord instructed the Saints that, although they had been mobbed and plundered and driven and robbed of their property, yet the Lord puts the high ideal before them in that revelation, that they must forgive even their enemies, and even though that enemy has not repented. If he has repented, thou shalt forgive him seventy times seven; but "If thine enemy"—mark you, thine enemy—"if thine enemy comes upon thee and repents not, nevertheless thou shalt forgive him." This is the wonderful standard of forgiveness which the Lord holds up to this Church. It is of the same spirit that we read of as being exhibited on Calvary, when the Lord of all said, "Father forgive them, for they know not what they do." I say again, we should remember our duties as well as remembering always what we call our rights; the duty of the husband to his wife, to love and to honor and protect, and a good many of us husbands have learned to obey as well.

We do not need to join any organization in the world outside of the Church of Jesus Christ of Latter-day Saints to be absolutely free, and this Church has given evidence, let me say in plainness, of its de-

termination to keep and abide the laws of the land, and to observe them, and to uphold them. This Church did that in the principle of plural marriage, which it surrendered in obedience to law, even though the Church did not believe the law to be Constitutional. But when it was declared Constitutional the Church surrendered, and has obeyed the law. Could any stronger evidence be given that this Church stands for obedience to the law?

We should uphold all the laws of the land whether we like them or not; so long as they are the laws of the land, we should observe to uphold them. The prohibition law; the cigarette law, whatever law is enacted; and while it stands on the statute book, it should be obeyed. If we will remember the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and might, mind and strength," that will always keep us within the law, obeying the law, respecting the law in whatever land or country the Saints may abide. And if we will think more of our duties, and a little less, perhaps, of our rights, we will be gainers thereby, and we will not break any law of the land, for the Lord has said, "He who observeth the law of God hath no need to break the law of the land."

My brethren and sisters, I hope that we will go home from this conference determined as a great body of people, to stand for law, order, righteousness, justice and peace on earth and good will among all men. I believe as the Prophet Joseph has written, that the day would come when there would be so much of disorder, of secret combinations taking the law into their own hands, tramping upon Constitutional rights and the liberties of the people, that the Constitution would hang as by a thread. Yes, but it will still hang, and there will be enough of good people, many who may not belong to our Church at all, people who have respect for law and for order, and for Constitutional rights, who will rally around with us and save the Constitution. I have never read that that thread would be cut. It will hang; the Constitution will abide and this civilization, that the Lord has caused to be built up, will stand fortified through the power of God, by putting from our hearts all that is evil, or that is wrong in the sight of God, by our living as we should live, acceptable to him.

I bear witness to you, my brethren and sisters, that this is indeed the work of the Lord. I am not only sure of it; I am certain of it. I am certain as to our position in respect to this being the special work of our Father who is in heaven. I am absolutely certain that it is the power of God unto salvation to all nations, kindreds, tongues and peoples; to everyone that will hearken. These men, the presidency of this Church, and the other leaders of the Church with them, have received that authority which enables them to give guidance and direction in that way, that the great sweep of the Kingdom of God will go on and on, conquering, and to conquer until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father.

May the Lord hasten it in his time, and prepare us for the great

days that are coming, that we may go forth and preach the gospel of Jesus Christ in all the world, build up his Kingdom, and give our first allegiance, and no divided allegiance, but our first and sole allegiance, to God and country, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

As you all know, we have more preachers than time; and all the time has expired, really, but we will ask Brother John M. Knight, the President of the Western States mission, to talk and to forget the time until at least ten minutes after 4 o'clock.

ELDER JOHN M. KNIGHT

(President of the Ensign stake of Zion, and President of the Western States Mission)

My brethren and sisters, I rejoice in the privilege I have of attending this session of our conference. I desire that the few moments that I shall speak to you I may be blessed of our Father, and have the same good spirit that has characterized the remarks of our brethren. I rejoice that our President has given unto us a definite and positive and concrete statement with respect to the attitude of the Church concerning some of the great problems that confront us. So far as I am concerned, I shall go to the people of the Western States mission and advise the Latter-day Saints who reside there to observe the counsel, the advice and the instructions they have received this day.

I call to mind the semi-annual conference of the Church nineteen years ago this month. At that conference President Joseph W. McMurrin was one of the speakers. His remarks on that occasion have had a great influence upon my life. I was prepared to leave Salt Lake City to make my home in southern Idaho. I had made preparations to sever my connections with my father in a business way, and to leave this city for that section of the country. Brother McMurrin advised the Latter-day Saints living in this city, at that particular time, if they entertained any such ideas that they should seek counsel before leaving. I went to Brother McMurrin the next day at his home. I asked him for counsel and he said: "I cannot give it to you. I will take your case to the presiding brethren." He did so, and late in the afternoon of that day came and told me what they had to say. I was advised to remain in Salt Lake City. That was not the counsel I wanted. I desired with all my heart to go, and my father turned to me and said: "My boy, what do you intend to do?" And I said: "Follow the counsel of my brethren. I never would have sought counsel if I did not intend to obey it."

Sometimes we seek counsel and we fail to obey that counsel. Sometimes counsel is given unto the Latter-day Saints without their seeking, and they fail to obey it. I call to mind that at the conference,

six months ago, certain counsel and advice were given to the Latter-day Saints. I know that they have not followed that counsel, some of them to their sorrow. I want to say to you that I have implicit faith and confidence in the presiding authorities of the Church, and with the help of my Father I promise to follow the counsel and the advice and the instruction that they give. I thank God that I had the strength to follow their counsel; for, for four years after that counsel was given I went through the most trying period of my life. Sickness and death in my family, financial reverses and other things came, one following the other with great rapidity, and ofttimes I wondered if my own judgment would not have been best. But I am grateful unto the Lord that I have had the disposition to be obedient to the counsel of our brethren, and I know there is safety in following their advice on all matters. Time has demonstrated beyond the possibility of a doubt that the counsel given me was the very best thing for me.

I rejoice in the blessings of the gospel. It is a wonderful privilege to come up to Zion to partake of the influence of a gathering of this kind, for, as Bishop Nibley has indicated, there is strife and bitterness and contention in every part of the world, and it is a privilege to gather with the Saints of God who have in their hearts a love for him and a desire, I am sure, to serve him and to keep his commandments. I feel that, as a people, the time has come when we should turn our faces towards the rising sun, and that we should set our hearts like flint against the very appearance of evil, that we should give the very best efforts of our lives to the furtherance of God's work here upon the earth. I wish we were as loyal to the presiding authority of the Church as some of our enemies say that we are. The article referred to by President Grant this morning by Dr. Martin was published widely in the newspapers of the United States. It appeared in the Denver Post with heavy headlines. I wished that he did have the power that was indicated, while I knew that he was not exercising such power.

One of our reverend gentlemen from this state visited the Western States mission and he magnified greatly the statements that were given by Dr. Martin. He not only said that President Grant controlled millions, but billions of dollars—I think four billions of dollars that he controlled in actual money. I presume he would like to get his hands upon it. This good gentleman applauded our efforts as missionaries. He told of our wonderful organizations. He spoke a good word for the Sabbath schools of the Church of Jesus Christ of Latter-day Saints. He referred to the loyalty of the Saints in observing the law of tithing, and after saying a number of good things he asked the question: "What can we do to stop it?" (Laughter.)

Well, I remembered the word of the Lord, and I felt in my heart to say that neither he nor any of his kind, nor even the devil himself, could stop the work of the Lord, so long as we were in the line of our duty, and preaching the gospel of repentance to the nations

of the earth. I am thankful to my heavenly Father for the faith that I have in the gospel of the Lord Jesus Christ, for the influence it has had upon my life. I am grateful unto my Father in heaven for my parentage, for my ancestors. I represent the fourth generation in the Church. My grandfathers and great grandfathers and grandmothers, and my father and mother passed through all the trials incident to the pioneering of this great western wilderness, and they were faithful to the truth. I ask for no greater legacy than that, because their lives were an inspiration to me, and they encouraged me in living the principles of the gospel. I mentioned this fact in Denver, that I represented the fourth generation in the Church, and our baby, a little fellow of seven years, went to his mother and said: "What do you think father called us in meeting?" And she said: "I don't know, son, what was it?" He said: "Father said that we were the fifth amendment" (Laughter).

I am also thankful that my children are faithful to the truth, and that they are willing to bear the same testimony that their great-great-grandparents bore concerning the restoration of the gospel. I know as I know that I live that it is the power of God unto salvation to every one that believes and obeys the commandments of our Father. I rejoice in the opportunity of bearing this testimony to the people of the earth. We are not ashamed of it.

"We're not ashamed to own our Lord,
And worship him on earth;
We love to learn his holy word,
And know what souls are worth."

We have no controversy with the world, but, as I say, we make a definite and a positive statement with reference to the fundamentals of our faith. We know that if people will obey them in their lives that they will receive the witness of the spirit that it is the power of God unto salvation. We are not afraid to make that statement. We lay down the gauntlet to the world and declare upon their obedience to the fundamentals of the gospel they shall know whether it is of God or whether we speak of ourselves. I thank the Lord for all of these blessings. I pray that his Spirit may attend us that we may have a desire always to serve him and to keep his commandments and that we may be loyal to the presiding authorities of the Church, and that when they give us counsel and advice and instruction we will reduce it to practice in our daily lives.

May God help us so to do I pray in Jesus' name. Amen.

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

Benediction was pronounced by Elder Mark Austin, president of the Fremont stake of Zion.

Conference was adjourned until 10 o'clock Saturday morning.

SECOND DAY

The meeting opened at 10 a. m., Saturday, October 7, 1922; President Heber J. Grant presiding.

The congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

The opening prayer was offered by Elder William L. Rich, President of the Bear Lake stake of Zion.

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

ELDER JOHN A. WIDTSOE

This very remarkable conference, with its great attendance, and its pointed instructions has made me think seriously about many important matters. I have been stirred into thought, especially concerning the chief message given us yesterday by President Grant. I have been trying to determine the causes or forces in our civilization that make men obedient to law, or that make us unwilling to obey the laws of God, or of the land.

EDUCATION AS A FACTOR IN OBEDIENCE TO LAW

I have been thinking most, I believe, about the part that education plays in training our citizens to obey and to sustain the law and to be loyal in all respects. There is a tremendous power in education. As we are taught and trained in schools, and by those whom we follow, so we become. The late war gave us several examples of the power of long continued education to fasten ideals upon a whole nation.

We are an education loving people. I was really amazed to note, from statistics gathered by the Presiding Bishop's office, as one of the fruits of this marvelous work known as "Mormonism," that of all the Latter-day Saints between 8 and 18 years of age, only twenty-two have not attended school. I doubt whether such a record can be duplicated by any other people, of the same number, in all the world. Our schools and colleges are crowded to overflowing. I am informed that the Agricultural College of Utah and the University are the two largest institutions of the kind in the United States, when the population is considered. It is proper for this people to be seekers after enlightenment—to be education loving—for the revelations of God declare that we are to "seek out of the best books words of wisdom; seek learning, even by study, and also by faith." It is also declared that "The glory of God is intelligence." I have been wondering to what extent this love for education and this use of education may be made to sustain the teachings given us by the prophet of God in his address to us yesterday. The great problem before us seems to be how to direct the tremendous power that resides in our educational desire and activity so that our children may become

rounded, well informed men and women, not educated in one direction only, but rather so educated that all their powers are developed and strengthened.

THE SPIRITUAL NATURE A BIG INFLUENCE IN EDUCATION

We imagine too often that we can place most of our burdens, with respect to our children, upon the schools; yet, this is not possible, for our public schools are not permitted to teach all that should be taught mankind. As all know, in our free land, there is a provision in the constitution of the United States—perhaps the finest in the constitution—which provides for religious freedom; and in consonance with that constitutional provision, religious instruction is not permitted in our public schools. Since man is not merely physiological, or intellectual, but also spiritual, our schools do not wholly suffice for the full training of man. Yet it is quite as natural for a man to desire religious education as to desire education for his body and mind. This truth is borne out by human experience to such a degree that I have no need to dwell long on it here; but it came to my attention again with renewed force just a few weeks ago. I had the privilege of visiting, in company with two members of our Church, and several who were not members, the great Rainbow bridge, or Rainbow Arch, located in southeastern Utah, not far from the Arizona line. It is one of the most beautiful of all known works of nature—a gigantic, perfectly formed bridge or arch of brilliant red sandstones spanning the canyon symmetrically from side to side. Through the efforts of President R. D. Young of Sevier stake, there was found, in a squirrel's hole, the registration book which had been used since 1909 by the occasional visitors to this bridge. In this book the visitors had written their names and comments that had occurred to them. Some very distinguished names were found in this book. Theodore Roosevelt and three of his sons had been there, I think in 1913, and had written their names in the book. The names of other men and women of national prominence were inscribed in the book. One man of national renown had written below his name: "Here hath the Master wrought with consummate skill." This man, not primarily a religious man, a well known scientist, standing before this marvelous creation of God, this great, wonderful natural bridge, felt himself drawn to God, and left a testimony of faith to all who might follow. Another man, under his signature, wrote, "This is a wonderful work of God. Remain here and worship God in all His glory." He also turned from the physical beauty of the bridge to the great spiritual beauty of the Maker of the bridge. This is the natural and normal instinct of all men. We are spiritual, as well as mental and physical; and our education, to be complete, and fully satisfactory, must take into account the demands of the spiritual nature of man, and provide for religious instruction. The man whose mind and body alone are trained is not necessarily a safe citizen, because such education is no guarantee against a criminal life or a life of lawlessness.

Education frequently helps the criminal in his lawless deeds. Spiritual education is the best known means of causing men to use their powers for human good. We are not justified in sending our children to schools and colleges to be developed mentally, with just the barest opportunity for spiritual development during the most critical period of their lives.

THE HOME MUST NOT SHIFT ITS RESPONSIBILITIES TO THE SCHOOL

Since religious training is not permitted in the public schools, because it is against the law of the land, the question is how are we to supplement the work done in our public schools, so that our boys and girls may be spiritually developed, and thereby become better able to do the things that have been called to our attention in this conference? I am dwelling on this for a few moments—realizing that there is no time, since there are many speakers, to develop this subject—merely to call the attention of the Latter-day Saints to the necessity of not placing the whole burden of education upon the schools of the land. Too often, of course, school trustees and school teachers are afraid of doing what they really might do, under the constitution of the United States. This is not a God-forsaken country; this is essentially a God-fearing country, and there is no reason why, in our public schools, we should not teach the love and the fear of God. Since, however, we may not do this as fully as we would like, we must go for help to the home and to the church—the two remaining agencies for the rounding out of education.

Those who have read the history of recent human thought, will remember that during the last forty or fifty years, the fathers and mothers of our land, having witnessed the wonderful development of the educational system within this country, have gradually placed increasingly much of their responsibility upon the school. The home has been minimized in importance; the school has been made larger in importance than was ever intended by the clear thinkers within the field of education. The home still retains its duty—the duty of teaching and training and developing young men and women spiritually, filling in where the school under the constitution is unable to do its full duty. The home must not, and can not, in safety, shift its responsibilities to the school.

CHURCH SCHOOLS OF TREMENDOUS IMPORTANCE IN SPIRITUAL TRAINING

The Church should likewise be of tremendous importance in spiritual training. In this Church we have auxiliaries of various kinds, the chief purpose of which, as I view it, is to spiritually train our school-trained generation. I would like to leave the thought with the Latter-day Saints on this occasion, that the prime purpose of the auxiliary institutions of this Church is to supplement our educational efforts, as made through the public schools. The Church has also provided a system of Church schools—in possibilities, the ideal school of course—in which the child the youth and the maiden may receive

instruction, not only out of books of learning made by man, but also out of books of God; where man may be trained physically, mentally and spiritually for complete living, and be better fitted thereby to obey the law and to do all other necessary things in living up to the teachings that are taught in this and similar pulpits throughout this Church, and throughout other churches. A number of splendid high schools, junior colleges and normal colleges are maintained by the Church, to the great advantage of thousands of students.

SEMINARIES AND RELIGION CLASSES WONDERFUL HELPS IN
RELIGIOUS INSTRUCTION

But, it is impossible for the Church to maintain church schools that will reach all the people, nor would it be wise or proper to maintain an educational system, competitive with the public school system, and therefore, we have in this Church a wonderful organization, scarcely understood by the people, known as the Religion Class, which is a definite attempt under the law to correlate religious instruction with the work which the law permits to be done within the elementary public schools. I take the liberty to call your attention to the religion classes, from this point of view, in the hope that all Latter-day Saints may give special attention to the meaning and purpose of this great movement in the Church. Then, continuing the religion class, the Church provides for the same purpose—the development of the spiritual man, so that, educationally, he may be rounded out fully, the Seminaries which are maintained for the religious training of high school students, and in close proximity of the high school, but not in connection with it. In these institutions the young men and women who attend high school, may receive an hour a day, if possible, proper religious instruction. The Religion Classes and the Seminaries provide means by which the training of the boy and girl may proceed symmetrically, step by step—not in mental chunks one year and religious chunks another—but so that each year throughout the whole course of education, we may teach and train all the faculties of man.

A great university of sound and modern scholarship, the Brigham Young University, stands at the head of the Church school system, and serves students of university grade. It is not able to care for all the students who desire to enter it. The state of Utah maintains a magnificent state university and an equally magnificent state agricultural college, the students of which no doubt will have access, in time, to devices, under the law, that will enable them to secure training toward God as well as toward material things.

This important subject has rested on my mind since yesterday morning, when I heard our President deliver his ringing message in behalf of obedience to law; and, as my analysis has proceeded, I have come more and more to the conclusion, that through the public school system, and through our religious auxiliaries, we may be able to help accomplish the thing for which President Grant pleaded yesterday.

SPIRITUAL AND MENTAL EDUCATION MAKES DEPENDABLE INTELLIGENCE

In conclusion let me say again, that to be merely mentally trained is to be only partly trained. The man whose mind only has been trained may be likened to the ship with great engines and a huge propeller, ready to drive the ship forward, but without rudder, chart, compass, or definite destination. When we add to the man, so trained, spiritual training, then it is as if we add to the ship, with its wonderful machinery, a compass, a chart, a rudder, and a dependable intelligence which controls the whole machinery, above and below deck, so that the vessel may reach a safe haven, according to a definite purpose.

A TESTIMONY

May God bless us in our educational endeavors and in all our endeavors. May he strengthen us to make us able to fulfil our great destiny, to be the great people of the world in virtue and righteousness. I bear you my testimony that I know that the work represented by this Church is the truth; that God lives; that his Son came on earth in obedience to a great plan, to suffer and to die for us; that Joseph Smith was a prophet of God, who came here to do God's will, in continuation of this mighty and eternal purpose, and that the Church is still directed by God. It is good to be a Latter-day Saint. I thank God for the privilege that has come to me to be a member of this Church, to share in the privileges of the Priesthood, and in the blessings that flow from it. God be praised that he brought this truth to me and to my family and to you and to yours. God be with us always, I ask it in the name of the Lord Jesus Christ. Amen.

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church)

I am very much impressed with the spirit of this conference. We are a record-making people. I have been in parties that have climbed to the top of some of our highest mountains, and I have found there hidden away in monuments or some kind of hidden place, records of those who have made the climb.

I believe we make our own records, whether it be in our schools, in our homes, in our places of business, or in our fields, or wherever our lot may be cast.

A NAME IN THE SAND

Alone I walked the Ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year, the day:
As onward from the spot I passed,
One lingering look behind I cast,
A wave came rolling high and fast
And washed my lines away.

And so, me-thought, 'twill quickly be
 With every mark on earth from me:
 A wave of dark oblivion's sea
 Will sweep across the place
 Where I have trod the sandy shore
 Of time, and been, to be no more,—
 Of me, my day, the name I bore,
 To leave no track nor trace.

And yet, with Him who counts the sands,
 And holds the waters in his hands,
 I know a lasting record stands
 Inscribed against my name,
 Of all this mortal part has wrought,
 Of all this thinking soul has thought,
 All, from these fleeting moments caught,
 For glory or for shame.

George Denison Prentice.

There was a time in the history of this people when it was difficult for us to obtain books in which to keep the records of our work and our doings, but today we have almost astonishing equipment; that is, it is astonishing to our minds because of its nature. It is so convenient, so adequate to our needs. I remember when I was about sixteen or seventeen years of age, my father moved his family from the ward, and when we went to get our transfer we discovered that the record was not complete. The ward clerk had failed to record the dates of baptism of the children. Well, what was to be done? We knew that we had been baptized, we knew that we were members of the Church, because we had kept our own records. My father had kept a record of his family and the bishop and his clerk were provided with the record of the baptism of my father's children, and so when we moved away from the ward we left it with a complete record of our standing and membership in the Church. Well, now I am wondering how many before my day found it difficult to keep a record of the fact that certain ordinance work was performed in the Church, and I suppose that in the early history of this people a great many records were neglected for the want of suitable and prepared material. But today scarcely anything is neglected for the want of suitable material and equipment. I thank the Lord for the many wonderful things that have been provided by way of lightening the burdens of those who keep records. In my experience I can appreciate these material blessings which we enjoy today. I can see my grandfather in the many, many years that he was Presiding Patriarch of the Church, waiting patiently while someone wrote by hand, in longhand, hundreds and hundreds of his blessings pronounced upon the heads of the Latter-day Saints. Today nearly all of this record making work that is done in the Presiding Patriarch's office, is done by machinery; a great blessing in the saving of time and energy to all parties concerned. And in my opinion the process of record keeping in the Church was never more satisfactorily done than at the present time. So I speak personally with gratitude in my heart for

the blessings of the Lord in providing means of equipment to lighten our burdens, that we may do the work required of us in a pleasing and acceptable way, and not avoid any of it or let it pass unaccomplished.

I am grateful unto the Lord for the comfortable homes that we as Latter-day Saints possess today. I thank the Lord that he has blessed us with homes and fields and flocks and herds, with the industries that are suitable and needful, as well as some of the best schools in all the world, with some of the best teachers in all the world. I thank the Lord that we have at our disposal such adequate means of transportation, that such a body of people as was seen here yesterday morning could come even in the middle of the week if necessary to meet in general conference at the call of the President of the Church. People from almost all quarters of the world met here at an appointed date and time.

I thank the Lord for this good weather which makes it possible for us to enjoy this conference, the occasion is a time in my life of rejoicing and thanksgiving. I take the liberty, my brethren and sisters, as an officer in the Church, to acknowledge the hand of God in his blessings to us and to this people; not only in the few things which I have mentioned, but in the many, many things, even in the detail of our work, in the different responsibilities that come to us who are called to carry on the Lord's work. I acknowledge his hand in the many blessings which he has placed at our very doors.

Now, my brethren and sisters, let me urge that we, both old and young, begin to appreciate our blessings, begin to take notice of the fact that the Lord is blessing us, for I declare to you that the Lord has prepared many great and important blessings, and every one of them, as the Prophet Joseph Smith has declared, is predicated upon obedience to law. There isn't the slightest kind of a blessing, neither small nor great of any kind, that you or I may receive or do receive except we obey the law upon which that blessing is predicated. Now, what a grand and a glorious thing it is when we know the laws upon which our blessings are predicated. They have been taught to us in our own language, revealed from heaven for our own benefit, for the salvation of both the living and the dead. What a glorious thing to know. Let us take advantage of the fact that these blessings and the laws upon which they are predicated are revealed to us, a people who have been gathered into this quarter from every civilized nation under heaven, to bring about the purposes of God in these the last days, to fulfil those wonderful prophecies that were made upon the head of that wonderful progenitor of ours, Joseph, who was sold by his brethren; and as was related yesterday, the great majority of us discover through our blessings that we are descendants of his chosen son Ephraim, to whom the greatest responsibility was given at the time of his blessing. Brethren and sisters, let us appreciate our privileges and the day and time in which we live, for the Lord has said where

much is given much is required. None of us, I suppose, are above making mistakes, but when we discover that we have made mistakes it is a very simple thing on our part to correct them. When we do wrong we know we do wrong, every one of us. What a noble thing it is in us, when we discover that we have done wrong, to do our duty, and correct that wrong. The Lord through his ancient and modern servants has declared that he that is a committer of sin is a servant of sin. When we discover that we have done wrong we know that we have grieved the Lord.

Therefore, my brethren and sisters, let me urge you to repent of wrong-doing when you discover that it has been done, that we may obey the laws which have been given to us, the laws of the everlasting gospel, the laws of life and salvation. Let us prepare ourselves, through the light of truth that has been given us, that the wonderful blessings which were promised hundreds and hundreds of years ago would be given, may be given to us who live in the very time that the prophet declared they should be, for these truly are the last days, when the Lord has set his hand for the last time to accomplish his work upon the earth, and may we be true and faithful and be able to carry the burdens placed upon us, and with all the advantages and the blessings of equipment of every name and nature that are placed at our disposal, may we not be worldly, but may we remember our blessings and our privileges, and the promises that are made unto us. May we receive those blessings; and may we be spared from the calamities and judgments which may come into our midst or surround us. May we observe to live pure and simple lives,—true Latter-day Saints, and enjoy the blessings of the home and the field and the office, the blessings of God which are surrounding us. May his blessings continue to be with us and with this people, that we may enjoy his preserving and protecting care, that we may not fall heir through our weaknesses to disturbances and calamities which are prepared for the world. I know, brethren and sisters, that we are very prone through our pride, sometimes, and perhaps through our false education, or perhaps through some other cause, to be very prompt in following the fashions of the world; but let me raise my voice in warning against this practice among us as a people, that we be not followers of the fashions of the world, lest we be followers of those for whom the judgments and the calamities have been prepared. If we follow the fashions of the world, then we place barriers in our own pathway, and prevent our Father from bestowing upon us those marvelous blessings which he has prepared for the faithful. Let me urge you, my brethren and sisters, to remember that we are not of the world, therefore we need not follow the follies and the fashions of the world, but let us be old-fashioned enough to be Saints of God, pure and modest in our conduct, in our dress, and in our social affairs.

May God bless us that we may have the courage of our convictions, whether we be young or old, to live true to the faith, receive these marvelous blessings, and stand prepared to carry forward the

work of God, to be his chosen people and accomplish his work, whether we be reared here in the valleys of the mountains or whether we come from foreign countries. Let us be faithful and the Lord will remember us, for he is a just God and his mercies and favors will be upon us as individuals and as a people if we will only observe to follow the laws and commandments which have been given us, upon which our blessings are predicated. God bless you all, those whom he has called to hold positions of leadership and responsibility, from the President of the Church to the least and last one called.

I rejoice in having the privilege of being a member of this great conference, in the presence of leading spirits, both men and women. I rejoice in the privilege that I have of going about in the stakes and wards of Zion mingling my soul and spirit with these choice men and women of the Church. God bless you all in your different responsibilities that the Lord's work may be accomplished to his honor and glory, both in this life and in the life to come, through Jesus Christ. Amen.

Pearl Kimball Davis sang a solo entitled, "Eye Hath Not Seen."

ELDER MELVIN J. BALLARD

My soul is overflowing with deep gratitude this day that in the providences and mercies of the Lord I have been permitted to live upon the earth in this generation, and that I have been so blessed of him, through the obedience of my grandparents, on both sides, to the gospel of the Lord Jesus Christ, to be associated and identified with the Latter-day Saints. I know of no time in all the splendid past when, if I had been given the privilege of coming to the earth, I would rather have come than now. I am therefore grateful for life, for being, for knowledge and testimony that I have concerning the work with which I am identified.

ANXIOUS FOR RAPID GROWTH AND STEADY PROGRESS

When I see the future of this people, through the revelations which the Lord has given and through individual inspiration he gives to us, and grasp and comprehend the greatness of this work, I confess that I sometimes almost become impatient in my keen anxiety and desire to see the work go forward more rapidly. I recognize that large bodies move slowly, and while we as a people are not large in comparison with the world, nevertheless we are becoming a body of considerable size, and naturally the progress will be rather slow, but I am so anxious that it shall be a steady progress towards the great and glorious goal God has destined for this people.

OUR MISSION TO INDIVIDUALS AND TO NATIONS

I recognize the truth of what was said yesterday relative to our mission being to the world, to men and women in the world individ-

ually, and also that we have a mission to declare the glad news that the only plan and the only way by which even nations may survive is by and through the plan that the Lord Jesus Christ has devised, and has regiven again to the earth in this dispensation. Recognizing all that, I still realize, as you do, I am sure, that there is a tremendous responsibility resting upon us as individuals to contribute individually to the accomplishment of God's great purpose in establishing this people, calling them out from the world for a distinct and specific purpose, and I am anxious that nothing, so far as the outside is concerned, or that may arise from the inside of this Church, shall in any sense retard the progress of the work.

THE LATTER-DAY SAINTS A PECULIAR PEOPLE

We are not fanatics, as some have thought we are, and some still say that we are a freak people, and believe in freak things. Let them say what they will. If it is freakish to serve God and keep his commandments, if it is freakish for us to observe the Word of Wisdom and abstain from the use of tobacco and tea and coffee, then let us be a freakish people. I would like to be that kind. The Lord has said that this people would be a peculiar people quite unlike anybody else; but while we are in the world we are not to be of the world. We are to be different, we expect to be different, we rather pride ourselves on the fact that we are different, and I hope the day will never come but that we shall be different from the world generally speaking, but that difference must not be a difference only of view; it must be a difference of life; it must be a difference of standards; it must be a difference in quality and not only in profession. I rejoice when I see the fruits of the work. When I see the progress, slow as it seems to be at times, nevertheless there is progress. I rejoice in it. I am convinced, however, my brethren and sisters, that that progress, so far as the work is concerned, might go forward more rapidly if only we were willing. The Lord is willing, and great and important things that he has in store for Zion, await us on condition of our preparation for their coming forth. If only we had been willing we might have been far beyond where we are; but the Lord is very patient, and I am sure his servants who have led this people have been patient with them, although at times undoubtedly they have been sorely tried to see an apparent spirit of indifference towards vital things to which the attention of the people has been called. But nevertheless the Lord has been patient, and the leaders of the people have been patient and will continue to be, and the Lord is going to take care of this people ultimately, because he has promised it; he made that promise to Daniel of old, that this work should never be thrown down nor should it be left to another people. By and through this people shall these glorious things be accomplished, though many shall fall by the wayside on the right hand and on the left hand. This work shall go forward, this work is not builded upon a single theory, nor is it on a narrow foundation; everything that affects and interests the human family

has part and place in this great work. We recognize that while we have received revelations from the Lord for spiritual guidance, and divine truths pertaining to man's salvation here and hereafter, that reach beyond any revelations that have ever been given of the Lord in any former dispensation, nevertheless this people also are a very material people, having to do with material things.

THE SAINTS MUST BE MATERIALLY AS WELL AS SPIRITUALLY STRONG

We recognize the fact that this people must be materially strong and prosperous in order that they may attain the fulness of God's work and establish it as he would have it. It cannot be done with a people who are in financial bondage, or who are in distress. I am convinced that the day is coming, indeed it is here, and it will be more apparent to the generations that shall follow us, that the Lord has had just as keen an interest in bringing this people to material prosperity as to spiritual blessings, and spiritual prosperity. He has recognized the need of material assistance in the establishment of his work upon the earth in preparation for the coming of the Lord Jesus Christ. From the days of the Prophet Joseph Smith, the Lord has shown forth inspiration in material things for the blessing and salvation of this people. When he led this people to these valleys of the mountains, he inspired his servant President Young to point this out as the place, and he said it was the place, it was not only the place for spiritual development and for laying the foundation or building upon the foundation that had already been laid for the establishment of God's work in the earth, so far as his Church was concerned, but it was the place for the material prosperity of his people. Yet it was not the place where they could get rich quick. Thank the Lord, that condition never has obtained and it never will. It is a place where there is an abundance, as has often been remarked, that the communities where the Latter-day Saints live are provided with more material blessings and natural resources than perhaps any other community of a similar size in any part of the known globe; that we could be fenced out from the rest of the world and could survive in comfort, for the abundance of the things of the earth are here; but they cannot be very easily obtained. They can only be obtained through great effort, great struggle and through faith and through the blessings of the Almighty.

FAITH AND WORKS REQUIRED

I rejoice that it has required struggle, that it has required effort to the attainment of these material things. That in itself is a great blessing to the people. Likewise it has always been necessary that there shall be a combination of faith and works on the part of the people who wrest from these valleys and these mountains material resources for their blessing and benefit in a material way. I am glad that that is true, for it does seem to me that we are in the very place where all the most desirable qualities of the human being—faith,

physical power, stick-to-it-iveness, devotion, self denial and perseverance, all are developed by the very circumstances with which we are surrounded; and it never will be possible for a lazy people, for an idle people, for a speculative people to prosper in these Rocky Mountain valleys. God will not allow the conditions to alter and change very materially from what they are. They will come by slow processes and through the faith and the diligence of the people. These material blessings will continue to flow unto them in abundance; but I am pleading now, my brethren and sisters, that the Latter-day Saints shall give just a little bit more thought and consideration in seeking the Lord for material blessings. He is interested in your material prosperity. He is concerned about it, and I am sure that he has heard the prayers of our fathers and mothers long before this day in these valleys, and has made it possible for the wilderness to blossom as the rose. We have given him credit for it. It is he who stayed the early and the late frosts, it is he who has altered the conditions under the faithfulness and the labors of the brethren and sisters, too, and has brought us this blessed condition that now obtains; but I wish to say to you, my brethren and sisters, that our present material advantages and our maintaining them, all depend on our continual faithfulness. This will not be a land of Zion unto this people except this people shall pay their tithes and their offerings. There are blessings for which we depend upon the Lord. While we are anxious that we shall employ all the skill and the wisdom of man, and physical power and ability, in the accomplishment of these things, all the wisdom of man, all his physical power, all his genius, cannot succeed except God shall bless his labors; and if he shall bless them, and if we shall be diligent, if we shall be anxious to do our part, I am sure the result will be all that is desired.

THE KEY TO OUR LINE OF CONDUCT

I would like to call your attention to a line of conduct that I think every Latter-day Saint ought to follow, even in material things, as well as spiritual. The key may be found in the ninth Section of the Book of Doctrine and Covenants. The circumstances are these: Oliver Cowdery was translating, for God gave him the privilege, with the Prophet Joseph, to translate the Book of Mormon; and as he proceeded, suddenly his ability to translate ceased. He was puzzled at it, humiliated, bewildered, and wanted to know why, and the Lord gave an answer. I am reading now from the 7th verse of that 9th section:

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me."

That key can be applied in spiritual and in material things. I know it, and I am asking all you Latter-day Saints to employ just that process in your material affairs. When you contemplate the enlarging of your possessions, when you are studying the question as to what you should plant and what you should do, what you should buy and what you should sell; that is all vital after all, because if this people are wrecked financially it will be an exceedingly difficult thing, it will take a long time for this work to be accomplished, except there is material assistance available for the accomplishment of it individually and collectively. So I am inviting you to study it out in your own minds. Yes, think about it and watch carefully the impressions of the Spirit.

WHAT BRINGS SUCCESS?

I have said this also: Success does not come from mind power; the brain does not bring success. It is helpful, undoubtedly, but some of the wisest and some of the brainiest men in the world have been altogether wrong in the last few years. Surely it has been a time when the wisdom of the wise in material things has perished, and the understanding of the prudent is hidden and is not available; because it has not been only the poor who have suffered, but those of large means in the world. The shrewdest bankers in New York miss it entirely, and their wisdom was not sufficient to meet the emergencies. Neither is it physical strength that brings material success and prosperity, for there are physical giants who are paupers, and they may be found everywhere. Neither is it hard work, alone by itself, that brings success. That is necessary; brains are necessary; physical strength is essential, and so is hard work; but all these combined may make a total failure. What is it that really brings success? It is doing the right thing at the right time. That is a very simple thing, surely, and yet it is true. Men in the world who succeed, if you ask them why: "Oh I got a 'hunch' that I ought to do so and so." We do not use that language and yet we recognize that it is possible for a man or a woman to get an inspiration—an inspiration or an impression from the Lord who knows what is coming. He knows whether that thing is going to be successful this year or not. It is the easiest thing in the world for him to give men and women an impression that this is the thing to do.

TAKE COUNSEL TOGETHER

I have said that it is a mighty good thing for brethren to counsel with their wives about their material affairs, although some of us think that a woman does not have any reason for doing what she does do, only she just does it "because." It is usually because she is right, because she gets the inspiration, sometimes much quicker than a man. She does not understand your problems, but somehow in her heart she feels "that is not right, that is not going to come out right," she doesn't feel good about it. It is a mighty good thing to take counsel to-

gather. I have said if you do not do it but go ahead on your own account and use your own judgment and wisdom, setting hers aside, and you make a failure, you will hear about it for a long time afterwards. (Laughter.)

CONSULT THE LORD AND HIS PRIESTHOOD ABOUT IT

So that, it is a mighty good thing to utilize all the intelligence, all the wisdom we have in our circle among our boys and our girls. The decision does not rest wholly with father, but counsel is taken, and we study it out in our own minds and then we endeavor to reach our conclusion. Then, when we have reached it, wait a minute; do not go forward yet. My Scotch grandfather used often to quote this Scotch maxim: "Be sure you are right and then go ahead." Now I think we can be sure we are right. If we think we are right, the Lord has invited us to go to him and ask him if the thing we have planned to do, even in material things, is right. "If it is right, cause that my bosom shall burn within me, that peace shall be there, that contentment shall dwell, and I will have the conviction that it is the right thing. If it is not right, let there be a stupor of thought and an uneasiness, and my mind will not be clear on it, my heart will be turned away from it." If you do not get that conviction you would better try again. You'd better study it out again. But I am going to ask you to do something else. This Priesthood does not desire to bring the people of the Church under its direction in material things, but I want to tell you that this Priesthood is under the guidance of God Almighty; I want to tell you that the man who presides over this Church, and those who have presided over this Church, are wiser in material things than any other men in this Church. God has made it so. His wisdom has prevailed and has been vindicated time and time again. Then here is a safe guide for this people: to take counsel from those whom the Lord inspires, and the Lord is the wisest financier: there is none like him, not only in spiritual, but in material things.

And I assure you my brethren and sisters, that these stake presidents, the bishops of these wards, upon whom the hands of the servants of God have been laid, and who have been blessed and set apart to be watchmen upon the towers of Zion, to be shepherds of the flock, are blest with and enjoy an inspiration for the blessing and guidance of the people that is of great value to them in spiritual and in material things. Go to your bishop, talk with him about it. "Well," one will say, "I will not do that. My bishop doesn't know as much about this business as I do. It would be a humiliation for me to go to him." He may not be very successful himself, but he is able to give you the right counsel and advice, and he will never direct you wrong. I heard "Uncle" Jesse Knight say upon one occasion—and you will pardon me referring to him, because I think he is a shining example in this respect, and you know he was exceedingly successful in mining enterprises—I heard him say that he never went into a venture in his life without going to see his bishop and having a talk with him about

it. His bishop knew very little, I presume, about the particular industries that Brother Knight was engaged in; but his testimony was: "The bishop never gave me wrong advice; not once did he lead me astray or give me wrong advice or counsel.

A RECENT VALUABLE EXAMPLE

I want to bear witness, therefore, to you, my brethren and sisters, it has been manifest among this people since the last conference held here, that if this people would have listened more diligently than they have done to the counsel of the President of the Church and to the brethren who have visited you in the stakes and wards, this people would have been millions of dollars better off today than they are.

Some of you think: "Oh, the President of the Church had a selfish motive" when he advised you to raise sugar beets, when he told you it was a good and profitable thing for you. I know that we visited you in your wards and stakes and pleaded with you to do the same thing, assuring you that it was a good thing for the people, irrespective of the industry itself or looking at it from the business investment point of view. Now, was it right? Was it right? You answer it! I tell you again, that if all the people had listened they would have been, in the aggregate, worth millions of dollars more than they are today.

Spiritual guidance in material things is a mighty good guidance; I know that. I ask, therefore, brethren and sisters, that you pay just a little bit more attention to the Lord and his help and his inspiration, through his servants and to you individually in these matters. Then I want to say to you that you can, if you have with all earnestness of heart paid your tithing and done so honestly and justly, you can go to the Lord with faith and claim his blessings and he will hear you, he will answer your prayers, he will stay the elements for your good, he will bring those blessings in abundance to maintain you and to liberate you from your difficulties, if this people will only listen to the counsel that has been given them. I am very anxious and very jealous that we shall succeed, for I know in the heart of President Grant and in the heart of his brethren is burning the desire that this people shall be prosperous. There is no selfish motive there at all. If it seems to be for one particular interest, after all, it is for the general good and the material welfare and prosperity of this people.

HOW WE MAY BE SHELTERED FROM COMING STORMS

I said that I rejoiced that we are here. I rejoice that the Lord has brought this people up unto the right place. He knew all about what was coming. He knows our present needs, he is anxiously waiting, patiently waiting, and is sometimes, I fear, almost disgusted with some of us because of our slowness, because of our stupidity, because we are dull students, and do not learn as fast as we ought to, yet he is patient with us.

In conclusion I wish to read a few verses from the 115th section of the Doctrine and Covenants, in which I think I see, again, God's

watchcare and providence over this people in providing this place for us and these very conditions under which we live. Addressing the Church, the Lord says—reading now from the 4th verse of that 115th section:

“For thus shall my Church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

“Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

“And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.”

Do you not know, my brethren and sisters, that God knew what was coming; that he brought this people into these mountain valleys as a place of refuge when the storm shall come. We only hear the beginning of that storm. Dismal and distressful as has been its approach, while its thunders and its flashings have filled our hearts with terror, it is but the beginning of the storm. Oh, that it were passed, and that it were gone; but it is not, it is not! It would pass over the heads of this people and over the heads of the world if only, as Elder Roberts said, if only they would repent; but if they will not repent, how can they escape? Men in past ages have not escaped, who did not know as much as this generation,—in view of the knowledge that has come into the world of a scientific character, in view of the intelligence which men have, in view of the restoration of the everlasting gospel that has come into the world, and that has been proclaimed upon the housetops by the thousands of elders of this Church from door to door, in the publication of it, broad and wide. Knowledge such as no other generation that has ever lived upon the earth has enjoyed, has been diffused; and this is their condemnation, that light has come into the world. I fear for the world because I say to you that no generation of men who have lived stand under greater condemnation before God Almighty than this generation, and except they shall repent, serious distresses await them. The storm in its fury shall rage; and all the powers of man cannot avert it. Only one thing can save them: their humiliation, their repentance will save them and nothing else can. Therefore we stand in peril, many of us! for do you think that the Lord who has given us greater light and greater knowledge than the world, will pass us by in our sins and our transgressions? I say to you that if we do not live better than the world, if our standard of morality is not in excess of theirs, if we do not observe the law and maintain it better than any other people, we ought to be ashamed of ourselves, and we shall stand under great condemnation before the Lord, because we know more than anybody else. The light and knowledge that the Lord has given to us place us in a very peculiar position, and if we are not careful the judgment of the Lord shall begin at the house of the Lord.

HOW TO PREPARE TO ESCAPE THE DAY OF CALAMITY

Oh may we put ourselves in order, put ourselves in perfect harmony with the instructions of this conference, that we may escape, for I bear witness to you that those who do so, they shall escape in the day of calamity and confusion, as Israel escaped, the lintels of whose doors were marked with the blood of a lamb. So it shall be in these last days with those who do serve God and keep his commandments. May the Lord help us in the resolve and the determination to go forward now and do more than we have ever done to resist that which is all around us. It is in the world, it is seeking an inroad here and there into the communities of the Latter-day Saints. I am not very fearful of our present conditions, but I tell you I see what is coming. I know that it will require the steadfast faithfulness of every man and woman to escape the perils of this generation. God help us to stand as watchmen upon the towers of Zion, to guard well her gates as stewards of the flock, and to watch lest the destructive influences of the world shall enter in among us. Let us continue to be God's peculiar people, and we shall indeed be; not only in time to come, peculiar, but distinguished, which may the Lord grant, in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

I earnestly desire, my brethren and sisters, that the rich inspiration of our heavenly Father may continue with us during the remaining portion of this meeting, as it has done during the first part of the meeting, and during the sessions that were held yesterday.

Like Brother John A. Widtsoe, I have been and am intensely interested in education. I should like to talk to you about our religion class work, our seminary work, and our Church School system, but time will not permit.

REMEMBER THE CHURCH EDUCATIONAL INSTITUTIONS

We have in Provo, the Brigham Young University. If I had the time I could tell you many good things about that splendid institution. I should like to have you keep this great school in your remembrance. Many of you have a good deal of property. Those who are comparatively rich sometimes wonder what to do with their holdings. I say to you, if you would have your name reverently remembered by the generations of Saints that are to come, you can do nothing better with funds the Lord has given to you than to make an endowment of some sort to this splendid Church university.

We have directors of other Church schools here, and they remind me that there are other Church educational institutions. I suggest that you remember all of these when you are disposing of and distributing that which the Lord has given you of worldly goods.

Y. M. M. I. A. LIFE MEMBERSHIPS

Not only am I interested in the educational work of the Church, but, as one of the general superintendency of the Young Men's Mutual Improvement Associations, I am also intensely interested in that great organization. There has been established for young men no institution better than the Young Men's Mutual Improvement Association. Many have received training in this organization, who perhaps would like to make a slight contribution for its assistance. Some of you may probably not know that we have life memberships in this organization. I appeal to you who have been blessed by attending Mutual Improvement Associations, to join the organization as life members. The charge for such membership is \$5. Those who make this contribution give it to an endowment fund. The interest only on this endowment will be expended. This means that those who make this contribution will be helping this splendid organization for all time to come.

OBEDIENCE TO LAW

Now, this matter of obedience to law: The Lord has revealed to the Latter-day Saints that he, himself, raised up wise men who prepared the constitution of the United States. We believe it to be a divinely inspired document. Will it endure? Will this country of ours last indefinitely?

I heard a great historian once say that he has studied ancient history with very great care in an effort to determine whether or not the United States of America, as a republic, will endure indefinitely. He said: "The republics of the past have failed. This republic can only endure, if in it there is some element not to be found in the republics of the past." This historian (Andrew D. White) explained further that a careful investigation shows that we have in this republic one thing only, not to be found in other republics, and that is our great educational system. If after being trained in our schools, men have the Christian spirit, if there is in their hearts some unselfishness, if they are willing to make sacrifices for the good of others, then this republic may endure.

REMEMBER THE LORD—TAKE COUNSEL OF HIS SERVANTS

On this subject of unselfishness, Brother Ballard has just mentioned the matter of growing beets. He mentioned also the paying of tithes and offerings. What has your experience been in that direction? My experience has been that it is a paying proposition to remember the Lord. If we do this he will remember us. My experience also is that it pays to listen to the counsel of the authorities of the Church, to advise with the bishop. Suggestions though not given by Church authorities in a very vigorous sort of fashion, ought to be obeyed. Let me give you a specific case. I did not go to the President for advice particularly, but when we were together, I named, one, two, three,

four, five reasons why I ought to do a particular thing. "Why," said President Grant, "Richard, I think this is the very time not to take the course you name."

This was a financial matter. He did not use a club. He did not talk loud. There was no compulsion about it, but it was advice to me. I took it and for so doing I have received a rather rich financial reward.

I defy the Latter-day Saints to find anywhere, even in literature, a man more interested in a people than is President Heber J. Grant in your own good selves. Find, if you can, anyone, any man anywhere, who is more unselfish! His first interest, his last interest, his continual interest is in the welfare of the people of the Church.

CONDITION OF THE WORLD SINCE THE GOSPEL WAS RESTORED

Now, to come back to our country—the United States. The constitution of this republic was prepared by men inspired of our heavenly Father. Its operations were only well begun when God the Father and his Son Jesus Christ came to the earth and restored this great gospel that is so dear to all of us.

What has been the condition of the world since that time, since this gospel was restored? Do you realize that in the methods of transportation there had been no progress in all the history of the ages up to the time the Church of Jesus Christ of Latter-day Saints was organized? There had been no transportation faster than a man could run or a horse could travel. And what have we today? The locomotive, the ocean liner, the bicycle, the electric car, the automobile, the flying machine. These all are indications of the great progress that has come since this gospel was established.

Many of you can remember when, every once in a while, the world was thrown into commotion by some terrible disease epidemic. There were epidemics of cholera, yellow fever, typhoid fever, diphtheria. The whole human family was powerless in the presence of these epidemics. Micro-organisms had been discovered a hundred years before, but not until about 1880 did Louis Pasteur discover the relation that exists between these organisms, these germs, or these bacteria and disease. During this hundred years there had been no progress whatever in the health of the people. The death rate everywhere was in the neighborhood of forty per thousand. What a transformation! Today there are few cities in the world in which the death rate is as high as twenty. Between 1876 and 1880, in one city, (Munich), 689 out of every thousand babies under the age of one year were taken by death. That shows the condition of the world before 1880. Dirt, ugliness and disease were found everywhere. Since then cleanliness, beauty and health have taken their places. Science has discovered that the mosquito carries yellow fever from one individual to another. Science by destroying the mosquitoes in Panama made possible the construction of the Panama Canal. Some of you may not know that

with the mosquitoes killed, with the ravages of yellow fever in that particular neighborhood ended, the United States constructed the Panama Canal for less money than the French government expended investigating the question.

PATRIOTISM AND RIGHTEOUS LIVING WILL CAUSE OUR COUNTRY
TO ENDURE

And so, too, has there been great progress in education. People are wiser, they know more, they have books and they are studious. This republic will endure indefinitely only if the individual citizens in it appreciate the liberty that has been left to us as a legacy by our fathers. The Bar Association, I have been advised, has suggested that throughout the whole country organizations be effected for the purpose of teaching the people patriotism. Others may desert the constitution of this country, but the Latter-day Saints will do it never. This great government will endure indefinitely if we, its citizens, give a proper value to that liberty which in those early days was purchased with the splendid blood of our glorious fathers.

THE Y. M. M. I. A. AS HELPS TO GOOD CITIZENSHIP AND RIGHT LIVING

An effort is being put forth this year by the Mutual Improvement Associations to place the boy scout training within the reach of every boy of scout age in the Church. Imagine, if you can, what it means for every boy to be trained to be clean, to be obedient, to be gentle, to be frugal, to be honest, to be courteous, trustworthy, loyal, helpful, friendly, brave, clean, kind and reverent. Imagine what it means for all our boys to be taught these great lessons: "On my honor, I will do my best to do my duty both to God and to my country, to help other people at all times, to keep myself physically strong, mentally awake, and morally straight." I urge you, presidents of stakes, counselors to presidents, bishops, bishops counselors and other officials everywhere, to give to this great work your most loyal support.

We have another equally important class in the Mutuels—the senior boys or young men between the ages of seventeen and twenty-three. We are determined as the General Superintendency and General Board to so touch the lives of these young people as to thrill them with ambition. It does not take much in the life of a boy during these years to transform his whole career. We are not doing enough as officials if we only come to the meeting at the meeting hour, and there sing and preach and pray with those who happen to be present. It is my duty, and yours, as officials, to go out and search for the lost sheep, to go out in the woods, to go out on the hill sides, to go out in the timber in a faithful, fruitful search for those who are unfortunate. It is the widow's son, it is the boy who is fatherless, it is the boy who is brought up in a broken home, it is the boy who is not having a fair chance, after whom we ought to search, it is he that we must find. These are they who need our special attention. These are the boys who need the help if they are to be saved. And so, I ap-

peal to you, in the name of our great Country, and in the name of our glorious Church, to see to it that all boys between the ages of twelve and seventeen are given an opportunity of taking the work we offer in scouting, and that those between the ages of seventeen and twenty-three be hunted up and given the clean manly training offered for them by our Mutual Improvement organizations. These brought together and thus trained we shall have a generation of citizens who will have such love for American liberty, our country, and our constitution that the best in their lives will be given to supporting our inspired institutions, to obeying unselfishly the law of the land and to making our nation live on indefinitely.

THE SLOGAN OF THE Q. I. A.

The Lord bless you. I have enjoyed going out into the stakes of Zion where I have been associated with you splendid, clean, glorious Church workers. We have been teaching the Word of Wisdom these many years. We come forward now with a new or another appeal, a slogan. We want all the people, in their hearts, in their lives and in their actions, to be pure.

We may think sometimes the Lord has deserted us, but really, if we think of our own shortcomings, if we think of how many people there are who drink their tea, how many people there are who drink their coffee, how many there are who do not remember the Lord in secret and in family prayers, who do not pay their tithes and their offerings, ought we then not to marvel why it is we are so richly blessed. It is our purpose to put forth this year our best effort to make our people pure, in their hearts, in their actions and in their lives generally, therefore nearly one hundred thousand strong, the Young Men's and Young Ladies' Mutual Improvement organizations are going forth this year proclaiming the slogan: "We stand for a pure life through clean thought and action." I wonder if you believe in this doctrine? I will repeat it and then give you an opportunity to say it with me for the whole Church. In this Church is to be found everything that makes people better, stronger, happier; better citizens, better supporters of our country, its laws and its constitution. I say again, others may desert it but the members of the Church of Jesus Christ of Latter-day Saints will defend it forever.

I will give the new slogan and I ask you to repeat it: "We stand for a pure life through clean thought and action."

(The Slogan was repeated by the congregation.)

The Lord bless you. Amen.

The congregation sang, "Now let us rejoice."

The closing prayer was offered by Elder Heber Q. Hale, president of the Boise stake of Zion.

The conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

The meeting opened at 2 p. m., President Heber J. Grant presiding.

The choir and congregation sang, "O My Father."

The opening prayer was offered by Elder William T. Jack, president of the Cassia stake of Zion.

The choir and congregation sang, "Guide us, O Thou great Jehovah."

ELDER STEPHEN L. RICHARDS

If I may be endowed with sufficient breadth of thought and some liberty of expression, I should like to speak for a few moments upon the subject of broad-mindedness. I am led to propose this subject for brief consideration, not because I think it will be particularly attractive, but because my observation in the Church and out of it convinces me that something in the nature of definition and interpretation of that subject might be of advantage, particularly to a large body of young people within the Church.

TWO DIFFERENT VIEWS

There are many, both within the Church and without it who take the position that we are so circumscribed by tradition, practice, customs, and our reverence for that which has been established, that we do not lay hold of new thought, new ideas, and new practices, to carry forward this great work. There are also those within the Church who take a position almost directly converse, who say that we have gone so far beyond the initial understandings, the revelations, practices and traditions, that we are in grave danger of straying away from the genius of the work.

To my thinking, both of these, whose views I have attempted to give, fail in an understanding and a conception of the work, compatible with its genius and its great ideals. I am not sympathetic with those who take some degree of pride in saying that they are not orthodox, while they believe in the main the principles of the gospel, they are liberal in their views, and feel at liberty to go beyond the conceptions and regulations which the leaders of the Church have held and sustained from its beginning until the present time. I am orthodox; I am proud to be orthodox. I cannot conceive how one who is impregnated with the great mission of this work in the earth, and who is convinced of its truth and divinity, can be other than orthodox; and when I say I am orthodox, I do not, for one moment, contemplate a situation in which I am not receptive to all good new thought, to the development of true science, and to the extension of the application of the principles of the gospel of the Lord Jesus Christ to all circumstances which may arise in life.

DIFFERENCE BETWEEN BROAD-MINDEDNESS AND HERESY

In my judgment, there is a vast difference between broad-mindedness and heresy, and I sometimes think that often well-disposed members of the Church do no inconsiderable harm, among the young people of the Church, in particular, when they advocate a departure from some of the established rules, regulations and traditions of the Church, upon the principle of liberality of view and broad-mindedness. It is one thing to be compassionate and sympathetic with him who sins; it is another thing to compromise with or to sin, in the least degree, or tolerate sin. A marked distinction should always be drawn between our ideals and the weak human beings who try to live them.

THE GOSPEL EMBRACES ALL TRUTH

For my part, I construe the great principles of the gospel as being sufficiently broad and comprehensive to embrace all truth, and I circumscribe and limit their definition and operation, only by the broadmindedness of truth itself. Whatever is true, whatever is virtuous, whatever is of good report, lovely or praiseworthy, we seek after these things.

HOW TO PRESERVE OUR STANDARDS AND IDEALS

All people are subject to their environment. We react to the persons and to the influences which surround us. It is human so to do. We cannot live in the world without, to some extent, partaking of the things of the world. Every plant, every form of animal life are likewise subjected to the influence of environment; they will respond to light and darkness, warmth and cold, foulness and wholesomeness. We cannot associate with men and women all through the country, who have different ideals and different standards, without, in some degree, being influenced by such contacts. There is no possibility of a territorial isolation of the people of the Church. We mingle with strangers, we live in the same communities with those who entertain vastly different views from the ones we entertain. The only possibility I see, is to maintain a great moral and religious isolation, or segregation, if you will, in order to preserve our own standards, our own ideals, and in order to safeguard our young people from the hazard that must ever be present with them as they associate and mix with the people of the world. We welcome the stranger within our gates. We recognize the fact that we will do business with him, but we do not welcome the influence of the world to dilute and weaken the great exalted principles of the gospel of Jesus Christ.

I look upon it as one of the greatest responsibilities we have, to maintain in their purity and in their absolute integrity, these principles of truth which have been committed to us for dissemination throughout all the world. Any solution into which is poured another solution loses some of its virtue, its strength and potency. You cannot pour

the influences of the world into this great solution of the gospel without diluting it. It is our obligation to keep it undefiled, undiluted, and to maintain it in its present strength and purity and efficacy. Therefore, I feel fully justified in saying to those thoughtful, progressive, admirable people within the Church who are not quite content with present interpretations and procedure, be broadminded, but remember that the principles of the gospel of Jesus Christ demand absolute and unvarying loyalty, adherence, and observance.

BLESSINGS COME AS WE SUBJECT OURSELVES TO THE CONDITIONS
UPON WHICH THEY ARE PREDICATED

The very first section of the Doctrine and Covenants—that great section which is regarded as the preface to that work, and which I have often characterized as the charter of our religion, sets forth that Joseph Smith was called in order that faith might be increased among men, and, mark you this, which I regard as fundamental, in order “that mine everlasting covenant might be established.” I construe the new and everlasting covenant as I would construe, in large measure, a legal contract. I believe that our Father intended that he would obligate himself as well as obligate the beneficiaries of that contract to the performance of it. I believe that no one is entitled to the full measure of its blessings unless he subjects himself to all the conditions upon which those blessings are predicated, and I construe that covenant to be broad enough to embrace every principle of the gospel, so that under that construction, no man or woman can be so broadminded as to fail to observe, in any part, any of the principles of the gospel, and claim the full reward promised to those who keep them all.

BROADMINDEDNESS OFTEN CONFUSED WITH LICENSE

Broadmindedness and liberality of thought and view are often confused with licentiousness and with liberty to do the things which are not in consonance with the principles and regulations of the Church. I am thoroughly satisfied that if our boys and girls attending colleges and universities could be shown the gospel in all its great breadth of view; if they could be made to understand that it will subserve their best interests in life, and that it embraces all that is good and true, they would not think that it is narrow, and they would not think that those who stand up to proclaim it and who contend for an observance of its principles, are contracted in their views and not willing to accept new truth.

NEED OF ADEQUATE INTERPRETATION OF THE GOSPEL

We need an interpretation of the gospel. We need an interpretation that appeals, and we do not need to contravene, in any manner any of the principles of the gospel, to make an appealing interpreta-

tion. I plead for that interpretation to come through the auxiliaries of the Church, as well as from the priesthood of the Church. I think it is the highest degree of misfortune when young folks, kindly disposed toward the gospel and the Church, are not given adequate opportunity to understand it and to appreciate its great, beautiful truths.

We have all been inspired by the testimonies which have been given during this conference. I have been thrilled as I have heard men stand in this pulpit and declare that they know that God lives and that Joseph Smith was his prophet. As I have heard their voices ringing and reverberating through this building, I have shaken and trembled with a sense of obligation, and with a great feeling of joy—an obligation in knowing that all my brethren and sisters must have the opportunity of understanding the gospel and coming to a knowledge of its truth and divinity in the same form and in the same fervor with which our brethren have expounded it and borne their testimonies; and a great feeling of joy that that same testimony rests with me. I appeal to you, my brethren and sisters, you who manifest your great interest in the work of God, by coming here to the general conferences of the Church; I appeal to you, not for your own good particularly, but for the good of the thousands and thousands who are not here, who cannot be thrilled and inspired by these glorious testimonies, to carry back the message of this great gospel to them, to make it appeal to them, to make them know that there is nothing narrow or constricted in it and that there is nothing in the way of their going forward with the utmost progression in the development of all truth, and in the understanding and comprehension of the great principles of truth which God intends should be revealed for the guidance and direction of all the human family.

GOD GIVE US VISION AND UNDERSTANDING

God bless the young people. God give them vision and understanding to see the great truth and beauty of this gospel, and God bless the older ones that they may be sympathetic, compassionate, kind, tolerant, merciful and loving, that these young people may not perish without the faith. I pray in the name of Jesus Christ. Amen.

ELDER JAMES E. TALMAGE

I think it well for us at times to look at ourselves and take stock to determine what we are, and this both as individuals and as an organization. We may need a mirror to show just how we look as individuals, and I pray you if you use one, be sure that it is a right mirror, unwarped, and that your eyes be clear, that we may see ourselves as we are. And it is well to look at the Church, not that we need separate ourselves from it for the occasion, but to look at it impartially and get its proper perspective in relation to other organizations.

A PANORAMIC VIEW OF SOME ESSENTIAL POINTS IN CHURCH HISTORY

If it were possible to show by means of panorama or the moving picture, the essential points connected with the history of the Church of Jesus Christ, going back no farther than the apostolic dispensation of old, we would see first a scene of wondrous activity and sacrifice. The apostles, who had been ordained under the hands of Jesus Christ, and those who had been called into the council of the apostles afterward, and the seventies who had been marshaled for their work, and the bishops and the elders and the priests, teachers and deacons—these we see at work, going amongst the people and spreading the gospel, spreading it so thoroughly that Paul was able to say in his day that practically every soul had heard it, by which I understand that he meant that every soul had had a chance to hear of it, to learn something about it. As the scene changes we see there many others who followed in the footsteps of the apostles, so far as their energy and devotion and authority to labor was concerned. Then we see confusion coming into the Church, partly because of oppression and almost indescribable persecution from without, partly because of the threatening disruption from within.

THE GREAT APOSTASY

There was an apostasy, and a great one, not the first one by any means in the history of mankind, but a great falling away, an apostasy of individuals from the Church in countless numbers, and then the apostasy of the so-called church itself, turning away from the ways that had been laid down as the government of the church, corrupting the ordinances established by divine authority, pandering to the so-called philosophy of the day, introducing the elements of paganism and heathenism to make their worship more spectacular and more attractive, until we see as we look at the changing scene, that there is only the outward form of godliness and not one flash to tell us of the power thereof.

THE PERIOD OF SPIRITUAL DARKNESS

Then as the panorama moves, comes the period of darkness, spiritual and mental. For, mark you, the mind is an attribute of the spirit; and as spiritual powers dwindled, mentality became deficient and the dark ages loomed. The sombre cloud failed to arouse faith and trust, but deepened the gloom of unbelief. We see people struggling in the midst of darkness trying to get out of the jungle. Men were sent unto them to help, men of God, seeking to lead them back into the light, to some extent, but they had a hard time. The Church had become apostate and tyrannical. It had undertaken to rule by autocratic methods. It claimed the right to tell men what to do and to force them to do it on penalty of loss of life or limb, and the confiscation of their goods. It undertook to dictate unto nations, unto

kings, what they should do, and professed to absolve subjects from all allegiance to their rulers if the rulers failed to obey the behest of the church so-called.

THE LIGHT OF GOD IN THE RESTORATION

The centuries passed and by and by a light appeared; a glorious illumination broke forth; and the word of God was heard again, for God the Eternal Father—I speak it without reservation or modification—that Being after whom we have been formed in physical, mental and spiritual image, did appear upon the earth unto the lad Joseph Smith. And with the Eternal Father stood the only Son whom he had begotten in the flesh, Jesus the Christ, who affirmed that the authority and power to speak and to act in the name of God was not at that time upon the earth. Then followed the promise that it should be restored and in time, even as the prophets of old had foreseen, angels came to earth ministering unto those who had been chosen, and bestowing upon them by the same outward ordinance as was observed of old, by the laying on of hands, the power and the authority not only to speak but to act in the name of the living God, according to the order set forth.

The Church of Jesus Christ of Latter-day Saints has not sprung from any “mother church.” The Church of Jesus Christ of Latter-day Saints is no sect; it owes no allegiance to any other religious society, call it by the name of church or what you will, on the face of the earth. It does not claim to possess the Holy Priesthood by direct and uninterrupted descent from Peter of old, but it does claim that Peter, accompanied by his associates James and John, the three who constituted the presidency in the organization of the apostolate of old, did come by instruction of the Lord and did confer upon men here upon the earth the authority they possessed and which they exercised in the flesh before their martyrdom. We speak that plainly. I know it shocks the ears of some who may not have prepared themselves to receive it; and yet, wherein is the inconsistency? We proclaim the fact and also proclaim that the apostasy was a reality; and others admit it, theologians, scholarly men, and even churches. Though you have heard it before, I wish to draw your attention to that solemn declaration by the chief of the Protestant churches, the Church of England, made soon after the time of its creation—for it was created by act of Parliament. But there were wise men and good men numbered in the organization, and that church declared, about the middle of the sixteenth century, in its homily on the peril of idolatry, as follows:

“Laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more.”

THE CHURCH OF GOD ESTABLISHED ANEW

That, I take it, is good testimony as to the actuality of the apostasy. We proclaim the restoration which the prophets of old said should follow the apostasy. The Church of Jesus Christ has been established upon the earth anew, through the instrumentality of Joseph Smith the Prophet and his immediate associates in the ministry. It is the Church of Jesus Christ brought to earth again, established anew as had been predicted, I repeat; and its mission is the preparation of the earth for the great consummation, the coming of the Lord Jesus Christ.

In this restored church has been placed, by divine ministration and ordinance, the authority of the Lesser and of the Greater—or of the Aaronic and of the Melchizedek Priesthoods, with the several offices thereof and the several duties, responsibilities and powers pertaining to each office as of old.

THE NEW AND EVERLASTING COVENANT

That it was and is something new, and yet something old, as it is in fact eternal, was set forth by the Lord in a revelation given in April, 1830, just after the organization of the Church. There were people who had joined other churches. Many of them had been and were devout. They had been baptized, some of them by sprinkling and some of them by pouring, but they called it baptism, and some of them by immersion; and they raised the question as to whether they could not become members of this Church now by application and profession of faith alone, affirming that it was unjust that they should be required to be baptized again. In this claim they plainly forgot that the outward form of baptism can be performed by anybody, but that baptism as an ordinance acceptable unto the Lord requires the power and the authority of the Priesthood which he has given. Therefore the Lord said:

“Behold, I say unto you that all old covenants have I caused to be done away in this thing; and this is a new and an everlasting covenant, even that which was from the beginning.

“Wherefore, although a man should be baptized an hundred times it availeth him nothing, for you cannot enter in at the strait gate by the law of Moses, neither by your dead works.

“For it is because of your dead works that I have caused this last covenant and this Church to be built up unto me, even as in days of old.

“Wherefore, enter ye in at the gate, as I have commanded.”

I have read from Section 22 of the Doctrine and Covenants. Isn't that in line with the declaration our Lord made while he talked in the flesh, even the Christ, known as Jesus of Nazareth, who was acknowledged as a marvelous prophet whose teachings were full of wisdom? On one occasion, amidst circumstances which the rest of the chapter will give unto you, he spoke these words recorded in the 9th Chapter of Matthew, beginning with the sixteenth verse:

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

"Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved."

The Judaism of that day was a travesty on the law that God had given. Many believed in part of what Christ said, but they wanted to tack it on to the Judaism of the day; they wanted to make the word of God conform to their philosophy, or with their sophistry, or with their man-made precepts, and the Lord warned them: Do not put a new piece of cloth on the old garment, it will tear it away and make a more hideous rent than there was before. Do not put that newly fermenting juice into old leathern bags, for that was the nature of the bottles of that day. You know how quickly old leather breaks. Don't put it into such bottles, for the fermentation will burst the bottles and the good wine will be lost and the bottles will be entirely ruined. There was to be no compromise with the semi-pagan doctrines of the day, nor was there to be any compromise between the principles of the gospel of Christ and the teachings of men not conforming therewith, the doctrines of men that have been evolved in the minds of men without the inspiration of the Holy Spirit—no compromise!

THIS CHURCH LED BY REVELATION AND INSPIRATION FROM HEAVEN

We are tolerant, tolerant in the extreme. We grant unto every man the right to worship after his own conscience, even as we claim it; but we do not compromise by the acceptance of the views of men in an attempt to mingle them with the doctrine of Christ, and call it all the word of God. The Lord has spoken and is speaking. I bear you solemn testimony that ever since the reestablishment of the Church in 1830, this Church of Jesus Christ has been led by inspiration and revelation from the heavens. This is the day in which you witness such. The Lord is not leaving his Church to itself. He is speaking in the ways best known to him, and inspiring and leading those whom you sustain as your leaders. Follow them and be safe. May the Lord be with us in carrying out the determination for a better life which we have formed in this conference, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

PETER'S ADVICE TO THE SAINTS OF OLD

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

"Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by our good works, which they shall behold, glorify God in the day of visitation.

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

"Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

"For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men;

"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

"Honor all men. Love the brotherhood. Fear God. Honor the king."

APPLICABLE TO SAINTS OF LATTER DAYS

This advice which was given by Peter to the saints of a former dispensation is just as applicable in the dispensation of the fulness of times. It is true that we have been called out of the world to serve the Lord, that we have received from him, the restoration of the gospel and the priesthood, and have become a royal people. It behooves us as Latter-day Saints to keep his commandments, to walk uprightly, to honor the law not only of the land, and that we are under the necessity of doing, but also to honor the law of God, and that also we are under obligation to do. Through revelation from the Lord we have been informed that it is our duty to serve God, to keep his commandments, to be subject to the powers that be, until that time comes when he shall come to reign whose right it is to reign and shall subdue all enemies under his feet.

OUR DUTY TO KEEP THE COMMANDMENTS

Now, my brethren and sisters, the thing that I have in mind particularly in reading this passage of scripture is to call our attention to the fact that it is required of us as it was required of the former-day saints to keep the commandments God has given us, that we may not, in the eyes of the Gentiles, those who are not members of the Church, be considered as people who are insincere. For this is the will of God, that with well-doing we may put to silence the ignorance of foolish men. Any man or woman in this Church who violates the commandments, though it may be one of the least, is doing injury not merely to himself or to herself, but to the entire body of the Church. We individually have in our care and keeping the good name of the Church of Jesus Christ of Latter-day Saints, and having that good name in our keeping, it is required of us that we walk circumspectly, that we be sincere in our conversation, in our deportment, in all that we do. A man may say that, if he violates one of these commandments which have been given to the Church, he is injuring only himself, but that is not the case, for he is doing an injury to the entire body of the people, because the world will judge the Church by the

acts of the members. I have no right to do wrong, and you have no right to do wrong, although we have our agency and the privilege of doing right or wrong as we may choose in and of ourselves; but we, as members of the Church, are under covenant and under commandment of the Lord to keep his law; to observe his words. It is stated in one of the revelations that we are to "live by every word that proceedeth forth from the mouth of God." Moreover, in another of the revelations, the Lord has said: "If thou lovest me thou shalt serve me and keep all my commandments." I commend to you all that has been said, but particularly the remarks that were made here this afternoon by Elder Stephen L. Richards, because they appealed to me, and I feel as he does that it is required of me and of you as members of this Church to stand by that which God has revealed for the salvation of the souls of men. We have accepted it; we have come out of the world, and have entered into the waters of baptism, and received the light and the truth of the everlasting gospel.

HOW OTHERWISE WE MAY BRING REPROACH UPON THE WHOLE CHURCH

Now if we fail to live in harmony with this light and pose as members of the Church, claiming a standing and yet violating the commandments God has given us, then we are doing an injury to the entire work and bringing reproach not merely upon ourselves but upon the entire body of the Church.

Let me read to you another passage of scripture:

"For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

"For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

"And why call ye me, Lord, Lord, and do not the things which I say? "Whosoever cometh to me, and heareth my sayings, and doeth them I will shew you to whom he is like:

"He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock.

"But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

NO RIGHT TO MEMBERSHIP, IF WE JUSTIFY VIOLATIONS OF THE LAW OF GOD

What right have we to claim membership, to call upon the Lord, and do not the things which he says? Therefore, if there are any among us who are violating even the least of the commandments of God and feel that they are justified in doing so, they are under condemnation. Remember that it has been written in section one of the Doctrine and Covenants, that the secret acts of men shall be revealed.

The Lord has sent forth his gospel unto the world and the voice of warning is unto all people who are called upon everywhere to repent.

"Wherefore," said he, "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."

This in substance was quoted to the Prophet Joseph Smith by the Angel Moroni on the night of that visitation ninety-nine years ago, when he quoted the 22nd and 23rd verses of the third chapter of Acts, which reads similarly. The angel declared unto Joseph Smith that the time was near at hand when this scripture should be fulfilled, in which it says that they who will not hear the voice of that Prophet shall be destroyed from among the people. Now that applies to the members of the Church as well as to those who are in the world. If we as members will not hearken unto the words of the apostles and the prophets and especially to this prophet referred to, who is Christ, then we shall take our places among the stubble and shall be destroyed by the brightness of his coming. The time is near at hand when the Lord will come in power, and shall cleanse the earth. We must not deceive ourselves. I think sometimes that we are inclined somewhat to excuse the world in sin and to declare that the world is growing better. I want to say unto you that the Lord will save the righteous, but not the wicked. His decrees have gone forth, and his anger is kindled against the wicked, and those who will not receive the fulness of the gospel. In Section 35 of the Doctrine and Covenants, we read:

"And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation."

The time will come when they who will not receive this fulness shall be swept off and shall not stand, when he comes in his glory to reign upon the earth and take vengeance upon the ungodly. The tares are being bound in bundles to be burned. The wheat is being garnered into barns, and the day of separation is near at hand. Even the Church shall be cleansed, and those who are of the world, who are numbered among the members of the Church, will be cast out, and will find their place among those who are unworthy, where there shall be wailing and gnashing of teeth. Brethren and sisters, let us praise the Lord, keep his commandments, walk uprightly and humbly before him in all things, in my prayer, in the name of Jesus Christ. Amen.

A sacred solo was sung by Myrtle Orr, "How beautiful upon the mountains."

PRESIDENT HEBER J. GRANT

Brother McKay has been chosen to preside over the European Mission. Elder Whitney, the only one of the twenty-six General Authorities who is absent from us today, has undergone a serious operation, and on account of his weak condition he has been released to return home as soon as his health will permit. I am very pleased to announce to this audience that our last word from him is that he has left the nurses' home, that the wound has closed up, and that he is on the high road to recovery.

ELDER DAVID O. MCKAY

It seems but a very short time indeed since I faced a similar audience, on my return from a very recent mission. The interval between that home-coming and the present time leaving seems very brief indeed.

I am very sorry that Elder Whitney's ill health necessitates his release. I met him about ten months ago. He was doing excellent work and feeling apparently well, although he informed me then that he feared he would have to undergo an operation. I rejoice with you in the latest word that he is better, and I hope when I shall greet him, that I shall find him well on the road to his usual normal, vigorous health, and I shall be pleased—I will assume it here—to take the best wishes of this magnificent congregation to him.

During the few moments that I shall occupy this afternoon, I am going to ask you to become missionaries, and thus render help to your sons and daughters who are in the mission-field. I am going to ask you to make their work more effective.

TEXT

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THE CHURCH A CHURCH OF MISSIONARIES

There are approximately two thousand men and women representing this Church in the missionary field. There should be, in a general way, about two hundred and fifty times two thousand missionaries in the organized wards and branches of the Church.

WHAT THE MISSIONARIES ARE PREACHING BY PRECEPT AND EXAMPLE

These boys out in the field are sweet and clean and wholesome, and they are striving to live exemplary lives, that their example might accord with their precept. I have met them, as you know, in many missions, and, invariably, they are fit, noble representatives of their parents and of the Church. Their skin is clean, their eyes clear,

their lives wholesome, and men and women who are opposed to our teachings are forced to acknowledge that the missionaries of the Church are noble young men and pure women. O, I grant you there are men and women in the world who are suspicious, many who are suspicious of them. Sometimes, too, once in a great while—a missionary man forgets himself and brings disgrace upon the body of the Church, but the percentage of such failures, thank heaven, is extremely small. The two thousand missionaries are preaching by "plain living and right thinking" the efficacy of "Mormonism."

A SUMMARY OF CHRIST'S MESSAGE TO THE WORLD

In addition to that, they are proclaiming a wonderful message. The other day I read, in a very carefully written book, on the life of Christ—a summary of his teachings to the world. The eminent writer said:

"Christ came to the world and gave to the world a message, which consists, first, in giving to men a true conception of God. Second, in teaching men how to attain a larger and freer life."

Then, basing the third message, or the third lesson upon the fact that a man's actions depend upon his motives, he draws this conclusion that,

"Christ's message meant the ultimate development of God's kingdom or rule upon earth, which is destined to transform society. Loyalty to the divine King—the common Father of all mankind, is the strongest and only universal bond that can bind all men together. His teachings, therefore, have a large social, as well as individual significance, for they contemplate a universal brotherhood or democracy in which all men are united in the common desire to do the will of God."

I think this a good summary of the message that your sons and daughters are giving to the world. They teach to all men a true conception of God. They invite the world to investigate the great declaration that God and his beloved Son have appeared in person in this dispensation. What a glorious message! Second: they are teaching men the means of attaining a higher and freer and diviner life. Say what you will, that is their only purpose, and they prove their sincerity in it by leaving their loved ones, leaving their vocations, spending their own money, or the hard earnings of their beloved parents, in trying to induce men to hear that message. Third: they can stand before the people of the world and say that "Mormonism" does contemplate, in its ultimate consummation, the transformation of society; and who, conversant with world conditions today, will say that the time is not ripe for society to be transformed!

THE WORLD REJECTS THEIR MESSAGE

But the world does not believe this message. We have heard in this conference about evil designing men and women, who say, in substance, that our missionaries teach one thing, but the people practice another at home. Such accusations but emphasize the importance of preaching to the world by example. It seems to me that this conference has been characterized by the gospel of application, and so,

I feel in perfect accord with the spirit when I ask that you who constitute part of the two hundred and fifty times two thousand missionaries, in the organized stakes and branches of the Church, preach by example these glorious things—prove to the world that you are not only a God-fearing, but a God-trusting people.

RESPONSIBILITY OF ORGANIZED BRANCHES AND WARDS TO EXEMPLIFY
IN DAILY LIFE THE DOCTRINES AND PRINCIPLES OF THE GOSPEL

If you ask me where I first received my unwavering faith in the existence of a God, I would answer you: in the home of my childhood—when father and mother invariably called their children around them in the morning and at night, and invoked God's blessing upon the household and upon mankind. There was a sincerity in that good patriarch's voice that left an undying impression in the children's souls; and mother's prayers were equally impressive.

I ask today that every father in the Church see to it that, in all sincerity, he impress his children with the reality of the existence of God, and with the reality that God will guide and protect his children. You carry that responsibility. Home is one of the units—the fundamental unit of society. Let the sincere investigators who believe more from what they see than from what they hear, find, upon investigation, that "Mormons" prove by example in the home, by devotion, and in their service to God, that they believe and know that God is their Father. I knew before I heard my father testify that he had heard a divine voice, that he lived near to his Maker; and I know, by a nearness to that same Eternal Father since, that father told the truth when he said he received in answer to prayer this admonition given in audible tones: "Testify that Joseph Smith is a prophet of the living God." Such is the reality of the true Latter-day Saints' conception of God the Father.

IDEALS

Secondly, I would ask that every parent in the Church teach men by example how to obtain a higher and freer life. Missionaries are pointing the way; we should follow it. What a strength it would be to the missionaries, if they were able to point back to the thousands and thousands of villages and find in each a community that introduces into its life the higher and better things. We have heard much throughout this conference about the necessity of pure individual living. We have heard that no Latter-day Saint can indulge in "boot-legging" with impunity. He is not only violating the law, but he is casting reflection upon his people and upon his nation. Latter-day Saints should uphold the officers in their efforts to ferret out these law breakers. No Latter-day Saint can enter into a gambling den without casting reflection upon his people and without violating the statutes of his state. A few gambling dens are still found, I am informed, in Ogden and Salt Lake City at least, and it behooves Latter-day Saints to stand by the officers in their efforts to close these

places of vice. Latter-day Saints do not smoke. If your houses are contaminated with tobacco smoke, your appeals to God are not going to be very availing in the minds of your children. Pray to him to give you strength to overcome the habit, and I promise you God will give you that strength. I care not how viciously the habit is fixed in your body, God will not forsake you if you call to him in sincerity. Obedience to the laws of health, and of the Spirit will lead to the higher and freer life.

Lastly, missionaries are preaching that the gospel is destined to transform society. We believe it and we believe that from an economic standpoint, from a social standpoint, from a spiritual standpoint, we can offer to the world today such practical ideals in organized society, that if applied to the world, would alleviate much of the suffering and misery in this poor war-ridden, famine stricken, selfish world. Take for example the little simple work of your fast day; your contribution to the poor. I remember mentioning that before an audience in New Zealand, at Auckland, about six hundred non-members being present. We took that as the theme because a day or two before the meeting a paper had published the fact that citizens had discovered some suffering women and children about whose condition nobody seemed to be aware. Following the meeting, a man said: "Do you really mean to say that every member of your Church is visited every month by some officer?" "Yes, that is the plan." "And that the amount contributed once a month on your fast day is sufficient to meet all the needs of the poor?" "Yes, that is the fact. All do not do it, however," I confessed. Ah, that is it. Don't you see—all do not comply. All do not come up to the standard. O, fathers and mothers, what an example to the world in economic salvation if we could only live up fully to this economic principle! Let us determine here and now to raise the percent per capita, of our fast offerings. Let us raise it from twenty cents to a dollar. Though that is not what it should be, what a lesson to the distracted government in this war-torn world today!

I was in Syria when some of your fast offerings came over there, and realized, as Brother Booth gave out relief to those suffering Armenians, that one hundred cents in every dollar went to those poor people, because of the perfect organization of the Church. The minimum overhead expense was not deducted from your contributions. Let us return home from this conference determined to live up to this one principle, in addition to the many others that have been named. Then, as the boys and girls are preaching and bearing testimony to the efficacy of "Mormonism," they can, with pride, point back to the home ward and say, "You may find these principles exemplified there." Remember, "example is more forcible than precept." People look at you six days in the week to see what you mean on the Sabbath.

Therefore, with this idea that we are giving to the world the

same message which Christ gave, namely: leading the people to a true conception of God, their Father, teaching them how to obtain higher and freer life, bearing witness to them that it is possible in this day, by obedience to the laws and ordinances of the gospel, to transform society; let us resolve this day to "Be noble; and the nobleness that lies in other men sleeping, but never dead, will rise in majesty to meet our own." In this way we can make our light so shine among men, that they seeing our good works may be led to glorify their Father in heaven."

God help us to be near to him, for I testify to you he is ever ready to be near to us. I pray, in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

In one of the revelations of the Lord to his servant Moses, he made use of this expression: "Behold it is my work and my glory to bring to pass the immortality and eternal life of man." As "eternal life" is here used, we understand it to mean exaltation with our heavenly Father in his Celestial kingdom. In order to accomplish this purpose, the gospel was instituted, which includes the atonement of our Lord and Savior Jesus Christ. The gospel is the plan of the Gods for the existence of this earth and of man upon it, of their fall, of their redemption, and of their glorification, for not only is man to be redeemed and glorified through obedience unto the laws and ordinances of the gospel and the effects of the atoning blood of our Savior, but the earth also is to be renewed and receive its paradisaical glory, and be prepared that the sanctified may dwell upon it.

DISREGARD FOR LAW THE CAUSE OF THE DOWNFALL OF NATIONS

The land of North and South America is a very much favored portion of our Father's footstool, and he has declared with his own mouth that it is a land of promise—a chosen land—above all other lands. His eye has been upon it. In the days of the confounding of the languages, at the tower of Babel, when that little band of men and women associated with the prophet Jared, and his brother sought the Lord that their language might be preserved, and that his favor might be extended unto them, he granted their desire and led them across the mighty waters to this land of America. They were given the promise that if they, on this promised land, should be faithful, it would be unto them a land of promise that should flow with milk and honey, but that if they did not serve the Lord, but engaged in wickedness, they would be swept off the face thereof. The history of this people, contained in the Book of Mormon, plainly tells us that because of their wickedness, notwithstanding they had become a mighty and a numerous people, they were swept from off the earth, through contention, warfare and strife, amongst themselves.

Some six hundred years before the coming of our Lord in the meridian of times, Lehi, a great prophet, with Jeremiah and others,

preached the gospel to the inhabitants of Jerusalem, but his testimony was rejected and his life was sought. The Lord led him out, with a little colony, and across the waters, and settled them also in America.

Afterwards, Mulek, with a colony from Jerusalem came to this country. These colonies were located in the southern part of North America, in Central America, and in the northern part of South America. And all this land, as well as that into which they migrated to the north and to the south was designated by the Lord as the land of promise. Because of the wickedness of a part of the people of Lehi, they were cursed with a black skin and became a degraded and a loathsome people. These were called Lamanites, after their first leader in rebellion. The remainder of the people of Lehi were called the Nephites. In the course of time they also became wicked and contentious and were finally destroyed. I believe that the downfall of governments and the destruction of nations is a natural result from a disregard for law and government and for the principles of righteousness. Let the nations be warned.

NEED OF LIVING RIGHTEOUS LIVES

As I have listened to the brethren speak upon the keynote topic as it has been characterized—obedience unto law, I have thought of and counted my blessings, and among them, have emphasized the blessing of being privileged to live here upon this land of America, and particularly within the confines of the United States, because it is a good country, but more than this, because of the government which God has given us in these United States. I do hope and pray that the people now inhabiting these lands will be brought to a realization of the necessity, for their own sake and the sake of their posterity, of living righteous lives and of seeking the God of this land and worshiping and serving him, that it may be unto us a land of promise—a choice land in very deed.

I am thankful, too, for my home and the happy associations I have in these peaceful valleys of the mountains; also for the protection that is afforded us here; and for the peace we enjoy, for there is a peace felt here that is not felt all over these United States and in the other countries of the world.

CLOSE RELATIONSHIP BETWEEN MAN AND THE EARTH, THE CHURCH AND THE NATION

In speaking of the purpose of our Lord, the plan of salvation, the fall of man and of the earth, I desire to bring to your attention, my friends and brethren and sisters, the close relationship existing between man and this earth. When man, through his disobedience, was cast out, the earth also was cursed for his sake, so that instead of bringing forth, spontaneously, fruits, flowers, grains, grasses, etc., which were necessary to sustain the life of man and animals, it brought forth thorns and thistles, briars and obnoxious weeds, and it was only by the sweat of the face of man that those needful things were pro-

duced. I believe, brethren and sisters, that there is a similar nearness existing between the Church of Christ, and the state, or the law of the land and the law of God, particularly as regards to the United States and the government thereof. I do not think that the Church should undertake to control, or to dictate in state affairs, or vice versa, but I do think that the Church and the State alike, should strive to make the people, the citizens of the nation, and the membership of the Church, an industrious, prosperous, law abiding, peaceable, and righteous people. The Church needs the protection which the state or the government affords, and the government needs the influence of the Church upon the lives and conduct of its citizens.

One of the articles of faith of the Church of Jesus Christ of Latter-day Saints, says: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." Being subject to kings and presidents? Yes. Rulers and magistrates? Yes. By reason of the franchise which is given us as citizens of these United States, we have a responsibility and a privilege; we have the electing, either directly or indirectly, of those who preside over us, who are our officers and our servants, and it is the duty of every citizen of the United States to use his franchise and his opportunities, to have men elected to office in the city, in the county, in the state, and in the nation, who will fairly represent the people. They should, themselves, be law-abiding citizens. They should have the common good of the people at heart. They should be philanthropic, unselfish, having a desire to use their talents, and if need be, their means, at least to do their part in the support of the government, and working for the common good of all. They should be righteous men, so that they may receive help from God, and he delights to help those who are righteous and who are engaged in a righteous cause. He has declared by his own voice that he redeemed this land by the shedding of blood, and therefore it should be regarded as a sacred and hallowed land. By men who were raised up of the Lord and inspired by him, the constitution of these United States was given to us, and all the laws enacted should be in conformity therewith.

A DUTY IN SELECTING LOYAL OFFICERS AND SUSTAINING THEM

It is God's government; he has given us an inspiration in regard to government, and it is an example to all the world. I see no reason why a senator of the United States, a governor of a state, a legislative assembly, the judges upon the bench, or other officers should not be so true, loyal, and righteous that God would give to them inspiration to guide them in their work; and if they are men of this character we will support and sustain them; and the institutions of our country, and the liberties and freedom of the people will be preserved and protected.

We have a duty in the electing of these officers, and then when

they are elected, we have a duty to support and sustain them. It matters not, when the President of these United States is elected and takes the oath of office, and bears the responsibility of his administration, whether he is a Republican or a Democrat, all are bound to support him in his position. If he does not magnify his calling according to his oath of office, I suppose he may be impeached, but until he is, he is our president and we should speak well of him at home and abroad; likewise with the minor officers—the governors of states, the mayors of our municipalities, etc.

WE BELIEVE IN HONORING AND SUSTAINING THE LAW

We believe in honoring and sustaining the law. That to the Latter-day Saints, is a principle of the gospel. The Lord has given us that and it means that he expects us, as members of his Church, to uphold and sustain the law, and to be obedient unto it, and when we violate the laws of the land, we violate the law of God, and we are not good Latter-day Saints; we are not worthy representatives of this religious body, and we have no right, in ourselves, to disregard the obligations resting upon us as members of the Church. When men are elected to office, where it becomes their duty to enforce the law, it is their religious duty, as well as a civil or political duty, to enforce the law according to their understanding of it, and the powers given them so to do. And so, we believe in upholding and sustaining the law and the authorities of the law, giving them our moral support and all the support we have to give, and thus we maintain the integrity of the government of the United States and of the state to which we look for protection in those things which are dearer to us than life itself—liberty and the right to worship God according to the dictates of our conscience.

So I say, the State needs the Church and the Church needs the State, and together we should work harmoniously to these ends. In doing so, we are helping God, the eternal Father, in the great aim and purpose of all his works, and that is the saving of the souls of men in his kingdom.

May the Lord add his blessing, I pray, in Jesus name. Amen.

Elder Melvin J. Ballard, of the Council of the Twelve, sang, the congregation joining in the chorus, "Who's on the Lord's side, who?"

President Heber J. Grant gave notice of overflow meetings to be held on Sunday at the Assembly Hall and the Bureau of Information, and stated that this was the first time in the history of the Church that people had been obliged to stand in the aisles of the building on the week days of any general Conference.

Benediction was pronounced by Elder U. G. Miller, president of the Cottonwood stake of Zion.

Conference adjourned until 10 o'clock, Sunday morning, Oct. 8.

THIRD DAY

The conference met on Sunday morning, October 8, 1922, at 10 a. m. There was not an available seat in the building, unoccupied and hundreds were standing in the aisles, and remained during the services. The Assembly Hall was also packed with people, and there were over three thousand in attendance at the Bureau of Information, with many standing at the doors of the Tabernacle.

President Heber J. Grant presided. The choir and congregation sang, "Praise to the man who communed with Jehovah."

The opening prayer was offered by Elder Henry H. Blood, president of the North Davis stake of Zion.

A sacred duet, "Hail to the brightness of Zion's glad morning," was sung by J. R. Boshard and Sarah Ramsey.

PRESIDENT ANTHONY W. IVINS

I sincerely desire, my brethren and sisters, during the few moments which I may occupy this morning, of the time which is allotted to us, that I may be sustained by your faith and prayers. I feel my dependence upon the Lord, possibly as I have never felt it before, because the older I become, the greater my experience, the more I come to realize that the power of God, our Father, alone can make us strong.

THE CREATION

"In the beginning God created the heavens and the earth."

If the chronology of the Bible is correct—and I know of none better—nearly six thousand years have elapsed since the declaration which I have read was made, and which is the first paragraph from the book of Genesis. It will be observed that this statement, like all others made by the Lord, is a definite, abstract declaration of fact. It is not stated as a theory, a thing which may or may not have been, depending upon the opinions of man for proof.

God created man in his own image, in the image of God created he him, male and female created he them, and said unto them be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over every living thing that moveth upon the earth.

The story of the creation of man, and the purpose for which he was placed upon the earth, is told, not in its fullest detail, of course, in the brief scripture from which I have quoted. Of the story of man during the Adamic dispensation, we know but little. The history of one thousand five hundred years and more is told in the Bible on ten short pages, and modern revelation gives us but brief account of the happenings between the creation and the deluge.

MAN GOVERNED BY CONTRARY POWERS

This much, however, is made clear to us: That from the earliest period of his existence until the present man has lived a dual life, has been governed by one of two influences, each diametrically opposed to the other. From the beginning these two powers have striven for the mastery, one leading men on to higher ideals, teaching faith, hope, charity, patience, love, self sacrifice, humility, righteousness and justice. The other leading men away from these divine ideals, teaching selfishness, personal ambition, love of power, disregard for virtue, chastity, equality and self sacrifice.

One teaching that man is the offspring of Deity, created in the image of God, and placed upon the earth endowed with intelligence to discern between good and evil, between right and wrong, and that the Creator would hold him responsible for the use he made of the agency which had been bestowed upon him. The other teaching that man is responsible to no power other than that which he himself has created, and that his future state is not influenced by, nor dependent upon, allegiance to, or acknowledgment of a supreme being. These two influences were manifested soon after our first parents were placed upon earth.

From God, our Father, through his Only Begotten Son, came teachings which, if adhered to, would lead man back into the presence of the Father, and redeem him from the transgression into which he had fallen, because he had listened to Lucifer, a son of the morning, who had rebelled against God, and because of his rebellion had been cast down with his angels, banished from the presence of the Father, and had become Perdition, destined to fight against God, to be the father of lies, and the enemy of all that is good.

Notwithstanding the fact that the Father talked with Adam, making plain to him that he would provide, through his Only Begotten Son, a Savior, and means by which redemption would come to his posterity, as the people multiplied they refused to listen to his teachings, and came to love Satan more than God.

ENOCH SENT TO CALL THE PEOPLE TO REPENTANCE

Before the birth of Seth, who was obedient to the teachings of his father, Adam, and became a preacher of righteousness, the people had become sensual and devilish. Cain had learned, through the teachings of Satan, that by taking the life of his brother Abel he could become possessed of his flocks and herds, he had been taught that by combining in oath-bound societies power could be obtained by the shedding of blood, and war and bloodshed prevailed among the people.

At this time the Lord sent Enoch to call the people to repentance, and he went forth testifying to the redemption which would come in the meridian of time, through the atonement which was to be made by the Only Begotten of the Father in the flesh, but they refused to

listen, and so great was their opposition to Enoch, and enmity toward those who accepted his word, that it became necessary for the Lord to take them from the earth.

THE PROPHECIES AND WORK OF NOAH

Again the Lord sent his prophet to warn the people, and rescue them from the power of Satan, who held them in bondage. Noah, who was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, went among the people prophesying that except they renounced their allegiance to Satan, and returned to the Lord they would be utterly destroyed. Again the message fell upon deaf ears, only Noah and his sons, and their families being saved when the windows of heaven were opened, and the floods covered the earth.

Thus the first effort made by the Lord to teach his children the plan by which they might be redeemed, and brought back into his presence, had failed, so far as the great majority was concerned, one thousand five hundred and fifty years after they had been placed upon the earth.

After having witnessed this great manifestation of the power of God, and the result which is inevitable to those who follow after Satan, for he sooner or later leads people to death, one would think that the lesson would always be remembered. Noah and his sons went out from the ark humbled and convinced, for they had witnessed the destruction of their race, but the lesson was soon forgotten. Two hundred and fourteen years after the ark rested on Mount Ararat the people were again traveling in the broad road which leads to destruction. They had again turned from the worship of the true God to the worship of idols.

THE CALLING OF ABRAHAM AND THE RISE OF ISRAEL

At this time there occurred an event which was to have a more direct effect upon you and me than any which had hitherto transpired. From his home in Chaldea the Lord called Abraham, and taking him up into Palestine entered into covenant with him, that notwithstanding the fact that he was a childless man, he would make his posterity innumerable, and would give Palestine to him and his children for an everlasting inheritance, and that through him all of the nations of the earth would be blessed.

In fulfilment of the word of the Lord Isaac was born to Abraham and Sarah, and he became the father of Jacob, who was the father of the twelve patriarchs, the founders of the twelve tribes of Israel. Again the keys of the Priesthood were conferred upon men, again the prophets declared the great plan of human redemption, again the law of sacrifice was restored by which the people were taught that an infinite sacrifice would be provided, by which they were to be redeemed from death, because He who was to come would be the first fruits of the resurrection from the dead.

At one time it appeared that the word of the Lord would not

be fulfilled, for Israel left Palestine, and went into Egypt, where for a period of more than two hundred years, the greater part of the time in servitude, they adopted the customs and idolatrous worship of the Egyptians. But the purposes of the Lord were not to be frustrated, and he called his servant Moses who led Israel out from the Egyptian bondage, and back to the promised land, the land which the Lord had given to their father Abraham to be an everlasting inheritance.

ISRAEL, UNDER DAVID AND SOLOMON, A DOMINANT NATION

The Lord again showered blessings upon the people, until under David and Solomon, their prophet kings, they became one of the dominant nations of the world.

During the Israelitish period the Lord again raised up prophets who testified, as prophets had testified in earlier dispensations, that the Lord would send, through the lineage of David, the Messiah, who would be the Redeemer of the world. Isaiah prophesied that a virgin would conceive and bear a Son, whose name should be called Immanuel, and that he would take away the sins of the world.

The time had come when the Lord was again to offer redemption to the people, when another gospel dispensation was to be ushered in, the effect of which would be of greater importance than any which had gone before, or would follow after. The appearance of prophets, warning the people to turn from the service of Satan, and serve the Lord, was not its outstanding feature. The Lord himself, in the person of his Only Begotten Son, was to come to earth, that through him unconditional redemption from death might be wrought out for all mankind, and forgiveness for personal sin assured through obedience to the doctrines of the gospel which he would teach.

The Jewish people, blinded by the teachings of men, because of their prejudices, their traditions, their pride and faithlessness, failed to recognize in Jesus Christ, Shiloh, to whose coming they had long looked forward, influenced as they were by Satan rather than by the Lord, as generations before them had been.

THE COMING AND THE MISSION OF CHRIST

In vain the Redeemer pleaded with them, in vain he wept as he gazed upon the holy city, and contemplated the ruin which must inevitably come. In vain he warned the people of the consequences which would follow rejection of his word. The power of the Almighty which was manifested in his works, the love of God exemplified in his ministry, none of these things could move hearts made adamant by the power of the evil one.

Christ was persecuted, ridiculed, his message rejected, and finally he was put to death by the most ignominious process known to man, and that by his own people whom he had come to redeem. In part his mission had failed, but the great purpose of his coming had been accomplished, for the bands of death had been broken, the prison

doors had been opened and the captives set free, death could no longer forever hold captive the spirits of men.

CHRIST REJECTED BY THE JEWS

The Church which Christ and his disciples established struggled heroically for existence, but the evil one so dominated the minds of men, persecution was so intense, that the keys and power of the Priesthood were withdrawn, the ordinances of the gospel changed, until the Lord ceased to recognize the Church as his.

The prophets had foreseen and declared all of these conditions. They saw the dispersion of Israel, the suffering of the Jewish people, because of their rejection of the Savior, who had been sent for their redemption. They looked forward to a time which they all desired to see, a day when the Lord would set his hand for the last time to redeem his people, when Satan would be bound, be banished from the earth, and his power to tempt mankind, and lead them on to destruction, cease.

A NEW GOSPEL DISPENSATION

It was a period when a new gospel dispensation was to be ushered in, when the Lord would again offer salvation to the people of the world, when he would gather in the outcasts of Israel, when he would prune his vineyard for the last time, restore the keys of his Priesthood, and consummate the work which had been commenced in the beginning. When he would send his Only Begotten Son to earth again, this time to reign as King of kings, and Lord of lords.

The time, the place, the manner of this restoration were plainly outlined by the prophets. It was to be in the latter days, the dispensation of the fulness of times; a time when Satan would rage in the hearts of the children of men, when men's hearts would fail because of fear, when there would be war, and rumors of war, when the sea would heave itself beyond its bounds and the whole earth be in commotion.

At such a time a light was to break forth among those who sit in darkness, which light was to be the fulness of the gospel of the Lord Jesus Christ. This gospel, the Lord himself declared, shall be preached in all the world, as a witness unto all people, and then shall the end come.

THE GATHERING FORETOLD

The place to which scattered Israel was to be gathered was plainly indicated. It was not to be upon the islands of the sea, not upon the broad plains nor in the open vallies, but in the tops of the mountains, in a country which had been regarded as a barren waste, where the desert would be made glad because of those who were to redeem and convert it into fruitful fields. To such a place people from all nations were to flow, that they might be taught the law of the Lord, and learn to walk in his paths.

That a work could be inaugurated, having for its purpose the conquest of sin, the subjugation of Satan, and his final banishment from the earth, without resistance on his part is not to be expected. Knowing that the hosts of heaven were being marshaled for the last great struggle between the powers of light and darkness, of good and evil, of right and wrong, he has fought, as never before, to defeat the purposes of the Almighty.

THE PERSONAGE WHO INAUGURATED THE WORK

When the time came for the opening of the present gospel dispensation, Joseph Smith, who was to be made the instrument through whom the work would be inaugurated, moved upon by the Spirit of the Lord, went into the woods to pray. The effort made by Satan to prevent the accomplishment of the purposes of the Lord, is told by Joseph Smith as follows:

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to the Lord. I had scarcely done so when I was immediately seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction. But exerting all my powers to call upon God, to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was about to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being, just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound."

THIS RESTORED GOSPEL OF THE KINGDOM TO BE PREACHED IN ALL THE WORLD

This gospel of the kingdom was to be preached in all the world, as a witness to all people. In 1837 Heber C. Kimball, Orson Hyde and others were sent to Great Britain to bear the message of the restoration to the people of that country, which was to contribute such strength to the Church. They arrived there on the 20th of July. Converts were made to the divinity of the mission of Joseph Smith, and a time appointed when the ordinance of baptism was to be administered to those who had accepted the truth. Sunday was the day when this ordinance was to be solemnized.

EFFORTS OF THE EVIL ONE TO PREVENT THE PURPOSES OF GOD

The efforts put forth by the evil one, to prevent the accomplishment of the purposes of the Lord, on the night before the Sunday indicated, is told by Heber C. Kimball and Orson Hyde, as follows. Heber C. Kimball says: "While I was thus engaged I was struck with great force, by some invisible power, and fell senseless to the

floor. The first thing I remembered was being supported by Elders Hyde and Richards, who were praying for me. I then arose and sat upon the bed, when a vision was opened to our minds, and we could plainly see the evil spirits who foamed and gnashed their teeth at us. They came toward us like armies rushing to battle."

Orson Hyde, in a letter written to Heber C. Kimball, at a later date, says: "Every circumstance which occurred in that scene of devils is just as fresh in my recollection as it was at the time of its occurrence. While you were apparently senseless and lifeless upon the floor, and on the bed, after we had laid you there, I stood between you and the devils and fought them face to face, until they began to diminish in number and retreat from the room."

EFFORTS AND METHODS ADOPTED BY THE EVIL ONE TO THIS END

Failing in his endeavor to prevent the restoration of the gospel, and the organization of the Church, the evil one has concentrated his efforts to prejudice, by falsehood and misrepresentation, the people of the world against the truth. Misrepresentation, persecution, in some instances death, have followed the elders of the Church wherever they have gone, and not satisfied with the effort put forth among the people of the world, Satan has, by every strategy known to him, endeavored to lead away from the Church those who have entered into covenant with the Lord that they will serve him, and keep his commandments.

The means which he employs for the accomplishment of his purposes, are many and varied. Permit me to read from the Book of Mormon:

"Wo unto them that turn aside the just for a thing of naught, and revile against that which is good, and say that it is of no worth! For the day shall come when the Lord God will speedily visit the inhabitants of the earth; and in that day when they are fully ripe in iniquity they shall perish.

"But behold, if the inhabitants of the earth shall repent, of their wickedness and abominations they shall not be destroyed, saith he Lord of Hosts. For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger against that which is good, and perish; for behold at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

"And others he will pacify, and lull them away into carnal security that they will say: All is well in Zion; yea, Zion prospereth all is well, and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

"And behold, others he flattereth away, and telleth them there is no hell, and he sayeth unto them, I am no Devil, for there is none, and thus he whispereth in their ears, until he grasp them with his awful chains, from whence there is no deliverance."

SUGGESTIONS FROM THE ENEMY OF RIGHTEOUSNESS

Have you, my brethren and sisters, experienced the effect of these various efforts of the evil one to shatter your faith? Has he ever whispered in your ear, when you have gone to the Lord in prayer,

that there was no one to hear and answer you? At times when your prayers have not been answered, as you may have desired, has his voice whispered to you that it was useless to pray? Has doubt and uncertainty entered your minds where faith and hope had been before? Has he attempted, by flattery and praise of the world to persuade you that you are great and strong, and do not need the strength which comes from the Lord? Has he filled your heart with ambition, thirst for wealth and power, banishing from you the spirit of humility and self-sacrifice, without which it is impossible to please the Lord? Has he whispered in your ear that violation of the law of chastity is not a grave offense, that you may lie a little, steal a little, take advantage of one because of his words, that you may disregard and violate the law of the land, or the law of the Lord, and be justified?

All such suggestions come from the enemy of righteousness, to whom I have made reference, and to whose strength and power I have desired to call your attention in my remarks. If we transform the mental pictures which are photographed upon our minds by this power, into actions, we are in the grasp of Satan, from which only sincere repentance can rescue us.

HOW SHALL WE FORTIFY AGAINST THESE SHAFTS OF EVIL?

By what process may we be fortified and made impregnable against these shafts of the enemy? We must put on the armor of righteousness, and keep it constantly bright in the service of the Lord. We must keep in constant communion with him through prayer.

Prayer is the key which opened this gospel dispensation, it is the channel through which the Son communed with the Father, through which Saints were strengthened to endure, and rejoice in persecution, the gateway through which the repentant sinner may find his way back to God.

Are the Latter-day Saints forgetting this obligation which they owe to the Lord, this one source of strength against the power of Satan? Are we regular in our family prayers, do we go to the Lord in secret, and put our trust in him in all of the activities of life? Let these presidents of stakes, these seventies, bishops, ward teachers and Church members who are present ask themselves these questions, and answer them. Let me again read briefly from the Book of Mormon:

"Therefore may God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you.

"Yea, cry unto him for mercy; for he is mighty to save.

"Yea, humble yourselves, and continue in prayer unto him.

"Cry unto him when ye are in your fields, yea, over all of your flocks.

"Cry unto him in your houses, yea, over all our household, both morning, mid-day, and evening.

"Yea, cry unto him against the power of your enemies.

"Yea, cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them.

"Cry over the flocks of your fields, that they may increase.

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

"Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer to him continually for your welfare, and also for the welfare of those who are around you."

My brethren and sisters, these words of the Lord apply to us today, as they applied to those to whom they were delivered in times gone by. The power of the evil one is not broken; he rules the world today. The lust for power, ambition, selfishness, class distinction, the hatred of one race toward another, all of these things are inspired by the same influence which led away our first parents.

HOW WE MAY KNOW THE WILL OF GOD

A person said to me the other day: "What is the use of trying? The will of the Lord will be done, anyhow."

The trouble, my brethren and sisters, is that the will of the Lord has never been done, from the beginning to the present, so far as it applies to the people at large. It was not his will that the people should perish in the flood. He repeatedly called them to repentance, and promised that destruction should be stayed, if they would only return to him.

It was not his will that Israel should be scattered, and the Jewish people suffer as they have, it was because of their transgression. It is not his will that turmoil, war and bloodshed prevail in the world today. These conditions are all because of lack of faith on the part of the people, and because they refuse to listen to the voice of the Lord, as it has come to us through his servants, the prophets.

The Lord has repeatedly called the people to repentance, has repeatedly said that redemption might come, if they would return to him, and renounce their allegiance to the evil one. In this dispensation he has said that Zion might have been redeemed had the faith of the people been sufficient.

It is true that the Lord has decreed certain definite unchangeable purposes, and these he will accomplish. How may we know, then, the will of the Lord, and distinguish between his works and those of Satan? The key is a simple one. Everything which persuades to do that which is good, is from the Lord. Whatever is evil, and persuades men to do that which is not good, is from the evil one.

REPENTANCE NECESSARY

Have not we, ourselves, been witnesses of the inevitable results which come to those who follow after Satan? Never before in modern times, and I believe not in ancient times either, has the necessity for repentance been more plainly manifest than in our day.

THE NATIONS HAVE AGAIN REFUSED TO LISTEN TO GOD'S CALL TO PEACE

It was not the will of the Lord that we should become involved in the greatest war the world has ever known, it is not his will that the

nations are divided and in strife today, that war clouds are again gathering which threaten the peace of the world, and the very existence of civilization. It is because men refuse to listen to the voice of the Lord, who is calling them to peace, and good will one toward the other. Peace can be established at any moment, it could have been established long ago, if the people of the world would only unite in a determined effort to prevent war. Ridicule it as you may, make light of it, oppose it, the fact remains that never in the history of modern time, has such opportunity been held out to the people for the establishment of peace, as that which has come in our day. Humbled, in sorrow and mourning, when the time came that war might have been forever suppressed, when conditions might have been established which would have made war impossible, the nations refused to listen.

Again they started in the broad road, which leads to destruction. Again selfishness, pride, love of power, the exalting of one nation above another, one race above another, menaces the world, and the civilization which is upon it.

MAY THE TIME SOON COME WHEN THE WORLD WILL TURN FROM
EVIL TO GOOD

God grant that the time may soon come when the people of the world will learn, from the experiences of the past, which we seem slow to profit by, that it rests with them, with us, to turn from all that leads us away from the teachings of the Redeemer, to turn from evil to good, lest God's judgment come upon the people of the world, and they be so humiliated and decimated that there will be none to offer resistance, when the time of redemption shall finally come.

God bless you, my brethren and sisters, fortify us against the power of the evil one, make us strong in righteousness and good works, that we may be accepted of the Lord, and keep our feet planted firmly in the path which leads back into his presence, I humbly pray, through Jesus Christ. Amen.

The choir sang the anthem by Evan Stephens, "Let the mountains shout for joy."

The choir and congregation sang, "Praise God from whom all blessings flow."

PRESIDENT HEBER J. GRANT

The evidence of the "decline" (?) of the Church of Jesus Christ of Latter-day Saints is seen in this vast audience. When I was one of the junior members of the Council of the Twelve, we never held an overflow meeting Sunday morning, because this building held all of the people. Today the Assembly Hall is crowded to overflowing; people are standing here, and we have an overflow meeting on the grounds in front of the Bureau of Information, because the assembly hall in

that building will not hold the Saints. I am informed there are three thousand people on the outside.

ELDER GEORGE ALBERT SMITH

I trust, my brethren and sisters, that the spirit that has characterized this gathering, and the other sessions of this conference, may continue to the end, and that I may be a partaker of it to the extent that my tongue may be loosed and that the inspiration of the Lord may flow through me, during the time I stand here. I feel my weakness, and I sense the responsibility that attaches to one who is called to address the members of this great Church, in a general conference.

We have, during the splendid sessions that we have attended, received many instructions. There has been running through all the discourses, that which was given to us by the President in his opening address—the keynote, if you will, of this conference—"Obedience," not only to the laws of the land, but to the word of the Lord. Our heavenly Father has made it very plain to us in our day, that no man hath need to break the law of the land in order to follow the teachings of our heavenly Father. On the contrary, he has made it obligatory upon us that we should observe the law of the land.

A BLESSED LAND IN WHICH WE LIVE

I find in the Doctrine and Covenants, section 101:76-80, the following:

"And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

"According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

"That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

"Therefore, it is not right that any man should be in bondage one to another.

"And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."

Brethren and sisters, if there is any doubt in your minds about this being a blessed land in which you live, and that an all-powerful hand controls its destinies, remember that it was the Lord himself who raised up wise men to give to us our Constitution—the greatest paladium of human rights that any people have ever known.

A LAND HIDDEN FOR THE LORD TO PEOPLE

There are those who would destroy the Constitution of this land; and there are some who would rejoice if they could overthrow this.

Nation, not realizing that our heavenly Father has given us the best government on earth. No loyal member of this great Church will raise his voice against the government, but he will be found upholding it; he will be found praying for those who have been exalted to the office of presidency and for those who make the laws, under the Constitution. He will petition his Father in heaven for the governors and legislators of States, and for all those who are chosen from time to time to administer the laws that are calculated to continue unto us our liberty that they may be wise and just and exemplars to the people. If you are doubtful as to the interest of our heavenly Father in the settlement of this land, read in the first chapter of 2nd Nephi in the Book of Mormon, where the Lord says that it had been his purpose to keep America hidden from the other nations until he was ready to have it peopled. Read also from the Book of Mormon, I Nephi 13:10-19:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

"And it came to pass that the angel said unto me: Behold the wrath of God is upon the seed of thy brethren.

"And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles and they went forth out of captivity, upon the many waters.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten.

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, and they did prosper and obtain the land for their inheritance; and I beheld that they were white, and exceedingly fair and beautiful, like unto my people before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

"And I beheld that their mother Gentiles were gathered together upon the waters, and upon the land also, to battle against them.

"And I beheld that the power of God was with them, and also that the wrath of God was upon all those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations."

This refers to Christopher Columbus and the Pilgrim Fathers. It was the Lord that inspired that little band of people who crossed the mighty ocean and landed at Plymouth Rock, because they desired to worship him according to the dictates of their own conscience. He watched over them and safeguarded their descendants and those who followed them to America, and in due time, there came an opportunity to establish liberty such as humankind had not known before.

The Lord raised up Washington, and with him that body of men who fought valiantly to establish for us in this land a government for which surely we are all grateful.

OBEDY THE LAWS; SEEK THE LORD, AND KEEP HIS COMMANDMENTS

Do not be deceived by evil minded men who would destroy your happiness. Seek the Lord in prayer and he will hear your petition and inspire you aright; and we have need of his guidance in these days. We read in the Doctrine and Covenants, 46:7-9:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

"For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do: that all may be benefitted that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts."

Our feet have been planted upon this sacred soil for a wise purpose. This land has been dedicated for the blessing of mankind. The Constitution and the laws that have been enacted under its provisions are calculated to insure liberty, not license, to all who dwell here. This Church with which we are identified, stands, if it stands for anything, for the perpetuation of the liberties of all mankind. We should not listen to those who find pleasure in teaching sedition. Neither should we follow those who claim to be citizens of this land, who go about violating the laws that govern it. There are many who are failing to do their duty as citizens who have the right of franchise, but who are unworthy of that blessing that has come to those who live in this wonderful country.

President Ivins has very beautifully portrayed to us this morning the condition of the world, and has pointed out that the trouble is that men have apostatized from the gospel of Jesus Christ. They have set up churches of their own. Men have assumed, of their own wisdom, to point the way, and they have forgotten the teachings of the Creator and in their pursuit of the gifts of our Father in heaven,—they have forgotten the giver.

Upon you men of Israel—to whom the Priesthood of the Holy One has been given—there rests an obligation. You must serve the Lord and keep his commandments. It matters not what others may do, but for you there is only one course, and that is to be obedient to law, and to sustain the Constitution of this great land, and to sustain those influences and powers wherever they may be, that are calculated to uplift the human family.

OBEDIENCE ENJOINED

Our heavenly Father has given unto us this information, in the Doctrine and Covenants 130:18-21.

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

There should go forth from this great Church an influence intended to leaven the whole lump. We have received knowledge and information that our Father's children elsewhere know not of. We are in the position of Noah, who, in his day, went to and fro in the world, proclaiming the truth, calling all men to turn from the error of their way, warning them of the impending judgments that would fall upon them if they failed to repent; but, in due time those who refused to reform their lives and failed to listen to that servant of the Lord, became absolutely unfit to inhabit this earth and they were overwhelmed by the flood, while the eight who were righteous were preserved from that awful calamity.

REPENTANCE A REMEDY FOR THE ILLS OF THE WORLD

History has repeated itself many times—children of God who have followed his teachings have been preserved, and those who have refused, have gone into darkness and have been destroyed. Take the American Indians as another illustration. Their ancestors were a white and delightful people, brought away by the Lord before the destruction of Jerusalem, in order that they might have an opportunity to develop upon this favored land. Because they refused to keep the commandments of God, because they disobeyed the law and determined to be a law unto themselves, they retrograded and were cursed with a dark skin and became the unfortunate race that wandered over this great western hemisphere for generations, before the coming of the white man.

The Lord has watched over this land, he directed Columbus to these shores, he led the Pilgrims here, he established the Constitution of the United States, and through the Prophet Joseph Smith, restored the everlasting gospel to bless the children of men, and if they will accept it and obey it, it will be the salvation of the human family.

There is no other remedy for the ills of this world but repentance; there is no preservation from the evils that will overtake mankind but on the score of righteousness. Unless men turn to the Lord history will repeat itself and destruction overtake the wicked. You already know that and understand it—you, upon whose heads have been laid

the hands of the servants of the Lord; upon whom have been bestowed the holy Priesthood—you realize that God will not be mocked and that it is our duty as men of Israel to go in love and in kindness and with charity to all men, and divide with them this glorious message that has been given to us in this latter day.

OUR DUTY TO PREACH THE GOSPEL OF PEACE

We read in the 23rd chapter of St. Matthew, where the Savior foresaw the calamity that was coming upon his people and was greatly distressed. He said:

"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 gathered her chickens under her wings, and ye would not!"

O that this great Church, with power that has been given to it of God, might be able to more rapidly disseminate the truth, and save the nations from destruction. We are growing rapidly, as an organization, but I rejoice not so much in the increase numerically as I do in the belief that the influence that we radiate is being felt for good and that our Father's children, from the north to the south, and from the east to the west, are hearing the message of life and salvation, without which they cannot dwell in the presence of the Redeemer of mankind.

ABRAHAM LINCOLN'S IMPORTANT MESSAGE

President Abraham Lincoln, in one of his important messages, gives to us this remarkable advice:

"Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of '76 did to the support of the Declaration of Independence, so to the support of the Constitution and laws, let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the laws is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries and in colleges. Let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice—in short, let it become the political religion of this nation."

That was the voice of him now stilled in death, who gave his life because of his desire for the perpetuation of the liberty that was guaranteed under the Constitution of the United States. He was unafraid. When the duty was placed upon him to battle for the liberties of mankind, he dedicated his life to that purpose, and in due time, our Father in heaven accepted his offering, and his name is emblazoned upon the pages of history as a great and noble man who dared to do right, and his praises will be sung and his virtues extolled throughout all time.

FREE AGENCY OF MAN

It was the Master who decreed that men must have faith, and we are told that without faith we cannot please him. It was the Master who declared that all men must repent, and sent his disciples into the world to cry repentance. It was the Savior who gave to us the gospel of Jesus Christ that bears his name, that declared that all men must be baptized. It was the same blessed Redeemer who said: "If I go not away, the Comforter will not come," and after he had left them, there came upon his disciples the Holy Ghost. Faith, repentance, baptism by immersion, (for that was the form of baptism that our Master received) laying on of hands for the gift of the Holy Ghost, as taught by him, are the requirements in his Church that all men must subscribe to if they would obtain celestial glory. Men may refuse to accept this opportunity. We have our agency and can please ourselves, but the Lord says in the Doctrine and Covenants 93:31:

"Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifested unto them, and they receive not the light."

That is the trouble with this world—the holy scriptures are filled with the teachings of a kind and merciful Father that are not appreciated, and today there are hundreds of the elders of this Church going to and fro in the world, pleading for a hearing that they may be able to point out the pathway of life and salvation. This is our Father's work. The gospel of Jesus Christ has been restored to the earth for the last time. It will never be taken away or given to another people, and upon us devolves the responsibility and obligation to so live that wherever we go, or whatever we do, our light will shine in such a way that others, observing our upright lives, will be constrained to seek after the Redeemer of mankind, and to become identified with his Church, in preparation to living with him eternally.

That the Lord will strengthen our hands; that our voices may be made powerful in truth; that the Holy Ghost may remain with the elders of this Church to inspire them to greater effort that to the very ends of the earth all men may have an opportunity to know that this is God's work, I ask in the name of Jesus Christ. Amen.

ELDER REED SMOOT

I never felt so humble, and my weakness more than at this moment. I never felt better in the work of the Lord, in my life, than I do at the present time. I have never enjoyed a general conference of the Church of Jesus Christ of Latter-day Saints, as I have enjoyed the present one. Beginning with that remarkable sermon delivered by our President, the opening day of the conference, down through all of

the speakers, I have had in my heart an echo of gladness and approval that has indeed made me feel that life is worth living.

THE TEACHINGS OF MOTHER

I do not know why it is, but from the opening session of this conference, I have thought of my mother, perhaps more times, from that moment until this, than any other time since she was called to the beyond. I had a chance, last night in my dreams, to thank her—her boy thanked her—for the teachings that she gave and instilled in my heart when I was but a boy. It seems that I can hear her voice ringing out now; it seemed in my dreams but last night that I could hear her pleadings to me, and her sound counsel and wise advice. I remember so well that she used to impress upon me that no person, whether he be baptized into the Church or not, can retain a testimony that God lives, without he asks of Father in heaven, in humility and prayer, to give him, and help him maintain that testimony and the love of the work. She used to tell me that if I did not have a testimony, then, that Jesus is the Christ, the way to get it was to pray to God constantly and in earnestness, and she promised me—my mother promised me,—that the Lord God would give it to me in due time, if I kept myself unspotted from the sins of the world. That promise came true, not perhaps in the way that I intended it should come; not in the way that I expected it must come, to satisfy my soul, but it came in God's own way, and there is nothing that I appreciate so much in all the world, and I shall never cease asking my God to help me as long as I live, to maintain that testimony and be true to God's work and cause here upon this earth.

Her slogan was: "Be true to yourself, be true to your country, and be true to your God; and no matter what happens to you, the end will be success." I hardly understood it then. I did not know what it meant, but, thank God, I know what it means today, and I testify to the people here, and in all the world, that if you will be true to yourself, true to the covenants you have made with God, true to your country, there can be no danger that will in any way, shape or form, bar you from receiving the blessings of God and the plaudits of all honorable men.

POSITION OF THE CHURCH TOWARD THE GOVERNMENT OF THE UNITED STATES

When President Grant was reading section 134 of the Doctrine and Covenants, that section in which is contained the declaration of the Church regarding our obligations to our government and the laws of the same, I could not help but think back some twenty years—a mere span of time—when I was charged with being disloyal to my government. I was charged with taking an oath, as a Senator of the United States, that was inconsistent with the oath that I had taken as a member of the Church of Jesus Christ of Latter-day Saints.

Nothing ever hurt me so much. I knew, in my soul, that I would give my life, not only for my Church but for my Country, if necessary. I knew there was no man living that was more loyal to the constitution of the United States, her laws, her institutions, than I, unless that man had greater power and greater wisdom given him. And, at the hearings of the case, as they dragged on from month to month, and from year to year, I remember well the late senator, Philander C. Knox, of Pennsylvania, a member of the committee on Privileges and Elections of the Senate, coming to me one morning and asking me if the Church of Jesus Christ of Latter-day Saints believed in our form of government. I told the senator we believed that the constitution of the United States was an inspired instrument from God; we believed that the men who drafted and put it into force were inspired and directed by the overruling hand of God. He said, "Have you any declarations to show your belief?" I called his attention first to the 12th article of our faith. I read it to him, but it hardly satisfied him—that short statement—and he asked if there were not some written, published statement of the Church, showing its attitude toward the government and the laws of our land. I said: "Senator Knox, I will see that by tomorrow morning, you will get a copy of the Doctrine and Covenants, and I ask you to turn to section 134 and read the section, and you will find there a clear, concise, straightforward statement of the position of the 'Mormon' Church, so-called, toward the government of the United States and the laws of our country." It satisfied him. I had no more loyal supporter than the senator from Pennsylvania.

THE POWER OF PRAYER

My brothers and sisters, I want to acknowledge before you this day that during all of that troublesome time, I recognized the hand of God in it all. It was not Reed Smoot that they were fighting—it was the Church of God, and I want also to acknowledge to the people here today, that no greater power came to me from any source than from above, through the constant and earnest prayer for assistance from above.

I wonder whether the world today believes in prayer, as they did in the early days of our country. The prayer of an honest man availeth much. I wonder whether our own people are attending to their daily prayers as was their wont in years past. Fathers and mothers, if you do not teach the children how to pray, and if you do not pray yourselves, there will be unlocked a door and the evil influence of the powers of darkness will enter the home. I remember, when I was a counselor in the Utah stake of Zion, although there were but few cases of trouble between the wife and the husband that ever came before the Presidency for decision, in every such case, it developed that in that home prayer had been discontinued; and I plead with the people here that they not only pray themselves, but that they have their children pray as well, and teach them how to pray.

I cut out of the paper yesterday morning, a clipping from a Chicago paper. I was delighted to read it, and I am going to read a portion of it now to you. Perhaps you did not notice it:

"Consideration, at the Protestant Episcopal Triennial General Conference, of divine healing, and the question of giving it official sanction as a part of church work, drew attention to the fact that several of the churches in the Chicago diocese already maintain classes in faith healing. Our method is that of James, the Anglican layman, who conducted meetings of healing in Chicago a few years ago;" and then, brothers and sisters, it goes on and describes what they are undertaking to do, and winds up by saying that they were following the plan of James—not the Apostle James of old but James, the Anglican layman.

They deny that there is any power of God in the administration. I thought to myself: I would that the peoples of the world would begin to think more of prayer and follow the teachings of the Master—follow the plan laid down by James, in the days of the Savior, for he says—"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil, in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

A RECENT EXPERIENCE

I know as well as I know I live that there is power in prayer. I do not know but what it would be proper for me, at this time, to call attention to an experience that I had four weeks ago today. Sunday afternoon I called at the White House, to call upon the President. For days Mrs. Harding had been lying at the point of death. The President was in the sick room when I arrived, together with Dr. Mayhoe, Dr. Finney, Dr. Harding and some three or four other prominent doctors. The attendant announced to the President that I had called to see him, and he came out of the sick room into his private office adjoining the sick room. He had been watching over Mrs. Harding for days and nights past, seeing each day bring her nearer to the brink of the grave, and the doctors had just decided that nothing would save her but an operation. The question of the operation was left to the President for decision. The President said: "I have never had, in all my life, a question brought to me for decision that I feel so helpless in arriving at." I haven't the time to go into the details. Worried as he was, haggard as he was, it seemed to me if any word of encouragement could be given to him, it ought to have been given. What a wonderful woman Mrs. Harding is, lying upon her sick bed for days. When Dr. Finney was leaving the room, she gave orders to take him down to the depot in the President's car, rather than send for one himself; and, while the President and I were discussing questions affecting legislation, on which he had asked me to make a report to him, and just as I was about to leave, the at-

tendant brought into the room a beautiful box of roses, stating that Mrs. Harding had directed him to bring them to me to deliver to Mrs. Smoot. Nobody thought that Mrs. Harding would live through the night. The decision as to an operation had to be reached, so the President told me, before midnight; and, as I left the room, he came with me until we stood at the head of the stairs. I turned to the President and said, "President, there is hope yet. I have seen men and women raised from a death-bed. I know that there is power, Mr. President, in prayer—the wife can yet be saved. Do not be discouraged." And I said, "This night a prayer shall go up from my home, that God may spare her life, that she will not have to undergo an operation." He said to me: "Senator Smoot, I wish I knew that. I believe in prayer. I wish I knew that God through prayer would heal the sick." There were millions of people praying for her, from one end of the land to the other, but as those noted physicians sat around the bed, as midnight was approaching, there came a change. God had heard the prayers for her and the crisis had passed.

How many cases could we relate, testifying to just such power, and I hope and I trust that we will never forget that God rules the universe.

The other day, my attention was called to a wonderful painting, the author of which was Tompkins H. Mattson. It was called "The First Prayer in Congress." I noticed in that painting that a majority of all the members of that first congress that was held in Carpenter Hall, Philadelphia, September 5, 1774, were kneeling in prayer, and among those who were kneeling, I noticed George Washington, Patrick Henry, John Rutledge, Col. Folsom, Payton Randolph, Richard Henry Lee, John Jay, Isaac Lowe—some of the most renowned American citizens that ever lived.

A WARNING TO VIOLATORS OF THE LAW

I wish now just in a few words, in closing, for I see the time is past, to say that the laws of the land must be obeyed and enforced. I want to warn law makers; I want to warn business men; I want to warn the wealthy of the United States, that they cannot violate the law with impunity. Some time in the future, their actions will arise to plague them. Men cannot serve liquors of all kinds at their dinners—not only in violation of the law on the part of the party that sold the liquor to them, but in violation of the law on their own part—without, sooner or later, paying the penalty. Violation of the law is the first step to anarchy, and don't let us think that the man who has no regard for law, no love for the constitution of the United States—an outcast in all society—can see the violation of laws, on the part of legislators, the wealthy of the land, and not take advantage of the same by offering it as an excuse for his actions. So, my brothers and sisters, I ask you to be loyal, not only to the constitution, but the laws of our land.

"I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." I know that God lives. I know that this is his Church. I know that all he has predicted will come to pass, if we are but loyal and true and sustain his work here upon this earth.

God bless you all. Amen.

The choir, with Miss Dolores Seal, soprano, as soloist, sang, "Inflammatu8."

Benediction was pronounced by Elder John V. Bluth, president of the North Weber stake of Zion.

Conference adjourned until 2 o'clock.

FIRST OVERFLOW MEETING

An overflow meeting of the Conference was held in the Assembly Hall at 10 o'clock, Sunday morning, October 8. Elder Rulon S. Wells, of the First Council of Seventy, presided.

The music and singing were furnished by the Twenty-first ward choir, Salt Lake City; Elder Walter A. Wallace, leader; with Elder Tracy Y. Cannon at the organ.

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

Prayer was offered by Elder Elias A. Smith.

The choir sang, "Glorious things of thee are spoken, Zion, city of our God!"

ELDER DAVID A. SMITH

(Of the Presiding Bishopric of the Church.)

Those who have been called upon to speak during this conference have dwelt upon subjects which to them seem most important. Each man who feels his responsibility is anxious for the cooperation and help of the Church members. I sincerely hope that I may be assisted by the Spirit of the Lord in delivering to you the message I have in my heart.

The Apostle James counseled us as follows:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man

beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

What a blessing it would be if we could only remember and obey this counsel. It is a common thing for one to find grounds for criticising others, and how seldom do we make a careful examination of our own lives, with a view to correcting our own faults.

This was forcibly impressed upon me the other day when, upon returning to Salt Lake City from the north, where I had been with a number of Salt Lake business men, I made the remark in the presence of President Grant, that we had covered the distance in very fast time; a time which far exceeded the speed allowed by law. His reply was: "How foolish we are. We get up in the morning and pray that God will protect us during the day, and then go straightway and do things we know to be foolish and dangerous." I answered that with a high-powered, heavy car, forty or fifty miles does not seem fast. "No," said he, "but if you should hit a telegraph pole you would know how fast it is."

I have been unable to get away from this thought. How many of us fail to prove by our life's work that we are doing our part toward the protection of our own lives, as well as to protect and elevate those who have an equal right with us to live and enjoy happiness. Sometimes this is only impressed upon us when we, figuratively speaking, hit a telegraph pole, or some other object, thus doing injury, not only to ourselves but to others.

I imagine that we have improved very little since the days of Nephi, and that perhaps we are living in the day he spoke of, when he said, "In that day there shall be many which shall say, eat, drink and be merry, for tomorrow we die, and it shall be well with us; and there shall also be many which shall say, eat, drink and be merry, nevertheless fear God; he will justify in committing a little sin. Yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes and at last we shall be saved in the Kingdom of God."

We have been warned time and time again that God's blessings are dependent upon the fulfilment of his law; to receive his promise we must comply with the law. For the purpose of helping us to understand and prepare more fully to comply with the law, we have had given to us certain organizations.

During this conference considerable has been said concerning the work of the Mutual Improvement Association. Brother Lyman ap-

pealed especially to the members of the Church to encourage young men between the ages of seventeen to twenty-three to become active in the Mutual Improvement Association. Dr. Widtsoe spoke on the great work being accomplished by our Church school system. These organizations are necessary and very helpful, but in my opinion the main responsibility for the training of young men in this Church, rests upon the Priesthood organizations, which is God's plan, "which Priesthood continueth in the Church of God in all generations and is without beginning of days or end of years."

At times man seems to feel that he can improve upon God's plan, and in his anxiety to do so may overlook the greater object in his endeavor to see his own work succeed. The auxiliary organizations and Church schools are in the Church as helps in government; stepping-stones in the Priesthood,—the final reward is to come to man through his Priesthood activities.

In considering these organizations we must not overlook the value and importance of home training, for, after all, it is in the tender years that habits are formed that have a great influence in directing the lives of God's children. We have the Primary, kindergarten, Religion class and Sunday school, which are given to us for the purpose of helping to train children during these tender years, and sometimes I wonder if parents are content to leave the training of their children wholly with these organizations. The age of twelve has been fixed as about the time a young man should be prepared to receive the Aaronic Priesthood—the first step in authority in God's great work. How wonderful is his great plan, and yet how simple.

The child when born into the world learns largely from observing others. It sees its parents or brothers and sisters do things and makes an attempt to imitate them. By untiring effort it learns to do the things it sees them do, and learns to repeat the words they encourage it to speak; thus step by step it grows and develops and becomes less dependent upon them, although their life and actions have exerted an influence, and has so impressed the child that this influence, whether good or bad, will thereafter have its effect upon the child's life.

As a deacon in the Church, the boy is given his first experience in Church government. As the baby learns through observation, the deacon learns to do by doing. His duties require that he perform outward ordinances, such as passing the Sacrament, visiting the homes of the members for the purpose of collecting fast offerings, or to distribute substance to the poor. He may go upon errands for the bishop, act as usher, and should at all times be made to understand that he should have reverence and respect for the House of the Lord.

Think of the effect of this work upon a young man just commencing his labor in the Priesthood. Think of the strength that comes to him in knowing that he is, in a sense, custodian of the Lord's properties. Think of the joy that should come to him in assisting to

comfort the poor and needy and those in distress. Think what might happen in the life of this young man, when passing the Sacrament he sees a brother or sister partake of the Sacrament, or perhaps his own parents, and knows at the time, that those parents are not keeping the commandments of God, and are breaking the Word of Wisdom. Think of the effect upon a young man, after having seen a brother partake of the Sacrament, and then that afternoon or the following day to see him smoking a cigar or cigarette or profaning the name of the Lord. Do these acts have a tendency to create in the life of the boy a spirit of respect and reverence for this ordinance? Or do they have a tendency to make them mechanical with him, and thus cause him to lose his respect for this ordinance, and his interest in the work he should be performing as a servant of the Lord?

Can a young man of this age, the age when his life is being molded for good or bad, hear his parents complain of the bishop, the president of the stake, or the general authorities of the Church, and have the respect for these men he should be taught to have? Oh, how different it would be if all these influences were for good, and the purpose of encouraging the young man to greater faithfulness in the Church, and to create a greater spirit of reverence and a desire to become more active in his labors as an officer in the Church. To taste the sweetness of service, under the constant encouragement of members of the Church would bring to the young man of this age a safeguard that would be everlasting, and would help to prepare him for the next step in authority which comes with the ordination to the office of teacher.

Often I have wondered if the members of the Church really grasped the importance of this office and the magnitude of its possibilities. Many times have I heard men holding the holy Melchizedek Priesthood refuse to be burdened in their labors with a young man whom they thought was poorly prepared to labor in the Church as a teacher. I have heard them say, Of what real use in the teaching corps is a young man of fifteen or sixteen? When it has been possible to answer these queries, I have referred to the fact that at this age Joseph Smith went into the woods to pray, and in answer to his prayer, through his faithfulness, received the visitation from the Father and the Son. At this age, the late President Joseph F. Smith was sent to the Islands of the Sea to preach the gospel. At twelve the Savior heard and asked questions of the doctors, and declared he must be about his Father's business.

Have we ever stopped to consider that the mission of the teacher is not to preach or to teach the people concerning the principles of the gospel, but that his duty is, "to 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, and see that the Church meet together often, and

also see that all the members do their duty." This requirement, to my mind, fixes the home as the training ground for young men just beginning their ministry among the people. Think of the influence upon a young man to know and to be encouraged to feel that his mission is to watch over the Church always—not to labor with the outsider, with those who are unfriendly or unsympathetic, but to "watch over the Church, 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."

Can a young man of the age of fifteen to seventeen years enter the homes of members of the Church and there find that the members of those homes are keeping the commandments of God, and are complying with this requirement, and go from those homes and engage in doing the things he knows to be wrong, and which will bring reproach upon him, and lessen his influence to do good in the office to which he has been called? Think what a wonderful opportunity of training and helping to fix indelibly upon the mind of the young man God's purposes and promises through the encouragement he may receive from members of the Church. And again, think of the discouragement that may come when he sees that members of the Church are giving very little thought to these matters, and criticize the actions of the Church officers in calling boys of this age to this important work. If we engage in this we have not hearkened to the words of the Apostle James to "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." We are not doers of the word but hearers only, deceiving our own selves, and we cause the young man thus discouraged to look, as it were, in the glass, wherein he sees the picture we, in our distorted condition of mind, picture him to be, rather than the servant of the living God he was intended to be. It is through this discouragement, I believe, that so many of our young men withdraw from Church activity and fail to measure up to the requirements of the Priesthood.

The next step in authority is the office of priest. The young man, after having received his training as a deacon and teacher, is required, to "Preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties." Thus as his experience increases, his opportunity for service increases, his labors being with the members of the Church where, through their example and help he can grow and develop into a useful instrument in the hands of the Lord to deliver his word to those who are unfriendly and know not of the plan of salvation. What a wonderful opportunity is here given to the Church in laying the foundation for the future usefulness of God's children. You can see that the responsibility of carrying on this work, and of making God's plan serve its purpose, rests mainly upon the members of the Church:

that the ward bishopric is the guiding hand for them, standing as the presidency of the Lesser Priesthood.

Do we as parents, as members of the Church, fully realize the responsibility that rests upon us? Are we teaching our boys and girls in their youth to respect the principles of the gospel, and to labor diligently and faithfully in the office and calling whereunto they have been called, where they can learn the joy of service and feel the love that comes through a united effort in the service of the Lord? Are we paying our tithes and our offerings? Are we providing the way by which our children can learn in their youth to obey the commandment of the Lord, that we remember him with our tithes and our offerings? I often recall the words of the Psalmist: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands, and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

I pray, my brethren and sisters, that in humility, we will take advantage of the opportunity God has given to us for the training of young men who are called to positions in the Lesser Priesthood, and feel fully the responsibility that rests upon us in carrying on this great work. May God give us strength and determination to do our part, I humbly pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy)

This great gathering of people is a lesson to me in faith. You have come up to conference to give your time in listening to the principles of life and salvation. From all parts of the state and all the West, you congregate twice a year on this Temple Block with the spirit of worship in your hearts. What a wonderful thing it is to go to the "holy altar of God and pay your devotions." In ancient days, the Jews went to their temples to worship God, and in the days of Christ, his followers came together to give unto each other the "light of the Spirit." Today this Temple Block has become a gathering place for the worship of the Most High God. To me the place is very sacred. Here we have the temple, which is the symbol of eternal life, for therein many hundreds of God's children are being directed to eternal truth. It took many years to build the temple. In fact, it was erected by a people who were compelled to toil and learn life's meaning by the anguish of their souls. The people who created that holy temple did so by work and faith, and they knew full well that work with faith in Christ Jesus would accomplish anything. That building is the symbol of strength; it is the expression of the ideals of a

great people who are building and working with their eyes lifted to God. It should always inspire us to great ideals.

Then think of the tabernacle. Do you know something of its history? It was built before the railroad came to our doors. It, too, is an expression of great ideals and hard work. You assemble there to hear God's word; you go there with the spirit of reverence and worship.

The tabernacle is indicative of the strength of character and religious dreams of the Latter-day Saints. The only building of its style in the world, stands out as unique in the history of architecture. While its massiveness suggests a people strong in spirit, conviction, and purpose, its lines indicate a splendid adaptation of scientific principles in architecture. The tabernacle is a perfect ellipse, with focuses, which partly account for the good acoustics of the building. A plain, egg-shaped building, "studded with heavy entrance doors all the way 'round" there is no attempt at ornamentation of any kind, and yet the building is wonderful both on the exterior as well as in the interior, and is an example of the utilizing of the resources of the people for the purpose of elevating their intellectual and religious idealism. The tabernacle impresses one as a great, immense, irresistible force, "humanly superhuman," an expression of sovereign intelligence. It is the acme of usefulness as a building; it is wonderfully artistic. It is as the great Ibsen has declared of all art, "an illumination of life."

The pioneers who erected the Tabernacle were a high minded people. From the innermost depths of their souls, they gave their children a fine idealism of life and its meaning which they hold sacred today. Their ideals found expression in venerable and lofty institutions, and they contributed to the religious and intellectual, the ethical and civic life of the age. They made homes and turned the arid waste of the far West into beautiful private gardens. They built institutions of learning, and did much to improve the prevailing order of their day. They built houses of worship and fostered the drama and art, and out of that time of vitality and social virility, they constructed their great tabernacle, a building that commands the respect of all people who see it.

The tabernacle is one of the largest auditoriums in the world, and seats from six to eight thousand people. It is 250 feet long by 150 feet wide, and 80 feet in height. The self-supporting roof rests upon pillars or buttresses of red sandstone, which are from ten to twelve feet apart in the entire circumference of the building. These buttresses support good wooden arches, which span 150 feet. The arches are of a lattice truss construction, and are held together with great wooden pegs and bindings of cowhide. On the interior one is impressed with the great vaulted ceiling, and "the vastness of the place grows upon one and inspires one with mingled feeling of solemnity and admiration."

The immense roof, which is the principal portion of the build-

ing, rests upon forty-four piers of cut sandstone masonry, each nine feet from the outside to the inside of the building, three feet in thickness, and twenty feet in height. On each side of the building are nine pillars in a straight line. From these an arch of forty-eight feet is sprung. Thirteen arches spring at each end from thirteen piers, which stand on a circle. The height from the floor to the ceiling, in the center of the building, is 70 feet. Between the ceiling and the roof, there is a space of nine feet. The roof is framed of lattice-arched bents, twelve feet from center to center, each arch converging and meeting at the highest given point of the main outside bents, where they are securely fastened with cowhide and wooden pegs. On the north and south sides are thirty spaces between the piers, where the windows, containing over 2,500 lights of glass, are placed. In twelve of the spaces are the doors opening outward, which affords ready egress from the building. There are four small doors in the west end of the building, and two large ones in the east end, leading to the gallery.

Above the piers are over one million feet of timber; in the floor, 80,000 feet; in the joists, 100,000 feet; in the sleepers, 30,000 feet; in the doors, stand, benches, and other equipment, 290,000 feet; in the aggregate 1,500,000 feet. The roof was originally covered with nearly 400,000 shingles, but these were replaced in 1900 by a metallic covering weighing many tons.

Something now about the great organ.

In the early sixties, Mr. Joseph Ridges was selected by President Brigham Young to build an organ in the tabernacle, and the idea was endorsed by other citizens, among whom were David O. Calder, Daniel H. Wells, George A. Smith, Alexander C. Pyper, and Dr. J. M. Benedict. After submitting preliminary drafts to President Young and his counselors, Mr. Ridges began making arrangements for the construction of the instrument, and was assisted by his associates, Shure Olsen, Niels Johnson, Henry Taylor, Frank Woods, and others. Meetings were held with these men almost daily, and the reports of each man's work were listened to. While one was collecting various specimens of wood from the canyons of Utah, another was devising good tools to work the wood with, while still a third man was experimenting in making glue. So the preliminary work went on. Specimens of wood were sent by the colonists from all over Utah, and it was finally decided that the best wood was found in the hills around Parowan and in Pine Valley, more than 300 miles south of Salt Lake City. It was a fine grain of the white pine variety, free from knots and without much pitch or gum. For the large pipes, it was especially well adapted.

The larger pipes, some of which measure thirty-two feet, required thousands of feet of timber, all of which was sawed on the ground where the trees were cut down. Over the long, lonely roads trudged the oxen day by day, hauling the heavy logs to Salt Lake City. At

times there were as many as twenty large wagons, each with three yoke of oxen drawing its load. The roads were rough and dusty, and many streams had to be bridged, that the wagons could pass over without difficulty. In crossing one stream in southern Utah the logs were let down over the bank with ropes and the oxen driven some miles to find a ford, where they crossed and followed on down the bank to pick up the wagons and loads again. The timber was finally landed in Salt Lake City. Another important necessity for making the pipes was glue. This was made of hundreds of cattle hides as well as buffalo skins, by boiling the strips in large pots over fires.

The organ was begun in January, 1866. About one hundred men were employed constantly in its construction, and it was dedicated in October, 1867.

Just outside this building—the Assembly Hall—is the Gull Monument. It is one of the most beautiful specimens of sculpture ever executed in America. The sculptor was Mahonri Young, a grandson of President Brigham Young. Critics of art have pronounced it a distinct contribution to the world's sculpture. It commemorates the saving of the wheat fields in the spring of 1848 by the gulls. Have you ever carefully studied the bronze tablets on the four sides of the base? I call your attention to the one on the south in particular. It shows how the woman, the mother remaining true to her work, and expressing her instincts is looking up to the sky with sublime faith on her face. The gulls are wending their way over the fields from the Great Salt Lake, and are to pounce on the crickets, destroy them, and thus save the crops. The mother's look is one of sublime trust that all will be well. She is the mother, the pioneer mother, who over unknown trails has passed on to the new land with the joy of God's Spirit in her soul. The monument is the embodiment of an ideal, the family life of early-day Utah.

So, my brethren and sisters, this Temple Block is worthy of your coming. It is the symbol of God's holy place where he may be worshiped in spirit and in truth. To these grounds we must all bring the spirit of worship; and then, as we leave them, to go our way in life, we will have a spirit of life ever-lasting; a soul full of light and happiness. To me the Temple Block is a symbol of beauty, light, and life everlasting.

A solo, "Within the sacred house," was sung by Walter A. Wallace.

ELDER CHARLES H. HART

(Of the First Council of Seventy)

Among the number of the inspiring songs to which we have listened during this Conference was one sung yesterday, a favorite of the late Theodore Roosevelt:

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word."

I thought how firm a foundation for personal and national righteousness is being laid during this Conference. I think it is well that the brethren have said what they have of the great charter of American liberty, the Constitution of the United States. It is no new theme in the Church. Elder Orson Pratt referred to it as "established as firmly as the rock of ages." Elder Parley P. Pratt said: "The longer I live and the more acquainted I am with men and things, the more I realize that the instrument called the Constitution of American liberty was certainly dictated by the spirit of wisdom, by the spirit of unparalleled liberty and by a spirit of political utility." The Prophet Joseph Smith said that it was "a glorious standard." He compared it to a great tree whose branches were broad enough to shelter people of all classes; "the 'Mormons' as well as Presbyterians and every other denomination have equal rights to partake of the fruits of this great tree of our national liberty." In view of the emphasis laid by President Grant and other speakers upon the Constitution of the United States, it will be timely to read the words of one Judge Marshall, of Wisconsin, in a modern decision; he wrote:

"At no period has appreciation of the great work of the fathers been more important than now [referring, of course, to the framers of the Constitution]. We need to sit anew at their feet—revive knowledge that the result was wrought by a body of men, representatives of the great seats of learning of the English speaking race of two hemispheres, and otherwise men of broad experience, many of whom had been students of all federal governments of all prior ages in preparation for the special task—as the historian declared, 'the goodliest fellowship of lawgivers whereof this world has record'—a body dominated by specialists, inspired by ennobling love for their fellow men, and the thought that they wrought, not for their age alone, but for the ages to come, and, so, sought to avoid the infirmities of previous systems of government by the people, by carefully providing that no change in letter or spirit should occur except in a particular and most deliberate and conservative way."

The document has been amended by us in recent years in just such way giving us recently the great principle of national prohibition in this country, which it is the duty of every good citizen, particularly every Latter-day Saint, to support—support by giving information to the officers of those engaged in illicitly distilling liquor, and as complaining witnesses against those who are engaged in any such illegal business.

I am sure that the great Lincoln would have been pleased to have heard the proceedings of this Conference in support of law and order, for he made a plea a little stronger, perhaps, than anyone else has, in fact, the strongest I have seen in literature upon this subject. President Lincoln said:

"Let every American, every lover of Liberty, every well-wisher of his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate either violation by others. Let reverence for the laws be preached by every American mother to the lisping babe that prattles on her lap; let it be taught in schools,

be written in primers, in spelling books and in almanacs; let it be preached from the pulpits"—and so say the First Presidency of the Church today—"let it be preached from the pulpits, proclaimed in legislative halls, and enforced in the courts of justice. And in short, let it become the political religion of the nation and let the poor, the grave and the gay, of all sexes and tongues, and colors and conditions, sacrifice unceasingly upon its altars."

One of the jurists of the United States has pictured the glory that would come to us if every citizen would do his duty. This is the language of Justice Brewer:

"Picture the glory of this Republic if in each individual life were fully disclosed respect for law, taste for justice, regard for the rights of others, remembrance of the poor and afflicted, encouragement of education, the helping hand to everything that is true, beautiful and good."

Speaking of the jurists of the United States, I think we of Utah may well be proud of the fact that one of our citizens was recently selected to fill a place on that great tribunal, the greatest that the world has ever known, and I am sure that the friends of Utah also will feel proud that Utah has been given special honor in that one so conservative and so learned in the law has been selected from Utah for a place upon that august tribunal.

The beauty of this gospel of ours is that not only is it the plan of life and salvation to individuals but also to nations. It is not the part of patriotism to ignore entirely the dangers there may be to our nation. Great statesmen have not been indifferent to the perils to the life of our nation. Webster, for instance, on this subject said:

"If in our case the representative system ultimately fails, popular government must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us, and if it should be proclaimed that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth."

We are living in a day when there are many advocates of things affecting adversely the well-being of this country of ours. The trouble in this country is the lack of faith and confidence. We hear pessimistic remarks as to the future of our country. During the war, one of the greatest of the war poems, so estimated, was in reference to the destructibility of nations. Time will not permit the reading now of this poem, written by Marshall South, entitled "Progress," giving the condition of nations that have passed away. He takes first the history of the glory of the Assyrian cities, and their boast, "Behold our progress and enlightenment; we are the people. We shall surely stand."—That was their boast respecting themselves. Then there is a description of those proud Assyrian cities, the destruction of which is predicted in holy writ. Then the same thing in reference to Egypt: "Behold our progress and enlightenment! We are the people! We shall surely stand. And speaking thus they passed." The same with Rome and with modern nations, and thus boasting they fell to

decay. We sang the other day in Conference of the time when the "proud monarch's costliest diadem will be counted but dross and refuse." Many of those present here have lived to see this come to pass.

The question is, what can we do to safeguard our nation? Look at current literature as to the condition of our nation and the world. Prof. G. Stanley Hall's article in the October number of the *Century Magazine* is entitled "Salvaging Civilization." Doesn't that have an awful import—salvaging civilization? In support of his article he reviews a number of writings as to conditions affecting our country. For instance he reviews an article entitled, "The World in Revolt," by Gustav LeBon. Another article by McDougall, who takes the place of Prof. Munsterberg at Harvard, discusses, "Is America Safe for Democracy?" He feels called upon to sound a warning note. Then there is Prof. Edward A. Ross whose subject is, "The Old World in the New." Then there is "Democracy and the Human Education" by Ireland; "Dynastic America," by Klein; "The Modernizing of the Orient," by Clayton S. Cooper; "The Awakening of Asia," by Hyndman; "The Rising Tide of Color," (the negro problem in this country) by Lothrop Stoddard; "The Next War," by Will Irwin, in which he depicts the horrors of another war if it should ever come—how two big airships could wipe out a city like Berlin in a few hours; that is the picture shown by him; "Microbes and Men," by R. T. Morris; "The Simian World," by another author, emphasizing "man's origin from the apes;" and the dramatist's conception of Deity is awful. I would not like to publish the slander! There is a note of deep pessimism throughout all this literature. Prof. G. Stanley Hall thinks that the churches cannot cure the evils; of course he speaks of churches as he knows them. He may not know the saving power of so-called "Mormonism." It is not a good picture that is presented by the writers of the world. In a recent speech Secretary Davis spoke of a million of babies taken annually from their mothers' breasts in death almost before they can open their eyes in this world; of a half million of cripples and defectives; of the million children who have to labor, and do not have an advantageous childhood, but are pressed down by adverse circumstances, and the millions of school children of our land who are getting an education that will fit only about one in ten for the particular labors which then will follow in life.

The gospel is not only reasonable but it is practicable. You can test every question agitating the nations of the world by these saving principles of "Mormonism."

A few simple verses in conclusion. I commend the thought to those who teach the millions in our school rooms and to those who elsewhere are seeking the development of character:

We are building every day,
In a good or evil way,
And the structure, as it grows,
Will our inmost self disclose,

Till in every arch and line
 All our faults and failings shine;
 It may grow a castle grand,
 Or a wreck upon the sand.

Do you ask what building this
 That can show both pain and bliss,
 That can be both dark and fair?
 Lo, its name is Character!

Build it well, whate'er you do;
 Build it straight, and strong and true;
 Build it clean, and high, and broad;
 Build it for the eye of God.

And that is what we Latter-day Saints are endeavoring to do in our auxiliaries, and in the quorums of the Priesthood,—the building of character; and may the Lord help us to do so, that, in the splendid character of men and women that can be developed, there will be a saving grace for commonwealths, for states, and also for nations, is my prayer in the name of Jesus. Amen.

ELDER JOHN WELLS

(Of the Presiding Bishopric of the Church)

I have enjoyed the spirit of this conference and the counsel and admonitions which have been given. I feel the spirit of this great gathering of Latter-day Saints who have come from all parts of the country and have met in general conference to be instructed and edified in our most holy faith.

The great World War, as well as being responsible for terrible destruction of human life and property, has absorbed the religious influence of the world. Some of the nations will never fully recover or regain their former prestige or social condition. It is the mission of the Latter-day Saints and the purpose of the gospel to make the world better. The only remedy for the conditions now prevailing in the world, is the acceptance and application of the gospel of Jesus Christ in the lives of the people of the world. Such principles as love, sympathy, kindness, mutual helpfulness and respect for the lives of others, all make for the betterment of mankind, and all are incorporated in the gospel.

We have heard it said very often of late that the world needs to be stabilized. Instead of stability there are still rumors of wars, and the nations of Europe are in a ferment. Suffering, poverty, and adverse financial conditions have rendered it almost impossible for the nations to settle down to their new conditions of life, as a result of the war. Even in our own nation there has been brought about conflicting interests between capital and labor, which have resulted in strikes, all of which might be overcome, if an unselfish attitude were taken by those engaged in these conflicts. We may look forward to more friction of this character, but the Lord has said: "Stand ye in

holy places and be not moved." We should not be tossed to and fro with every wind of doctrine, whether it be social, political, financial or otherwise, because the Lord has revealed to us his purposes, and we should train our hearts to be willing to carry them out.

We sincerely believe that in the early Christian era, the prophet, known as John the Revelator, foresaw the restoration of the gospel. He also saw an angel fly through the midst of heaven, having the everlasting gospel, and after that he saw a time when a voice would be heard, saying, "Come out of her, oh, ye my people, that ye be not partakers of her sins, and receive any of her plagues." The Lord has called us out of the world and brought us into the tops of the mountains, where, if we will follow his commandments, we may be preserved while destruction and strife prevail in the earth.

Under our present conditions of living, we are subject to many of the conditions that prevail in the world, such as panics, labor strikes, lockouts, and scarcity of employment, etc. As a people we should learn that human beings need one another, and that mutual helpfulness, loving sympathy, kindness and a cooperative spirit should prevail among us. Some of us may be affected by politics; others by business readjustments; others by abnormal local conditions. Many have been affected by the strikes and lockouts, and the results which follow such terrible methods of adjusting disputes and differences.

As I ponder over these things I am reminded of the great Tabernacle organ. Consider a moment its many intricacies of construction, the tireless attention to detail that this instrument calls for to keep it in tune, and to operate it so that it may bring forth the wonderful and inspiring music that we hear during conference. Unless it is handled by a master mechanic, and its keyboard manipulated by a master mind, it may get out of tune, and it needs those master minds to keep it in tune, so that its harmonies may thrill our souls. So it is with Latter-day Saints. We come to this great conference, some of us worn with the anxieties of life: we are out of tune a little, and then when we hear the voices, the admonitions and advice of the servants of the Lord, holding the holy Priesthood, our anxieties seem to lessen, we feel in accord with our fellowmen; the strife of the world appears to us in a new aspect, something to be overcome and not feared; we are in a receptive mood to receive the counsels of our brethren and leaders, and to be prepared more fully to carry on this great latter-day work. And so we should return home willing and anxious to impart to those who did not have the privilege of attending this conference, not only the words and counsel, but the spirit of the great gathering, and thus create harmony, good-feeling, and fellowship in the communities from which we come.

The home is the great stabilizing influence of the Church, and of the nation. It is the mission of the Latter-day Saints to develop the highest type of family life. If we fail in our home life; if we fail to teach and train our children in the principles of the gospel, and to

love their fellowman; if we fail to impress upon them the word of God, then we have not done our duty. And as the home fails, so will the community fail.

Let me advise the Latter-day Saints to observe strictly the laws of the gospel, particularly to keep the Sabbath day holy and not to allow modern life with its automobiles and pleasure resorts to swerve us from what we know to be right and proper in the observance of the Lord's day. Many of the great inventions of these latter days are destroying respect for law, respect for the Sabbath day, respect for religion and for constituted authority. Let us use all these modern inventions in a proper way, but do not let us use the Sabbath day for a day of pleasure, or recreation, or devote it entirely to the pleasures of life. We should carry out strictly the word of the Lord as found in the 59th Section of the book of Doctrine and Covenants:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full."

May we so live that the Spirit of the Lord may be our constant companion; that it may guide us constantly; that this Spirit may develop in our hearts a love of the truth and a love of the work of God and love of our fellowmen, that we may develop sympathy for the misfortunes of humanity, and the weaknesses of our fellowmen, and strive by example to be a light to the world, that, "seeing our good works the world may glorify our Father which is in heaven." Amen.

ELDER RULON S. WELLS

(Of the First Council of the Seventy)

I was deeply impressed by the remarks of Elder John A. Widtsoe in the opening meeting of yesterday, in the great Tabernacle, who spoke of education as a means for overcoming the evils of the present day—the utter lack of regard for law and order—the spirit of violence and contempt for law on the one hand, and the stiffnecked selfishness and greed on the other. I am converted to the fact, and always have been, that education (and when I say education I mean that full rounded-out education which contemplates the development of all our faculties) would be a complete remedy for all such evils. We are the children of God and this world is a great school. Shakespeare said: "All the world is a stage, and all the men and women are but actors in it." But you will allow me to paraphrase this expression and say: "All the

world is a school, and all the men and women are but students in it." All other institutions of learning such as our public schools, our seminaries and academies, our colleges and universities, including also our Church schools are supplemental auxiliaries to this great school which has enrolled upon its record every living human being, and in times that are past, every soul that ever breathed the breath of life. By far the greater part of our education is received outside of these auxiliary institutions, and I hope that no one will think that I underestimate their value. On the contrary I regard them highly important and the teachers and professors who have specialized for their respective departments are great benefactors of the human race and are engaged in a noble calling.

Among these educators men have risen to high distinction, and the world is rightly proud of them, but in this great school God is our teacher and with him none can compare. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). And whatever enlightenment or understanding may have come to man be sure it came from the Great Fountain of all truth—from the Almighty that giveth him understanding; and this is true whether men admit it or not. Some there are who arrogate all the credit to themselves and their work—to perspiration not inspiration. Surely the inspiration of the Lord will come to those who work and study and endeavor with all their might to know the truth, and not to the indolent.

I often think of that Greek philosopher, who had been studiously searching for the law of specific gravity, and who while bathing in a pool noticed how much lighter the body was in the water than out of it, and forgetting that he was naked rushed out into the street crying "Eureka, Eureka, I have found it! I have found it." The inspiration of the Almighty had given him an understanding. So has it always been with every great discovery or invention, and this view does not and should not in any degree detract from the honor which the world is glad to give to those whom God has used as instruments in bringing truth to light. "And the Spirit giveth light to every man that cometh into the world." (Doc. and Cov. 84:46.) This clearly relates to every department of learning whether secular or religious and to all men and women whether believers or not. It is universal. Thus God is teaching by his Spirit all the nations of the earth, but there have also been many false teachers and many have preferred their teachings, for "men love darkness rather than light because their deeds are evil."

Even in the study of the secular branches of education we need the inspiration of the Almighty. In the study of history, geography, mathematics and the sciences, also in our physical education which involves the law of health and the proper care of the body but above all in our spiritual education, which relates to the things of God and which includes within it the two former branches for after all with God all things are first spiritual.

It is the mind and will of God that all men shall receive the high-

est education and enlightenment, but there is "no royal road to learning, and those who will receive diplomas in the school of God must take the course outlined in its curriculum which provides that men shall not only know the truth, but also do it. And this truth is the gospel of Jesus Christ which is the "power of God unto Salvation;" and salvation means education; for, as the Prophet Joseph Smith has told us, "men are saved no faster than they obtain knowledge," and "the glory of God is intelligence." The first steps are faith in God and repentance from sin to be followed by baptism by immersion for the remission of sin performed by a duly accredited agent of God endowed with "power from on high," and all this that men may be cleansed from sin through the atoning blood of Jesus Christ, whose death and resurrection is so beautifully symbolized in this sacred ordinance. And after having thus been cleansed from sin, and not before that, they may receive the Gift of the Holy Ghost—the Spirit of truth whose special duty is to lead us into all truth—the great educator under whose tuition we may receive the highest degrees—become real Doctors of Divinity. But we may only obtain this special endowment, which comes to us as a gift from God, the gift of the Holy Ghost, through the cleansing process of the gospel, as I have just indicated, and it may only be retained just as long as we keep ourselves "clean and unspotted from the sins of the world," for his Spirit will not dwell in an unclean tabernacle.

Do we appreciate this wonderful gift and the necessity of retaining it—the constant companionship of the Holy Spirit to be our tutor, our teacher, our educator? To what heights may we not ascend or into what depths may we not delve in our pursuit of knowledge under such guidance? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save by the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:9-11).

Education obtained under such divine instruction would surely be a remedy for the evils of the day. The gospel of Jesus Christ is a gospel of repentance from sin and is therefore a panacea for every evil. Its teachings would do away with selfishness and greed, with violence and lawlessness, with strikes and their cause, with immorality and debauchery, with robbery and murder, and the whole category of crime.

Education means development and growth. We are the children of God, and have inherited from him all of his divine attributes. The difference between him and us is this: he is educated, we are not, but having his attributes we are susceptible to receiving an education which means the development in us of his divine attributes. The injunction: "Be ye therefore perfect, even as your Father in heaven is perfect,"

is reasonable and within the limit of possibility, which would not be the case if we had not inherited all his attributes. These attributes though perfect in him are very imperfect in us, and are capable of being perverted or distorted and counterfeited and thus changed from virtue into vice. The development of the divine attributes and the rejection of the distorted and counterfeited ones is only another phase of repentance.

For example: Economy is a godlike attribute and in the economy of God there is no waste. What an abundant supply of water there is in the creation of this earth; three-fourths of its entire surface is covered with this element. It comes trickling down the mountain sides, springing forth from the canyons into the mountain streams, and thence into the rivers. It is often diverted onto arid lands, and causes them to bring forth rich harvests; and sometimes harnessed, lighting our cities with electric rays, setting in motion the machinery of the world, and again finding its way into the river beds and on out into the great ocean where it is caught up into the clouds through evaporation and wafted by the winds back into the mountains to begin anew its useful course. And yet, not a single drop is wasted. In the economy of God there is no waste. Yet how liberally and abundantly it is used. Contrast this divine attribute with the devil's counterfeit—stinginess. Some people think they are economical when in reality they are merely stingy. How I despise a stingy man. Generosity is a noble attribute. The Lord loves a liberal giver. Its counterfeit is wastefulness and prodigality. Acquisitiveness is the power of accumulating and acquiring wealth. See what the Lord hath acquired, the earth is his and the fullness thereof, and the devil has his counterfeit of this noble attribute, we call it avarice; it is one of the great causes of human suffering, it is the love of money, the root of all evil, thus we might continue the long list and show how praise becomes flattery, wisdom pedantry, pride, vanity; admiration is changed to envy and self esteem, a proper regard for one's self, becomes egotism. How despicable! The big I and the little you. Always talking about oneself, and only interested in others when they are talking about him. The greatest of all attributes is love, the biggest thing in the world, the all including attribute; the love of God and our fellow man is the fulfilment of the law and the prophets. This is truly alone the complete remedy for all the evils of our day. And then, think of the devil's counterfeit, lust, licentiousness. The holier the divine attribute the more contemptible its counterfeit.

Everything that is good and useful someone tries to imitate or counterfeit. Our government issues currency in various denominations, and they pass for legal tender, but some devil counterfeits them and palms them off upon the public. Gold and silver coins are issued from the mints, and are worth their face value, but the devil or some of his imps will take a baser metal and gild it over with gold and pass it off as genuine.

Pure religion and undefiled, before God the Father, embraces within it everything that is good and holy; but hypocrisy, the devil's counterfeit, embraces within it all that is vile and evil, including these distortions and counterfeits. Don't despise the pure gold of religion simply because the devil has made a counterfeit of it in hypocrisy.

Thus the Lord is endeavoring to educate us in his great school, for his Spirit is striving with all men, and through the inspiration of the Almighty a great flood of light and understanding is coming into the world, but if you are ambitious and desire a full rounded-out education and particularly in the deep things of God, remember this can only be secured by obedience to his gospel through which we secure and may retain the constant companionship of his Holy Spirit, the gift of the Holy Ghost, a life scholarship in the great School of God. Amen.

The choir sang the anthem, "As the dew from heaven distilling."
Benediction was pronounced by Elder G. M. Barnes.

FIRST OUTDOOR OVERFLOW MEETING

An outdoor overflow meeting was held at the Bureau of Information, 10 a. m., Sunday, October 8, 1922. Elder Rey L. Pratt, President of the Mexican mission, presided.

The congregation sang, "We thank thee, O God, for a prophet."

Prayer was offered by Elder William O. Crowther, president of the San Luis stake of Zion.

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

ELDER WINSLOW F. SMITH

(President of the Northern States Mission)

In his first epistle to the Corinthians, Paul addressed a particular message to the men of Corinth, in these words:

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in his presence."

The great word of the Lord at all times has been given to the world through humble men. It has not been the policy of our Father to go into the schools of the learned, into the palaces of the mighty,

to pick men to do his work, but at all times he has chosen men who were humble, who were unknown, and he has magnified them and made them mighty in the work which he had for them. We can look back into Old Testament times, and almost without exception the men who were called were humble, obscure men. We can come down to the day of the Savior, and we find that "though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." The Savior of the world, the Redeemer of mankind, the Son of the living God, came here and lived humbly, as a man among men. He moved with the humble; he lived with them; he ate with them; he slept with them; he was one of them; and until he began to come into prominence, he was unknown to the mighty of his day. And when the hour had come for him to commence his work in public and he needed helpers, he did not go into the higher schools nor into the palaces of the mighty, but he went down to the seashore and chose humble fisher folk, men of no importance in the eyes of the world. He said unto them, "Follow me, and I will make you fishers of men;" and in that they did follow him, he did make them the fishers of men, and he magnified them that they grew to be most marvelous servants of the Lord. And while the men of their day who were mighty in the political, and influential in the commercial and the educational world, have in a large degree been forgotten, these humble fisher folk and tradesmen that the Lord called and magnified live in the hearts and in the lives of millions of men, and their names will go down through all time as the men who carried on the great work inaugurated by the Lord Jesus Christ.

Now, coming on further down in the history of the world and considering the great latter-day work, we find that when the time had arrived, when God was ready to do his great work, he did not go into the schools of the learned, into the palaces of the mighty, but took an unknown backwoods boy in the state of New York. That boy was the man he wanted. His spirit was pure; his life had been such that he qualified for this great work. So the Lord chose Joseph Smith and appeared to him with his Son, Jesus Christ, and they told Joseph that if he would be loyal and true and live the life that he should live, he would see the day that the gospel would again be on the earth, with all its powers, its gifts, its graces, and its blessings.

So this boy went forth; and in time there came to him more revelation, more light, more knowledge; and ultimately it was made known to him that he was the chosen vessel to carry on the work of the Lord. When he was qualified, and had received this heavenly knowledge, he called to himself humble men (for his own position in life was not such as would attract the attention of the important and the learned) and in full faith, Joseph Smith, and the men who joined him and believed in his message commenced the work of organizing in its fulness, in its completeness, yes, in its entirety, the Church of Christ.

We are all familiar with the work that they did: how that in this

Christian land of ours, which God had prepared for the day of the coming of his work where there were hundreds of churches, with many honest souls who were ready to receive the light in its fulness, these young men went forth declaring, not a new gospel, not something that the world had never heard, but the old fashioned gospel, the same principles that existed in the primitive church, the same officers to administer in the ordinances of the gospel, the same godly virtues that men must follow in order to work out their salvation. The world was astonished to hear this unknown boy declaring these same principles and the same things that they had always heard; but the world was more astonished, more completely upset when this same boy, this man called to open the dispensation of the fulness of times, this prophet of God declared to them that they did not have the power of the Priesthood of the living God. In the Church of Jesus Christ there must be divine power. These churches were doing good, they were teaching moral living and uprightness, yet in their organization, in their ordinance work, in their teaching of the gospel of Jesus Christ, there was not the power of the Priesthood of the living God.

Boldly did he declare this great message, fearlessly did he and his associates go forth teaching and preaching, and the result was that the world saw that there was something astir that they had not dreamed of. The world saw that in the work of this young man and his associates there was power, and they marveled at it. And that power was there, my brethren and sisters, because the Priesthood of the living God was again upon the earth. Joseph and his associates, humble men that they were, rose to a place that today their names are known throughout the entire civilized world, and the work that they commenced, the gospel of Jesus Christ, taught through the organization known as the Church of Jesus Christ of Latter-day Saints, has grown steadily. Despite the fact that it has met bitter opposition, terrific opposition, in fact, at the hands of the mighty, at the hands of the learned, it has grown and developed until today it is filling the whole earth.

I have in my pocket here a statement made by the late Charles Ellis, a non-member of the Church who lectured a number of years ago in Salt Lake. He asks this question, "Why has 'Mormonism' been so much misunderstood?" And then he proceeds to answer his own question in these words: "Simply because the evangelical churches saw in its success their own downfall, and they dared not let their own followers know what 'Mormonism' really is, lest they should embrace it." This is a truth, an absolute fact, my brethren and sisters. The thinking world recognizes in this thing called "Mormonism" a power with which it is not able to cope, recognizes that despite a hundred years of bitter persecution that little stone, cut out of the mountain without hands, has rolled forth and is rolling forth slowly filling the whole earth. They see this, and when we turn back to that passage of scripture that I quoted to you, we see, as members

of the Church, that God has made the weak strong, has made the humble mighty, has made the unlearned so wonderful that the light of their teachings has gone into all the world.

When we study present-day religion, when we study the creeds and the teachings and the doctrines of the present-day churches of the world, we find all through them the effects of "Mormonism." They are changing their doctrines. They are teaching something new. They have cast aside many of the old things that they had one hundred years ago, and in their place are substituting the glorious principles of life and salvation. We find them teaching tithing, we find them teaching a personal God, we find them teaching the brotherhood of man, we find them teaching in a small degree the Word of Wisdom. We find things first advanced in this day and age by Joseph Smith, the unknown, unschooled boy prophet, whom God made mighty for the work, gradually being accepted by the world; we find the churches of the world teaching his doctrine.

And so, my brothers, you men who hold the Priesthood especially, I say unto you that upon you, the Church of Jesus Christ of Latter-day Saints, rests the grave responsibility of doing the work of the Lord. We have the Priesthood, and if we are living to magnify our calling, we have the right to officiate in the name of God, and if we are doing our duty and are faithful and true and our faith is sufficiently strong, those blessings and signs which the Lord Jesus Christ said should follow the believer will be made manifest in our behalf; we will heal the sick; we will cast out devils; because of these things; these signs, are to follow them that believe. While we admire the man who strives for education, and while we rejoice to see our brethren climb up in the world of affairs, more potent, more powerful, more wonderful than all that can be achieved by them is this Priesthood of Almighty God, which is yours and is mine, if we live worthily and magnify our callings.

How wonderful is the gospel of Jesus Christ! How gloriously is its message being heralded to all the world! What a splendid body of men and women are the missionaries you send out into the field! Go where you will, search this great world of ours from one end to the other, and, brethren, I tell you, you cannot find their like, for in their souls they have the Spirit of the living God; they have obeyed the command of the Lord; they have done his will; they have kept his word. And according to the promise of the Lord Jesus Christ, wherein he said, "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself," they have done his will, they are doing his will, they are keeping his commandments, and they know of the doctrine, that it is of God, and they go forth fearlessly. In their humility they are mighty. They are men of God and women of God, and the work that they are doing will fill the whole world. God has said that this work shall triumph.

You or I may fall aside, we may lose our faith, we may fail to sustain and support the men God calls to preside over us, but the work

of the Lord will go on and we, if we fail to do those things, will lose. It has been here a hundred years now. The work is going forward. The purpose of the gospel of Jesus Christ is to prepare men to receive from our heavenly Father the great glories that he has for them. "This is my work and my glory," said the Lord, "to bring to pass the immortality and the eternal life of man." And I tell you, my brethren and sisters, that these words are true, that they are being fulfilled, and that the men and women of the Church of Jesus Christ of Latter-day Saints who are loyal and who are true will reap this blessing. The Priesthood of the living God is here. It is on the earth. Its effects are being felt, and our eternal Father is at the helm. Men may fight against the Church of Christ; men may say all manner of evil things against this people; men may kill us, if it goes so far, but at the helm there stands the living God, and this work, the gospel of Jesus Christ, taught by the Church of Jesus Christ, is here to prepare the world for Jesus' coming, for truly he is coming to reign as King of kings and Lord of lords. And we, my brethren and sisters, will have our place in the kingdom of our God, if we are true. May he help us to be true, I humbly pray in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON

(Assistant Church Historian)

My brethren and sisters and friends: I am afraid my voice can not reach the people who are standing way off in front of the Assembly Hall. I have never posed very much as an outdoor speaker. I prefer to speak under a roof. But nevertheless, I desire, on this occasion, to be true to my appointment and endeavor to say a few words, trusting that most of you can hear what I have to say.

I am representing the historical department of the Church, and I have for many years had a kind of a mission of my own. In this connection I have to a certain extent been alone in my class—not but what others have also worked faithfully in the same line, but it has been my privilege for many years to devote nearly all my time, and the best of my mental faculties, to writing, compiling and gathering together material for a somewhat complete history of the Church of Jesus Christ of Latter-day Saints for the Nineteenth Century. It is expected that younger historians will write the histories of later years.

I find, my brethren and sisters, that the very first thing which the Lord said to his Church, after it was organized on the 6th of April, 1830, was that a record should be kept among the members. Several years later Joseph Smith (in an epistle that he wrote from Nauvoo) stated something like this, "Whatsoever you record on earth, shall be recorded in heaven, and whatsoever you do not record on earth, shall not be recorded in heaven." The Prophet, in writing this,

alluded to baptism for the dead, but the rule holds good, if I judge right, in other matters as well.

Now, in perusing the Bible, I find that the very first thing, the very first line in the sacred volume, is history: It says: "In the beginning God created the heavens and the earth." The first paragraph in the Book of Mormon is also history, as it reads: "I, Nephi, having been born of goodly parents: therefore I was taught somewhat in all the learning of my father." The very first passage in the Pearl of Great Price is of a similar nature. We find these words: "The words of God, which he spake unto Moses, at a time when Moses was caught up into an exceeding high mountain. And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence." Continuing on, the narrative explains how the Lord wanted to reveal to Moses the early history of this world. The Lord said that there were many other worlds, but that Moses could not comprehend the extent of God's creation, and therefore he proceeded to tell Moses about the beginning of this world—the world "upon which thou standest."

I allude to these things to show you the importance of records. I am convinced that no one historian, nor four or five historians, can possibly do justice to everything that ought to be written on Church history at the present time. Nor can the stake clerks, the ward clerks, the clerks of the different quorums of priesthood, nor the clerks of the different auxiliary organizations, do all the recording necessary. You must help do it. All of you must assist in this great work whereby the memory of men and women of prominence and of integrity can be perpetuated, and their history be handed down, so that their glorious examples may shine for the benefit of those who follow through future generations.

We do not as a people desire to boast of what we have done, or are going to do, in fact, we are not boasting at all when we occasionally allude to what the Latter-day Saints have done and what they intend to do. Nor do we wish our friends to imagine that we are egotistic when we allude to what we think the future has in store for us. But we are proud, as historians, to occasionally refer to the fact that the Latter-day Saints have already done something worthy of them. The gospel has already been preached by us in the different nations of the earth to an extent that gives us great satisfaction. True, we have not covered the whole earth yet with our preaching, though our elders have visited almost every land and clime. But there are many countries where the people would not receive us as missionaries, where the governments have banished us the moment we have shown our faces to testify of the restored gospel. Consequently, the majority of the inhabitants of these countries cannot be held responsible, as they have not heard enough of the true gospel of Jesus Christ either to save them or damn them. But in such countries where we have had access, we have diligently preached the gospel to the best of our ability and are just a little bit pleased with our records of the past in this regard.

We are somewhat satisfied with the missionary work we have done in the past and with what we are doing now. However, we have had more missions in years gone by than we have at the present time; that is to say that several missions were established at an early day which are not in existence now. We are thankful to our heavenly Father for the work enjoined upon us as Latter-day Saints, namely, to preach the gospel to every nation, kindred, tongue and people, to gather in the elect from the four quarters of the earth and to organize them into stakes of Zion and into wards and settlements by locating them in the land which God has designed for his Saints to gather to.

We have done something also by way of colonizing, and that is another thing with which we are somewhat pleased. We commenced our first colonization way down in Jackson County, Missouri, as early as 1831, and we are anxious that a true and faithful record should be made of what we did there to be handed down to future generations. We desire our children to know what the Latter-day Saints were doing at the beginning on the borders of the United States (on the western edge of the country) as pioneers and colonizers. Among other things we established a printing office 120 miles further west than any other printing office in the United States, as early as 1832. We founded a settlement near the banks of the Missouri River which would undoubtedly have grown to great dimensions, had we been permitted to continue our efforts, and instead of a Kansas City we might perhaps have built a strong "Mormon" headquarters in Jackson county. Perhaps we would have called it Zion, the New Jerusalem, or the capital of the world, from which the law should go forth in the Lord's own due time to all the nations of the earth. Jackson county, Missouri, is the one locality about which the Lord said, "Zion shall not be moved out of its place," and while we are now here in these mountains and Salt Lake City contains our central stakes at the present time, Jackson county, Missouri, will nevertheless be a capital, a headquarters, the place where a great temple shall be built unto which Christ shall come in his own due time.

We are proud, also that we did not become discouraged because we were driven from our first location. For after the mobbers had robbed us of our homes in Jackson county, we had courage enough to cross the Missouri river and try again, and thus we became successful colonizers also in Clay county, Missouri, in 1833-1836.

Then speaking of what we did a little later, we are quite satisfied with our achievements in the upper counties of Missouri. We can truthfully say that in going into an open prairie country, where there were only four families living at the time, in the course of three years we had between twelve and fifteen thousand Latter-day Saints, occupying Caldwell, Daviess, Ray and other neighboring counties. We turned the naked prairie into fertile and thickly populated farming districts. We founded the city of Far West which, at the time of its prosperity, contained something like two thousand inhabitants. We also commenced the city of Adam-ondi-Ahman, and purchased the town of

De Witt, in Carroll county, besides building quite a number of villages in that part of the country. I will venture to say that we are a little proud of our pioneer achievements in the state of Missouri.

We are also a little proud when we think of Kirtland, Ohio, to which place Joseph Smith, the Prophet, moved early in 1831. He found there only a few families, but in the course of a few years the Saints had two thousand souls gathered in Kirtland, and built their first temple, which still stands.

We are even more satisfied with what we did as pioneers and colonizers in Illinois. When the Saints, who had been driven out of Missouri, robbed and plundered by mobs, came to the little village of Commerce, they found a few inhabitants, who were struggling in vain to build up a town on the banks of the Mississippi river, but had only succeeded in building up a graveyard on the side of the hill, although they had plenty of means wherewith to establish a settlement in the western country. The Saints, who followed these people feel pleased and satisfied when they consider the labor that was done there by them through the blessings of the Lord.

And let me not forget to add that in all these instances it was not only our Christian endeavor and our union, that caused success to come to us, but we sincerely believe that God was on our side. We were a God-fearing people; we prayed to the Lord then as we pray now invoking his blessings upon our labors, and it seems to me that the Lord took special delight to prove to the world that it mattered but little whether his Saints were located in a desolate or a good country, for he would take care of them anywhere; he could temper the elements for their sake and make them prosperous. And thus it came to pass that right there in Hancock county, Illinois, where the rich people who preceded us as settlers had not been able to build up a village, the Saints, in the course of five or six years, built up the beautiful city of Nauvoo, with a-million-dollar temple in the center of it; it was at the time of its prosperity the largest city in the state of Illinois. By what I have said, it will be seen that we had considerable experience as pioneers before we were driven westward and before we came to the Rocky Mountains.

We are very well satisfied also with the history of the Mormon Battalion. The Saints who were exiled from Nauvoo, in 1846, had expected to reach the Rocky Mountains that year, but did not succeed in carrying out their plans because a call came from Washington, D. C., for five hundred of the "Mormon" men to go into the war with Mexico; and it seemed that this was a great sacrifice and a number of our co-religionists could not understand why the Saints should respond to a call to fight for a government which had neglected to defend them against mobs; but good counsel prevailed, and the battalion marched west; and among many other things connected with the history of the Church with which we are pleased is the achievements of the Mormon Battalion, and the way these "Mormon" boys

behaved themselves as Christians and soldiers. The effect which their good example had upon the civilization of California at an early date is most remarkable. It is a chapter of Church history that we like to write, and while it is already partly written, it will be written in more detail hereafter.

When we speak of Winter Quarters, located near the present site of the city of Omaha, we are just a little pleased to know that Winter Quarters was the first Anglo-Saxon settlement in what is now the State of Nebraska. We were successful there, as is well known, in building up a Christian community in an Indian country. We had a Church organization there with twenty-two wards, in which for a couple of years (1846-1848) we had great success, comparatively speaking; and, as I say, it was the first Anglo-Saxon civilization in that part of the United States.

A majority of the members of the Mormon Battalion, marching westward, reached California in due course of time, but others became worn out with fatigue on the long journey. There were sick men among them, besides women and children, who were considered unable to cross the great, sandy American deserts, through what is now New Mexico and Arizona and the eastern parts of California; hence, some of the Battalion boys were sent northward and camped during the winter of 1846-1847 on the Arkansas river, at a place called Pueblo; and we are just a little pleased to think that that little Anglo-Saxon settlement, formed by the sick detachment of the Mormon Battalion, and a small company of Saints from the State of Mississippi, etc., was the first Anglo-Saxon settlement in what is now the State of Colorado.

We are satisfied also with what we did after our arrival in the valley of the Great Salt Lake, the next year, 1847, we being the founders of this beautiful city, the like of which there is none in the United States, nor in all the world. Some of us have circumnavigated the globe, and I wish to say this to you: Go where you may in the different lands and climes on earth, and you will not find a city just like our own beloved Salt Lake City, with its broad streets, its majestic temple, its unique tabernacle, its attractive assembly hall and many other things that adorn our city, which are not to be found elsewhere in the whole world. And we are more than pleased to think that our city was founded by a God-fearing people, men and women who put their trust in God, and who sought first the kingdom of God and his righteousness, relying upon the promise that other things should be added unto them. This city, the most beautiful city in the world, and a number of other cities and towns existing in this Rocky Mountain region, testify of temporal blessings that have come to a people who have faith in God.

After we had been in this central valley a while, we extended our settlements north, south, east, and west. We are quite pleased to think that when Thomas S. Smith, of Farmington, was called, in 1855,

to go north and locate a settlement among the Indians near the Salmon river, he and his company of pioneers became the first Anglo-Saxon settlers in what is now the State of Idaho. We are pleased with the labors of Apostle Orson Hyde, in the year 1853, when he and others were called to settle Fort Supply, near Green river, which was the first Anglo-Saxon settlement in what is now the state of Wyoming. We are quite pleased also to think that we were the first settlers in Nevada. Our boys, who had served in the Mormon Battalion, in returning from California to join their families in the valley of the Great Salt Lake, found that beautiful valley in which Carson City, the capital of Nevada, now stands. Enoch Rees and others were called by President Brigham Young to settle there as "Mormon" pioneers, and afterwards Orson Hyde organized a stake of Zion which flourished for a while in that part of our country.

It also gives us considerable satisfaction to think that in the year 1846, some of the Saints who resided in or near the cities of New York and Boston, and others as far east as Maine, decided to embark on a long voyage in order to reach the new gathering place of the Saints, instead of crossing the great continent of America. They chartered the ship *Brooklyn*, set sail from New York, doubled Cape Horn, touched the Hawaiian Islands, and arrived in the Bay of San Francisco one year before President Young and his pioneers arrived in the Great Salt Lake Valley. We are just a little proud to think that these same Latter-day Saints, about 230 strong, almost immediately after their arrival in California changed a little, insignificant Spanish village, called Yerba Buena, into an Anglo-Saxon town, the present San Francisco. We are also a little pleased to know that the beautiful San Joaquin Valley, in California, was first settled by Latter-day Saints. Some of those who arrived in California on the *Brooklyn* were farmers who came from the rural districts of New England, and as they could not see any opportunity for successful farming on that sandy stretch on which San Francisco is built, they naturally looked into the interior of the country, and there found the place where the two rivers, the San Joaquin and the Stanislaus, join together, and here they established Port Hope, the first Anglo-Saxon settlement in that beautiful valley of California, which now contains seven of the most flourishing counties of that state.

I could continue my historical narrative but the time is limited, because there are other speakers. I refer to these incidents of history, my brethren and sisters, to inspire you with courage, and to impress upon your minds the fact that it is not alone what we intend to do—though we believe we have a far greater future than we have had a past—but that we have already done certain things in the past which should encourage us and our children. When our children learn what their parents and grandparents have done, they should naturally place more confidence and reliance on the Lord, and believe that he will sustain them and bless them and give them success, as he has

given their parents before them success; for we are destined to fill up America with settlements of the Saints and stakes of Zion. North and South America is the land of Zion itself, and when we have President Pratt presiding over this open-air meeting today, we must not forget that he is also presiding over a mission that is perhaps destined to become one of the greatest and most important missions of the Church. The Mexican mission, when it flourishes, will be able to produce an element that can fulfil every prediction we have in the Book of Mormon concerning the Lamanites. We may perhaps be forced to acknowledge that our nomadic Indians in the United States have disappointed us to a certain extent; for they have not embraced the gospel in such numbers as we had expected, and some of those who did embrace it, after our missionaries had spent the best part of their lives among them, did not remain faithful. But there are millions and millions of another class of Lamanites, more civilized, in the South, and we hope the time will come when they will embrace the gospel in large numbers, and thus be able to fulfil everything contained in the Book of Mormon by way of prediction concerning that race. And not only do we expect the Mexican mission to become most successful, but we also expect in the near future to preach the gospel in Russia, in the Balkan peninsula, in Persia, India, and all over the world. Nationalities which formerly closed their doors against us will undoubtedly, sometime in the future, allow us to enter their countries and declare to the people, as we have done for these many years in the United States and in other countries, that God indeed has spoken from heaven in these last days and has raised up a great Anglo-Saxon prophet to restore the true gospel of Jesus Christ to the earth once more. The name of that prophet shall yet be known by millions throughout the world.

Now, my brethren and sisters, we would like you to understand that you belong to the greatest gospel dispensation that has ever been commenced upon the face of the earth; every other dispensation of God's Providence has come to an end, but in this particular instance, when God restored the Priesthood in our day, it was understood that it should remain upon the earth forevermore. I believe sincerely that the time will never come when historians shall write the history of the Latter-day Saints as a people who once flourished on the earth, but are no more, for we shall remain for ever, and out of the Church of Jesus Christ of Latter-day Saints will eventually come forth the Kingdom of God, which shall govern the whole world in righteousness. Let us hope for a great future; let us hope for better times than those we now have. Let us hope that men may become better Christians than they are now or have been of late years. Let us hope for the time to come when we Latter-day Saints may be more faithful than we have been in the past. Yet after all, our greatest success will come when Christ shall reign as King of kings and Lord of lords. In the meantime, we must try to the best of our ability to extend the borders of Zion, build stakes where there are no stakes now; and

then look forward to the time when Christ shall personally acknowledge us as his people. Then comes the glorious time of which we think when we sing, "Praise to the man who communed with Jehovah," and when "millions shall know Brother Joseph again."

And now, by way of conclusion, my brethren and sisters, let me allude once again to what I said in the beginning of my remarks; Keep your own records, you heads of families; do not rely altogether upon anything that we historians may do. You may rely upon us to a certain extent, but not altogether, because you are too numerous. We cannot reach every individual, and yet every faithful man and woman in the Church has a history that is worth writing and is worthy to be handed down to future generations, for the benefit of thousands who should profit by their experience. And so my instructions, my advice, my pleadings with you are to the effect that you will not overlook this fact, that record-keeping is a matter of the greatest importance, and that you should keep your own records. All members of the Church should know when they were baptized, when they were confirmed, when they were ordained to the Priesthood, etc. We have a way of tracing the Priesthood held by every man in the Church back to Peter, James and John, but unless you help us in this matter by giving us your personal record we may not be able to reach you. Again I say, make your own individual records; find out who ordained you, who baptized you, who baptized your children, etc., and then, if you find it necessary, come to the Historian's Office, and we will try to connect you up with the past, so that every man who bears the holy Priesthood, and every man or woman who has a membership in the Church, will be able to prove by written documents that they are members, that they have been baptized and blessed by "one having divine authority," and that they have been ordained by those who held the Priesthood before them. If you will observe this word of counsel, you shall rejoice at some future day. Let us all feel interested in bequeathing to our children truth, true history, facts that cannot be successfully contradicted. God bless you. Amen.

ELDER REY L. PRATT

Our next speaker will be Elder Joseph F. Smith, who has lately returned from a mission to the Hawaiian Islands. He is a grandson of our late beloved President Joseph F. Smith, and a son of the late Elder Hyrum M. Smith, of the Council of the Twelve.

ELDER JOSEPH F. SMITH

As I look out over this congregation this morning and see men who are older than I, who are wiser than I, who are richer in intelligence than I am, the place which I hold at this time takes upon it an awful responsibility, and I would solicit your faith and your in-

terest for the time that I occupy this position, that what I say may be fruitful, at least in some hearts.

Brother Jenson has told you that we are a little satisfied with some of the achievements of the early people of the Church. We are satisfied, we are proud to think that our forebears have done the work they have done; but, brethren and sisters, it is not enough to be satisfied with what has been done. The question, in my mind, that confronts us, is, Shall our children be satisfied with the things we are doing now? Are we pushing forward the Kingdom of God here upon the earth as the Lord would have us do it? Are we doing our work successfully, so that our children may, in time to come, say that they are satisfied, that they are pleased with the work that we are doing now?

We are doing a great missionary work throughout the world. As has been announced, I have recently returned from Hawaii, where a remarkable missionary work is being carried on. In Honolulu they are building a new chapel. The Saints are donating their time to the building of that chapel. They are spending no money except for actual material, and the work is being given; and I have seen men night after night after they are through with their daily vocation, turn out to that building and haul concrete until half-past twelve and one o'clock in the morning. Now, those men would not do it for wages. You could not hire men to work like that for money. It is the same spirit working upon them that worked upon their forefathers; it is the same spirit that brought the pioneers across the plains that is having those Hawaiian brethren working hour after hour building that chapel, that they can have a place to meet that will be a credit to the Latter-day Saints, that they can have a place in which to meet that they will not be ashamed of.

But in my mind the place where there is the need of the greatest missionary work in the world is Salt Lake City. We send missionaries out into the world, and they do remarkable work, but there is great need for missionary work right here in Zion, right where we live. How many of us can say that our community is benefited by our being "Mormons" and our living in it? How many of us can say our city is being helped because we are living up to the doctrines of the gospel? If we are living that kind of life, then indeed we are fulfilling our mission upon the earth.

I think that our young people particularly have need to look to the gospel. I speak so because I am one of the young people of the Church. In many instances I feel that our young people are losing their sense of relative value. They are losing sense of the big things in life. We need to know the gospel. "The glory of God is intelligence," and we cannot obey the gospel intelligently unless we know what the gospel is and what its laws are. And we have them. Occasionally I have heard people complain and wonder why we do not have more revelation, why the Lord is not continuing his revelation. Goodness, gracious, how can he give us more until we understand

what he has already given? Our scripture is full, and how many of us take the time to read it intelligently? How many of us take the time to go to our Father in heaven and ask him to help us to understand his word? Because the things of God are understood by the Spirit of God, and we cannot understand his word, simple and plain as it is, unless we have his Spirit to be with us. That is the reason the world has gone astray. They have the Bible, but they have lost the interpretation that the Lord meant for it. They have not been willing to take God at his own word. Christ spent his ministry here teaching people, explaining the gospel, and it was only a very few hundred years after that when men met together to put their own interpretation upon the scriptures, and as a result the scriptures among learned men of the world has fallen into disrepute. They have rejected the Bible as a result of the great and false interpretations that have been put upon it. They have not been able to strip it of the false interpretations, and see and understand it as it is.

Now, brethren and sisters, I want to bear you my testimony to the truth of the gospel of Christ. I feel in every fibre of my being that it is the power of God unto salvation. It is the thing that will save us, every one, individually, if we will put into our daily lives the practice of the laws and ordinances of the gospel. It is here for us, and it will be our fault if we do not make the best of it. Young people, understand the gospel; attend to your meetings. Sometimes when I get out among our young people and they do not seem to see things just as I see them, I feel as if I could almost suffocate if I could not get them to see. There is much about the gospel that I do not understand, and I do not ever hope to understand it all. If I did, I would hope to be perfect some day—which I do not. I expect to be able to progress throughout all my existence; but there is enough—the testimony in me is strong enough—to make me feel that when I run across something I do not understand, that through my faithfulness there will come a time when I can understand it.

It would be presumptuous for me to talk longer when there are men better able to talk than I am. I want to bear my testimony that this is the true gospel of Christ, and that the salvation of the world will be brought about through our taking upon ourselves the responsibility of preaching the gospel. Three years ago Brother Levi Edgar Young spoke in conference and made this statement, which I remember well, "There can be no solution to our economic, social, or political problems until the world accepts the Christ." And it is true, brethren and sisters, and the faster we get in and understand the gospel, sisters, the faster will the world accept the Christ, the sooner will the the faster we go out and do missionary work among our brethren and world be prepared for Christ's coming.

May the Lord bless us to help us to understand his work, to be faithful sons and daughters, I ask in the name of Jesus Christ. Amen.

ELDER JUNIUS F. WELLS

(Assistant Church Historian)

The last time I had the pleasure of speaking at an outdoor meeting was in London, in Hyde Park, a year ago last June. I went up there to look for a congregation of Latter-day Saints, as I supposed there might be an outdoor meeting. I found near the Marble Arch, in the northern part of the park, several congregations: one of Catholics, one of Lutherans, one of Free Thinkers, some Socialists. They were all holding forth, far enough apart from one another, not to confuse one another in their services. I looked for some time before I found, off at one side, a small number who were singing, "O, my Father." And then I knew that I was in the right direction for our own congregation. I went up to them, and found a young man had just stepped forward to speak as the hymn closed. His name is Andre Anastasiou, a born Russian, who had been converted to the gospel four or five years before. He had become a very zealous and active member of the Church; holding the Priesthood, he was filled with an ambition to proclaim the truth, ultimately, to his own countrymen. He was a student of law in King's College, London. He had learned the English language, to speak it quite fluently. I listened to him with interest as he was speaking. Presently three or four fellows in the congregation, who had come there on purpose to nag the "Mormons," began to interrupt him. I had not let it be known that I was of that faith. I stood with the rest of the small congregation; I had a Panama hat on and kept it on, and so was not recognized. When those fellows got to interrupting too much, I stepped forward and pointed to them and held up my hand to my ear (I only hear with two-fifths of one ear), and I said to them: "Be still; I want to hear what this man has to say." That caused them to be still, and they listened, and Elder Anastasiou completed his discourse. He delivered a very wonderful message, with a fine testimony.

As he was nearing the end, I drew nearer to him and told him that I was Elder Wells; that I had come from Liverpool, and would follow him. So, presently, he quit. The congregation commenced to move, just as the back part of this congregation is moving a little now, and so, as soon as I stepped forward and took his place, I called out in a loud voice, "I was born in Salt Lake City." You should have seen how the people turned and drew about me again. I was at once a curiosity. Of the Catholic congregation, a large part came over, and from the Lutheran congregation, and some of the others; so, presently, we had a large—certainly the largest—congregation assembled there on that Sunday morning; not so large, however, as I see before me now.

It is a great pleasure, my brethren and sisters, to go out in the world and meet the congregations of unbelievers, to deliver to mankind, irrespective of their faiths, whatever they may be or have been

in the past, our message; for we have a message to deliver to our fellow creatures. We are called upon by the sublime authority, the highest of all, God himself, to declare to his children that he lives, that he is, that he has spoken from the heavens; and deliver to his children a message that has been committed to the Latter-day Saints. Holding the Priesthood, with the authority to speak in the name of God, we have to proclaim the principles of the gospel of life and salvation, and to call all men to repentance of their sins, that they may come into the brotherhood of the Church of Jesus Christ. We declare to those who listen to our message and give heed to it, that if they will follow the counsel and instruction we are sent forth to give them, they shall come to a like testimony and knowledge of the truth of our message. We have the courage to do this and dare challenge mankind to put our testimony to the test. We say to every man what Peter of old said: "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." That is our proclamation to all the world, to every nation and kindred and tongue and people. Whosoever sets himself up to proclaim any other gospel than this, we challenge to a proof of his divine authority; and of his right to call upon any of his fellow creatures to repent, in the expectation that he shall come to a knowledge and the certain testimony that he is accepted of God, in the congregation and brotherhood of the Saints, and is approved of our Father in heaven. So we say, my brethren and sisters, that it is a delight to go forth in the world and proclaim this glorious message; because we may and can and do so without fear.

I feel to rejoice with all my heart in the sight that is before me; to think that the great tabernacle cannot hold the multitude of Latter-day Saints assembled at this conference. In addition to those in there, the Assembly Hall is crowded, and here on the outside is a congregation that would fill it pretty well, listening to the servants of God bear their testimony.

I remember when the Bowery stood just north of here. I remember when the old adobe tabernacle stood there in the southwest corner of this block. There was a bowery at the north of that. I remember when the first stones were laid for the new tabernacle, and have seen it and the temple in process of building. I have played upon the walls of the temple all my early life, and remember when they were not above the foundation. I think I have said my prayers on nearly every step, as the building was raised to the top—on those circular steps in the corners; for this was my playground; I was born across the road from here. I have known the men who have officiated in this Church, personally, intimately, and have been closely associated with them all my life. I bear testimony that they were men of God. I knew Brigham Young, have sat on his lap, called him "Uncle Brig-

ham," and was treated by him almost as one of his own children. I knew his counselors, Heber C. Kimball, and George A. Smith, and those of the twelve apostles who have administered here. I did not know Parley P. Pratt, the grandfather of the man who is presiding at this meeting, but I knew his father, Helaman, and himself—three generations of faithful missionaries, declaring the gospel that I am proclaiming to you now.

Do you think the world realizes how strong we Latter-day Saints are today? Do you think you could portray to a congregation in Hyde Park, London, the truth, and have them realize what I am looking upon in this assembly? Not at all. They think that "Utah City" is some sort of a place out here in the Rocky Mountains, surrounded by a high wall, into which we gather a few of those poor girls from Great Britain and make plural wives of them. The ignorance of the world concerning the Latter-day Saints, in view of the fact of the marvelous progress that is being made in the multifarious means of communication, is something that is dense indeed. The prophet who saw a time when "darkness shall cover the earth, and gross darkness the people" must have been looking upon people of the present day world, out in London for instance, the greatest city on earth, where gross darkness concerning the Church, concerning this people and the work of God, concerning the character of God himself, is dense as the darkness of Egypt.

Now, my brethren and sisters, I do not wish to prolong my remarks. I wish to close with a testimony to you that the work that we Latter-day Saints are engaged in is the truth; that it is God-given; that it has been preserved by his providence, by his loving care; that it is of far more consequence to him than it can be to any one of us; and that every little effort which any one of us puts forward, in the authority of the holy Priesthood to proclaim the truth and declare our message to our fellow creatures, is taken up and magnified by unseen associates and powers under the control of God, and is carried on with influence and power that we little comprehend to the conversion of the honest in heart; the seeking out and searching for the House of Israel; the bringing to pass of the glorious purposes of our Father and God, in the establishment of his Church and kingdom on earth in power. The day is at hand when this work shall be recognized as established upon the earth in power—"Thy people shall be willing in the day of thy power."

It is for us to qualify by fidelity to the truth; by faithfulness in our prayers; by observance of our duties as Latter-day Saints in our lives, to carry in power to the ends of the earth this message of Almighty God to his children; to come out from Babylon, from wickedness, from darkness and error and sin, into the light of everlasting life, through the gospel of Jesus Christ, our Lord and Savior. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission)

I sincerely trust, my brethren and sisters, that my voice will carry sufficiently far so that all of you may hear. It is to me this morning an inspiration to see this wonderful congregation before me. I have had the privilege in conferences that are past of speaking from these steps to the congregations of the Latter-day Saints in overflow open air meetings, but I think never before have I seen so many people who were not able to enter the great buildings, the Tabernacle and the Assembly Hall, and who because of their desire to hear the word of the Lord have congregated themselves upon these grounds. We are truly blessed of the Lord today in the magnificent weather. It is wonderful how mild it is and how comfortable we are here this morning, although I realize perfectly well that you are becoming tired from standing. But it will only be once or twice a year that you will be asked to do this, and I would say, brethren and sisters, we would appreciate it greatly if you will hear us through. My only desire in speaking to you this morning is to teach you the truth concerning the gospel of Jesus Christ.

I find here recorded in Amos these wonderful words, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets." And I should like to turn and read to you the scripture that is given to the world in what is known as the Articles of Faith, "We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God."

I bear you my testimony, my brethren and sisters, that the Church of Jesus Christ has been founded and is established upon the principle of revelation, and that is the message that we have borne to the world since Joseph Smith announced that God himself had spoken to him, that his Son, Jesus Christ, had come and revealed his mind and will unto him, and we hold it forth as a principle that cannot be controverted, or set aside, that the kingdom of God must rest upon the rock of revelation. We believe that all the events, that have befallen the children of men, from the very beginning of time, have been revealed even before they happened through the prophets of the Lord to the children of men.

We believe that the Lord is speaking through his prophets today, and we also believe that through all time to come, as long as mortal man lives upon this sphere, God will reveal himself to his servants the prophets and through them to his people. Your boys and your girls by the thousands have gone forth as missionaries, and today almost two thousand of them are standing among the nations of the earth on this Sabbath morning, and that is the burden of their message. There are ministers of the world who read the scriptures; there are ministers of the world who teach morality; there are ministers of

the world who teach truth in some phases of it, but deny revelation. We might go forth, my brethren and sisters, and be learned in the scriptures, in science, and in all the learning of the world, but our message, like theirs, if robbed of this one great thing, would be a dead letter that killeth and does not give life eternal to the souls of men.

We find that the world is not believing in these things, and for that reason it seems that we should be stirred up in remembrance; for the Lord, through his prophets, has revealed conditions that truly and verily prevail in our day, and my desire today is to stir up in the hearts of the youth of Zion and the people of the Church a renewed belief in prophets, a renewed belief in the word of revelation. We do not need to look for revelation clear back to the time of Moses, of all the prophets of the Old Testament, of the apostles of the New, and read their word only and the revelations of God to them, but verily today men commune with our Father and receive his revelations just as those prophets of olden times did.

Is there any difference in the apostles who sit over here in this tabernacle and who stand upon their feet and proclaim their prophetic message to the world today, and the apostles who were sent out by our Lord and Savior Jesus Christ? Who was Peter? Who was James, and John, and Paul? They were men, merely men—but endowed with a holy prophetic calling and made apostles unto the Lord Jesus Christ, and through them his word came to the world. Who are the men who have been endowed with this calling here? They are mortal men, but the calling is the same. Know it, ye youth of Zion! When you look upon those men, you look upon men as great as the men about whom you read in sacred and holy writ. And is there any difference in the quality of the prophets, the presidents of the Church, and those who have been the mighty prophets of the past? I say unto you, there is no difference. But there is a danger that we do not appreciate these things, and there is hanging over the world that wo of Almighty God because they have rejected this principle of revelation.

Behold, what I read unto you is the revelation of the Lord through his prophets in times that are past, and we are committed to believe in it: "Yea, wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost! Yea, and wo unto him that shall say at that day, to get gain, that there can be no miracle wrought by Jesus Christ; for he that doeth this shall become like unto the son of perdition, for whom there was no mercy, according to the word of Christ."

It behooves us, therefore, to continue steadfast in this belief. We sang at the beginning of this meeting that wonderful, inspirational hymn, that should go to the heart of every Latter-day Saint, "We thank thee, O God, for a prophet, to guide us in these latter days;" and in this great conference the word of the Lord has come to the

Church through the prophet of the Lord, and that word is, *Repent ye; and live in harmony with the laws of God and the laws of the land.*

Brethren and sisters, can we expect to be blessed and disregard this call? I trembled last night as I listened to the words of that prophet calling upon the people to live clean lives. It seemed that it was not the word of mortal man, but it was the word of God, that penetrated to the very center of my being. Brethren and sisters, I bear you my testimony that this is the word of the Lord.

The prophets of old have pointed out the conditions that should exist in this age. We believe the Book of Mormon to be the word of God, and yet we find people who are professed Latter-day Saints who are skeptical in regard to some of the prophecies contained in that book. Reference has been made this morning to the fact that there is a Lamanite mission. I thank the Lord that I am identified with it. I thank the Lord that for 16 years I have raised my voice in defense of the principles of the gospel and in the teaching of eternal truth to the Lamanite nation that live to the south of us, and still I come home to find men, my brethren, who say, "surely the Lord can do nothing with those people, surely our time and effort is wasted in all that we try to do for them." O, my brethren and sisters, can the voice or the hand of puny man stay and forestal what God has predicted shall come to pass? Who will stand up contrary, to avert the bringing to pass the purposes of God? Do we believe what he revealed in regard to the redemption of that people? I do. And if it takes my life, it won't take any more than it has taken of some other men to establish the gospel in some of the countries where perhaps some of you have come from. It is the Lord's work; he has decreed it, and it shall go forth.

Reference has been made during this conference to the spirit of lawlessness that prevails. I think that one of the greatest things that endanger this great country of ours is the mistaken conception of liberty in the hearts and in the minds of the people. The people mistake liberty for license and are becoming licentious. They are unvirtuous; they are unchaste, and they say they are so because they are free to do what they wish to do. They engage in disastrous strikes and imperil the life and limb and liberty of their fellow men, because they say they are free. Beware of a false freedom, of a false liberty, that transcends the bounds of true liberty, true freedom, which comes with the exercise of truth and the knowing of it. The prophet of the Lord has called us to repentance in regard to these things. Now, my brethren and sisters, can we consistently fail to give heed to his warning? I should like to read to you the word of the Lord, as it came to the prophet as recorded here in the 30th chapter of III Nephi. The prophets of old and the prophets of modern time sound the same warning. Under the inspiration of the Spirit of the Lord, President Brigham H. Roberts of the First Council of Seventy and President

of the Eastern States mission, sounded a warning to the Gentile nation of which we form a part. Through prophetic vision the prophets of old foresaw our day; they foresaw the evils that would come in among us; and resounding down through the ages come to us the words of the prophets of old, by way of admonition and a call to repentance, that I should like to read to you. It is to us, in so far as it is applicable in that we are guilty of any of the things mentioned here, and it is to the great nation of people known as the United States of America, directed specifically to them as a call to repentance. And let me say here that their very existence upon this continent is conditioned in this great prophetic book upon their living in harmony with the gospel of Jesus Christ, and not rejecting him; and when they do reject him, wo, wo unto them:

"Hearken, O ye Gentiles, and hear the words of Jesus Christ, the Son of the living God, which he hath commanded me that I should speak concerning you, for, behold he commandeth me that I should write saying,

"Turn, all ye Gentiles, from your wicked ways, and repent of your evil doings, your lyings and your deceivings, and of your whoredoms, and your secret abominations, and your idolatries, and of your murders, your priestcrafts, and your envyings, and your strifes, and from all your wickedness and abominations, and come unto me, and be baptized in my name, that ye may receive a remission of your sins, and be filled with the Holy Ghost, that ye may be numbered with my people who are of the house of Israel."

Should we write a catalog of the crimes to which this people are most addicted today, would we not name the very ones that the prophet calls the people to repentance of in this great prophecy? Is the nation chaste? Is it true? Are they not deceivers? Are there not abominable secret combinations that threaten the very foundations of our society? There are, and the Lord holds forth a means of escape from these things. He has not cast the people off. No; his arm is yet extended, even as in times of old, when he would have gathered the people together even as a hen gathereth her chickens under her wing. But he will not, if they will not. No force, no coercion will be used. But in the due time of the Lord, his calamities and his judgments will be poured out, to let the world know that God will not be mocked, that he is at the helm, that this is his work and we are his creatures. So the great cry today to Israel, to the world, to us all, is repentance. And the great message to the world that should be delivered here at home and in the nations abroad by your sons and by your daughters, is the fact that God speaks again and that he will continue to speak right down to the remotest moment of time.

I live in a part of the country where recent occurrences have brought very forcibly to my mind some conditions. You will note in what I read here that the Lord spoke in regard to secret combinations. Now, I would like just to say a word—and let it be known that it is not mine, but it is the word of the prophets of the Lord, a warning word and a voice raised to give us a key by which we might understand and know danger when it appears.

Wherefore, O ye Gentiles, it is wisdom in God that these things should

be shewn unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain; and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the eternal God shall fall upon you, to your overthrow and destruction, if ye shall suffer these things to be;

Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or wo be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

For it cometh to pass that whoso buildeth it up seeketh to overthrow the freedom of all lands, nations, and countries; and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies; even that same liar who beguiled our first parents; yea, even that same liar who hath caused man to commit murder from the beginning; who hath hardened the hearts of men, that they have murdered the prophets, and stoned them, and cast them out from the beginning.

If the temptation comes to you to join these *super-governments*, as they are called, those invisible empires that swear allegiance greater to their own organization—although it be within the organization of the great United States—than they swear to the constitution of the country, remember the words of the prophet, for it is of the devil, and it will bring destruction to the person and to the community and to the nation that will foster it and will permit it to grow and become a power in their midst.

The voice of the Lord through his prophets is calling us to repentance from these things. O, why, why, brethren and sisters is it so? Where is the intelligence that the Lord gives us? We can see that to live within the law is best, is safest. Why are we so prone to live outside of the law? Why should we make ourselves a power unto ourselves and prescribe that part of the law that we should live? Did the Lord command us not to kill? He did. We all believe that we should not kill. Was it a different one that told us not to steal? No. Was it a different one that told us not to bear false testimony? No. Was it a different one that told us not to make or traffic in or sell or drink bootleg whisky? No. For through his prophet he has told us not to do those things. Was it a different one that told us not to drink tea and not to drink coffee? No. It is the same one, and we are disobeying him when we do those things, and the judgment of God sooner or later will come upon us. Was it a different one than the one that told us to be chaste, to be virtuous, to be true, and to be clean? No, it is the same one, my brethren and sisters. So let us obey him. Was it a different one that told us to go into all the world and preach the gospel unto every creature? No. It is the same one; and whether those creatures reside in Mexico or whether they reside in Siberia, or whether they reside in India, when the call of God comes, O, brethren and sisters, let us lay all we have upon his altar, and let us go and keep his commandments and cleanse our garments of the blood of the generation in which we live.

I am happy to have had the privilege of speaking to you for a few

moments here this morning. I wish, in conclusion, to bear you my testimony that I know that God lives, he is my Father, he reveals himself to the children of men. I know that Jesus Christ is the Son of God, the Only Begotten Son of God in the flesh, and that he came in the meridian of time and wrought out a salvation and a redemption for the children of men. Passing over the time of the apostasy, I testify to you that God and his Son, Jesus Christ, in answer to a humble prayer of that prophet boy, Joseph Smith, came to him and spoke to him and revealed to him what God is. I testify to you that from him came messengers bearing the holy message of the gospel and the power of the Priesthood, and that the power of the Priesthood was committed to the Prophet Joseph Smith by which power he organized the Church and put in operation the great work that has brought us together here today. I testify that, given to him by the Angel Moroni, he translated the plates from which the Book of Mormon was taken, and gave to us a "new witness for God" in the world. I testify to you that he received from God further revelation and inspiration—every word that is contained in the Book of Doctrine and Covenants, and it is the law and the will of the Lord unto us, his people, here today.

I testify to you something more; that every man who has stood as the successor of that great prophet has held the same keys of prophetic leadership and apostleship that he held. There has been no mistake, from Brigham Young right down to the man whose voice it is the privilege of all of us to hear in this great conference here today. I testify to you that Heber J. Grant is a prophet of God; and the man who rejects his words, the man who rejects his counsel, rejects it to his own peril in the world.

The Lord bless you; the Lord help you to live as Latter-day Saints should live, and bear up the part assigned to you in this great work; for our Father's children are everywhere yet hungering and thirsting for righteousness. O, brethren and sisters, compared with the joy it brings to them, how little is your sacrifice, after all, in sending forth your boys and your girls—being without them, scrimping to support them! O, if you could only feel and know and see the joy that comes to those whom they reach, I know that your hearts would be made glad. Sacrifice brings forth the blessings of heaven. Can we give more than our Savior gave? Think of what he did for us. Then, next, can we do more than the Prophet Joseph did? Think of his life and what he did and what he gave. Just where we stand in the conflict, that is our place; just where we might think we are useless, let us not hide our face; for God has placed us here for a purpose; whatever it be, let us think that he has chosen us for it. Let us work loyally. The Lord bless you is my prayer in the name of Jesus Christ. Amen.

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

The closing prayer was offered by Patriarch William Jex, of Springville, Utah.

SECOND OVERFLOW MEETING

The second overflow meeting was held in the Assembly Hall, Sunday afternoon, 2 o'clock, October 8, 1922. Elder Seymour B. Young, president of the First Council of Seventy, presided.

The Twenty-first ward choir and the congregation sang, "The Great Millennial Morn."

Prayer was offered by Elder Rodney C. Badger.

The choir sang the anthem, "Fear not, O Israel."

ELDER SEYMOUR B. YOUNG

(President of the First Council of the Seventy)

My brethren and sisters, While I stand here after witnessing your unanimous votes sustaining the general authorities of the Church, I express to you my thanks for the union of purpose that you have evinced. When the Prophet Joseph Smith was martyred he was taken, as he expressed himself, "like a lamb to the slaughter," yet he willingly laid down his life for the people, because the enemies of the Saints at that time swore in their wrath, if they could not get possession of the Prophet and deal with him as they wanted to, they would lay the city of Nauvoo in ashes, and that was, in my opinion, one of the main reasons why he yielded himself into the hands of wicked men in the defense of the Church, to preserve the Church, and the people; and he fulfilled the words of the Master in that splendid saying, "No man hath greater love than that he will give his life for another"—for his friends, for his brethren.

I believe that it was the thought of the Latter-day Saints at that time, that if the Prophet went to Carthage, that his enemies would not have power to kill him. So thoroughly had the Saints become impressed with his calling by the eternal Father, and by his Son Jesus Christ, that they were satisfied that no harm could come to him until he had finished his work. But it appears that he had finished his work at this time. He had organized the Church and set in order every quorum of the Priesthood, the apostles, the high priests, the seventies, the elders, the priests, the teachers, and the deacons.

He had supervised the organization of all the quorums and completed the organization of the Church, when he said, "I am going as a lamb to the slaughter, but I am innocent and my conscience is void of offense towards God and man." On the twenty-seventh day of June, 1844, he sealed his testimony with his blood in company with his brother Hyrum, who also, as Patriarch of the Church, sealed his testimony with his blood. The presiding authority came to the twelve apostles with President Brigham Young at the head, and he seems to have filled the prophecy made by the Prophet Joseph, when they first met in Kirtland, that some day, Brigham Young would lead the Church. This was at a prayer meeting where the Prophet Joseph

presided and Elder Brigham Young in his prayer spoke in tongues, moved upon by the Spirit of God, and when he had ceased praying the Prophet continued in the same tongue that Elder Brigham Young had spoken in, and as he closed his remarks, he said, "My brethren and sisters, the tongue that Brother Brigham spoke in, and I have continued in, is the pure Adamic language spoken by our father Adam," and it is from the Lord.

President Brigham Young after the martyrdom of the Prophet Joseph Smith, in a large congregation assembled in Nauvoo in the grove near the temple, was endowed with power from on high at that meeting, and hundreds and thousands of the Saints testified that they saw the mantle of Joseph fall upon the Prophet Brigham Young, and that Joseph's voice came from the lips of Brigham Young, and the power and the testimony of the Prophet was in his utterances. It seems to me that something of this kind was necessary, because the people had become sorrowful after the martyrdom because of the many apostates that had sought to lead the Church astray, and this very providential manifestation seemed to satisfy the Saints. From that time they knew that Brigham Young was the prophet, seer, and revelator and President of the Church of Jesus Christ of Latter-day Saints, and that the power of his prophetic ministry had been manifest.

He led the Saints out of Nauvoo in trying times, and he planted, in what is now the state of Nebraska, a colony of white people who settled in that state at Winter Quarters, now known as Florence, in the year eighteen forty-six; and the next year, eighteen forty-seven, he led a company of pioneers and planted their feet here in what is now Salt Lake City, and as he entered the valley at the mouth of Emigration Canyon, he said, "This is the place," and that prediction upon that occasion was prophetic absolutely—"This is the place!" He had a vision in which he saw these mountain valleys peopled with Latter-day Saints far and near, and no doubt he remembered the prophecy made by Joseph Smith in the little town of Montrose on the 12th day of August, eighteen forty-two, that the Latter-day Saints would be driven to the Rocky mountains and there become a great people. That prophecy was in part fulfilled by President Brigham Young and this people colonizing these valleys of the mountains, east, west, north, and south, which were afterward organized into the state of Utah and surrounding states. After Utah had been established, he sent a colony, first, into Idaho, the first settlement of white people in that state. They settled upon the Salmon river in 1855, and there builded Fort Limhi for protection against the Black Feet Indians. In the year 1855 he sent a colony to locate in the state of Nevada, under the direction of Elder Orson Hyde of the Council of the Twelve. This colony was located in what is known as Carson Valley, the first white settlers in the state of Nevada. In California, as early as 1846, was established the first white colony, being composed of Latter-day Saints. This colony came in the ship *Brooklyn* which sailed from

New York on the 4th day of January, 1846. They landed at San Francisco bay on the 18th day of July, 1846, making the voyage around Cape Horn in six months time. In Arizona we can claim that the Latter-day Saints were among the first to plant permanent white colonies. President Young was the founder and the mover in organizing the University of Deseret, which has since become the famous University of Utah. The B. Y. University, located at Provo, was founded by him, as also the Brigham Young College at Logan. The L. D. S. University, located on the back east of the Temple, is another project of his, and the first building that was erected was the Brigham Young building, and later there have been erected the Barratt Hall in the Center of the block and the Joseph F. Smith memorial building, on the north side of the block, one of the largest and most up-to-date structures belonging to this Latter-day Saint University. Then was added the L. D. S. Gymnasium, one of the very best equipped gymnasiums west of the Missouri river. President Brigham Young was raised up and prepared for this great work, and he magnificently stood the test and the responsibility placed upon him in leading the Saints to these mountain valleys and in founding these magnificent institutions of learning for their upbuilding and progress, and paving the way for the colonization of surrounding states at the same time. I believe and know that God led him to accomplish these great things, and in the words of one of our most excellent hymns we may sing as we did at first:

"We've found the place which God for us prepared,
Far away in the West.
Here none shall come, to hurt or make afraid.
Here the Saints will be blessed.
We'll make the air with music ring,
Shout praises to our God and King,
Above the rest, these words, we'll tell,
All is well, all is well."

Far be it from me to fail in paying a proper tribute to the great and good men who have succeeded President Brigham Young as leaders of this people. They, too, have each been under the inspiration of the Lord Almighty, in directing the affairs of the Church. President Heber J. Grant has been an inspiration to the people everywhere, and has done much to remove prejudice and to make friends for the Latter-day Saints. He is indeed a prophet, seer and revelator to this people, and a true and faithful president of the Church of Jesus Christ of Latter-day Saints. May the Lord bless him and the Saints forever, I pray through Jesus Christ our Lord. Amen.

ELDER SAMUEL O. BENNION

(President Central States Mission)

I hope that the Spirit of the Lord may direct my remarks, that what I may say may be in accordance with his holy mind and will,

for the good of all who are gathered here. I do not remember a more beautiful Sabbath, at this time of the year, than today, when everything seems favorable to us, everything seems saturated with the spirit and the power of our Father in heaven. Surely his Spirit has been made manifest to a very great extent in the sessions of the conference thus far. I think I have never attended a conference when there seemed to be a greater interest, when the people themselves seemed more devoted. The large numbers in attendance show that the Spirit of God is upon the Latter-day Saints and in their hearts. They have a desire to be taught that which will do them good for all time to come. They desire to serve God and keep his commandments more than they have ever done before.

As the Church grows older its influence must be greater. There is a growth in all scientific lines in the earth. The great discoveries that have been made by men in the last few years are far in advance of the theology of the churches of the day. They have not advanced. And truly this Church, under the divine inspiration of our Father in heaven must stand as the fountain head of all of the wisdom that comes to men, for God has revealed it and he makes known to his people his mind and will if they will but listen. I firmly believe that the truths that have been revealed to men in the dispensation of the fulness of times, in which we live, have had their beginning in the principles of truth that are found in The Church of Jesus Christ of Latter-day Saints.

A short time ago I heard a man of international fame deliver a lecture in Kansas City, before a convention of Sunday School workers. I heard this gentleman say, that there are one or two passages of scripture in the Bible that are worth more than all the books that have been written from time to time by the so-called professors of the day. One of them which he drew attention to is the doctrine which plainly declares that God "created man in his own image, male and female." He said there are many men and women who do not believe that scripture; but he said, "the Bible teaches it." I never heard this doctrine taught, in my experience out in the world, before, save by the elders in the Church of Jesus Christ of Latter-day Saints, but I want to assert to you, that it would not surprise me at all if in the very near future it should be taught by many of the leading sects of the day. I believe it will not be long until there shall be teachers who will be preaching the doctrine of an ante-mortal state. They will be teaching in plainness that mortals had a preexistence. I believe that there shall be men arise not of our faith who will declare that there is a salvation for the dead, and that men may live and attain the blessings of the almighty Father if they have not forfeited their right to those blessings in mortality. The law of tithing is taught in many of the churches of the day. The principle of divine healing as taught and practiced by Christ and his ancient apostles is taught in many of the so-called Christian sects. Whoever asks of God in the name of his Son Jesus Christ, may receive, and with the light that came

into the earth through the visitation of the Father and the Son to the Prophet Joseph Smith, and the visitation of holy angels, the principles of truth will find lodgment in the hearts of the honest among the children of men, and God's Church shall receive more endorsement and greater influence than ever before.

It will be found, then, when they shall attempt to teach the principles and doctrines of Christ, that in our day, for more than ninety years the principles of eternal truth as taught in the Bible and revealed in the Book of Mormon and Doctrine and Covenants have found place in the hearts of the children of men.

One of the first things that the Prophet Joseph Smith taught was, that he had beheld the Father and the Son, that they were immortal men, that he was in their image. He declared this with boldness, and it has now been preached by this people for nearly a hundred years. It has been testified of in all the civilized nations of the earth, where the elders of Israel have been sent. And when men begin to lay claim to the principles of Christ they will have to acknowledge that there was a prophet raised up in the dispensation in which they live; and a people raised up through him, who have taught these principles; that God has revealed these things in plainness unto the children of men, and that he has revealed to us the true state of the world and the truth with respect to all his creatures. And then they will have to admit the superiority and the originality of God's truth in the earth, for the Lord has never allowed any son or daughter to come to the earth but he has provided a way for them to live and be taught the truth.

And when men testify that they know that Jesus is the Christ they will be confronted again with this fact, that the testimony of Jesus is the spirit of prophecy, and that as men receive the testimony of Jesus they must believe in prophecy. And when they believe in prophets they must acknowledge that God revealed his mind and will to prophets. They will have to turn again to the true order of worship, and they will find again that God has revealed his truth to the children of men, and has raised up men, and conferred upon them divine authority to proclaim his truth. Then they will come to know that the true gospel of Jesus Christ has been restored, and is preached with power in the earth.

And now I want to say that the man that is at the head of this Church truly is a prophet of the living God, a man who was ordained to that calling before the earth was created. And associated with him are men of power ordained to stand in the name of God in the earth, which power will remain until the Lord shall come. When a man questions the divine authority of this Church, he needs only to investigate the doctrines of the Church and listen to the preaching of the men who declare the gospel. To my mind the man to whom I referred has read "Mormonism." There are thousands that believe it, but had it come from a "Mormon" elder, it is a question if they would have received it at all.

I want to say to you that the Lord will raise up men who will further his cause in the earth by allowing them to preach parts of the restored gospel. The apostles in the days of Christ saw men who were casting out devils in his name, and they forbade them, but Jesus said, "He that is not against us is on our part." That same privilege is in the earth, for men and for women to stand for the right, and to stand for the gospel itself, no matter where they have heard it, no matter where they obtained it. There will come a time, just so surely as the sun shines, that they will have to acknowledge that to the Church of Christ in the days of the dispensation of the fulness of times, our Father gave that light and that power with authority to declare it to the children of men. I fully believe that the gospel as it is taught by the servants of God bearing divine authority, will find place in the hearts of thousands as the result of the faithfulness of the men of God who have declared it, and that in many of the churches of the day the restored gospel will be taught, and it will establish faith in the hearts of men. Sooner or later, men and women will be drawn unto the Lord, through prayer, and shall seek him by faith and by study and they shall discover that that knowledge of the truth, and that light and knowledge of God and his gospel came through the Church of Christ in this day, and that Joseph Smith was a Prophet of God through whom it was revealed and restored to the earth, who sealed his testimony with his blood; died for the truth which through him God gave to the world. He became a martyr to the cause of Christ, and no man ever became a martyr for the cause of Christ without having known him and the truth that he declared, though that truth be preached by men who are not called of God. We pray that the honest in heart, may be honorable enough to admit, when it is brought to their attention, that the truths which they have been taught, were received through the Prophet of the Lord in the day in which we live, and that they must repent and believe the gospel; that the law that John taught is in force and in effect for people who have not been baptized by men having authority. And that in order to partake of the glorious principles of Christ, they must enter into the straight gate and live according to the truth and the laws that has been revealed for their salvation.

I pray for the children of men. I pray for the honorable men of the earth, men and women who are blinded by the cunning craftiness of men who deceive by teaching doctrine that is not true. I pray for the Latter-day Saints, that they may walk uprightly before the Lord, that they may testify before the world that God lives, and that they may rejoice in the truth which comes to them through these conferences and through attending to the duties of Saints of God upon the earth. May we all feel determined in our hearts to live the lives of Saints, I humbly pray in the name of Jesus Christ. Amen.

Mrs. Lorinda P. Brewerton, sang a solo, "Give to me thy support."

ELDER GEORGE F. McCUNE

(Formerly President of the Eastern States Mission)

At the beginning of our services, Brother Badger, acting as mouth for all of us, asked the Lord, in his prayer, to inspire those who should speak to us his words for our comfort and well-being. I believe that prayer has been literally answered thus far in those who have spoken, and I desire that I may say nothing that shall detract from that beautiful spirit and inspiration which has been our portion here today.

I delight to meet with my brethren and sisters, but I find it a great task to attempt to talk to you. I feel that the Saints perhaps know just as much about the gospel as I do. It would be a great privilege to meet a congregation of this size in the world, and deliver to them the gospel message; but I always sense my weakness in standing before the Latter-day Saints. Yet I do know our Father in heaven makes no requirement at our hands except he gives us the power to magnify that requirement or calling; so I respond cheerfully, trusting in the Lord, and what I do in this Church I do in the name of the Lord, for I do know, by my experience, that we have the gospel of our Redeemer, the true gospel of Christ, and the more I know of it the more I love it, the dearer it is to my heart.

There have been so many good things spoken in this conference that I feel in my heart you will love to go home and leave with the Saints, in our wonderful institutions.

As Brother Bennion was comparing the meetings of our annual and semi-annual conferences, a thought came to my mind. I went into a convention the other day, and as I went in I could not help but notice the terrible condition that was manifest in that meeting, and I knew as I stand here, that the people were deluded. They thought the same, perhaps, of me, but, "by their fruits you may know them." At this meeting here, it seems as if all have met with one purpose of heart. In the meeting I refer to, there was no union, no peace, but there was everything contrary to union and peace, and I never saw such contortions in my life as I witnessed in that little meeting.

I bear testimony that we have the true gospel of the Redeemer. It is a privilege for us to live in this great dispensation of the fulness of times when we have the true gospel of our Lord, and we should take pleasure in keeping his laws and commandments. It is a privilege that we should prize. It is a privilege, I think, when we properly understand our position and the blessings that are promised as our reward, and we should cheerfully be obedient to the commandments of the Lord for the blessings that we are seeking and which have been promised by our Father. We all want happiness, we all want something which we are craving for. I believe that strict obedience to the commandments of God will bring us that which we seek. I believe there is no other way under heaven whereby we can get that

which we greatly desire, except by a strict obedience to the gospel and the laws of God. When our Father in heaven said, Thou shalt not steal, he did not place on his children a hard burden, but he gave them something that would contribute to their peace and salvation. He gave them the commandments because he loved them. So we in all our experiences and vicissitudes of life should learn to love God and to keep his commandments. Our people should learn to love the principles and requirements of the gospel, and should love to conform to them according to the spirit in which they are given for they are all elevating, even in this life, and through them, in their completeness, we may be exalted in the life to come.

I recently returned from California. I was astonished while there at the wonderful devotion and interest shown by our people in the gospel of our Redeemer in that portion of the vineyard. I first attended our Sunday school, in the vicinity of Ocean Park. I was glad to behold that the little hall would not wholly hold our Sunday school children. As many as 25 children had to stand. On the same day I attended the services at Los Angeles; and when I left that place a little over three years ago, their chapel was ample to accommodate them all. When I returned I found that little chapel was wholly inadequate for the Sunday night meeting, and every available space was taken for standing room. On the next Sabbath I visited another branch, where the chapel was built about a year ago. In that time the building has become inadequate. The next Sunday I attended services in our little chapel in Ocean Park. It is estimated that about 1200 attended our services there, and the new chapel was inadequate to hold the people. I find those people are taking a very active interest in the gospel, a keener interest even than they had taken at home here. Brethren and sisters, I glory in this, but I regret it very much, so far as we at home are concerned. We should recognize it as a privilege to perform our duties in the Church, and to obey the requirements made upon us in our day, the dispensation of the fulness of time, and we should not look upon our duties as hard to perform. I believe the gospel plan given to us is the plan by which we can come back into the presence of God, through working out our salvation in this life. Let us find joy and satisfaction in our work in this life; it is not a hardship to conform to the requirements of the gospel; but we will find true happiness in rendering obedience to the gospel.

There are so many principles in the gospel as we understand it, and if we will conform our lives to them, we will have our reward in this life, and in the life to come more than we can conceive in our present state, as a reward for our faithfulness.

The brethren have spoken much about our respect for law and order. I wonder if it is possible that the listlessness that comes to us is the result of our own actions in the past. I would not say that I believe our actions are reflected in the attitude of our children, or the ideas of our children. I remember being out where we wanted to

make a certain distance in a certain time. The young men who were with me said in the presence of their officers, and to my two sons, we will make it, if we go in a hurry. Now I believe that the violation of the speed law will be brought home to those men, who were willing to go outside the law in hurrying forward in the automobile. I believe that men will take advantage, and I believe that boys and men who overstep the law, will take advantage and license from the actions of others that are brought home to them. So, I believe we should resolve in our hearts to cultivate respect for law, and thus wherever we may be found, use our influence to have the laws obeyed and to produce a respect for law in the minds of all, not only for ecclesiastical authority, but all authority. It is no trouble to respond to the requirements of the president of these United States, and I believe we should take pleasure in responding to every requirement of law and order, not only from the president, but from all including the least official who acts under him. And in this way I believe we should teach our own children respect for authority. Now may we have respect and confidence in the authority placed over us by the Lord; and I believe that we will find real joy and satisfaction in honoring the deacon in his place. I believe he should be honored as bearing the Priesthood of God. I feel that I would like to honor every man who acts in the authority, either of our country, or of the Church of God, upon the earth, and teach my children to do likewise. And this I would teach all whom it is my duty to teach, as opportunity may afford.

I did not intend to take so much of your time. It is a wonderful privilege we have of meeting together and partaking of the spiritual blessings that God has for this people, in these conferences; I wish we could fully appreciate them, for just as sure as you sit before me this Sabbath day, God lives, and Jesus is the Christ, the Savior of the world, and Joseph Smith was his chosen instrument through whom the gospel has been restored to earth; and it is our privilege to honor his memory and have respect for and render obedience to all the principles and laws revealed through him for our earthly happiness and eternal salvation. May we likewise render obedience to all who have succeeded the Prophet Joseph. My brethren and sisters, I bless you through the authority my Father has given me, in the name of Jesus Christ our Redeemer. Amen.

ELDER HEBER C. IVERSON

(Formerly President of the Northwestern States Mission)

I can assure you, my brethren and sisters, that I keenly sense the mighty responsibility that is now mine, for I feel its weight when I consider that I am addressing many who have come from afar, and at considerable expense, with a desire to receive from the Lord through his ministry, by the inspiration of his spirit, encouragement and spirit-

ual strength which may be of assistance to them in their work in the wards and stakes of Zion. I am sure that up to the present moment you have not been disappointed, and I sincerely trust that up to the closing prayer we may continue to enjoy the outpouring of divine light and intelligence which has characterized the remarks of all the speakers who have previously spoken. I have in my heart only one desire, and that is, that the Lord will grant me his choice blessing that I may impart unto you eternal principles pertaining to our salvation in his presence, that we may all be imbued with the spirit of diligence and devotion to his work, and fulfil the requirements devolving upon us; that we may perform all of them and conform to all the ordinances pertaining to the gospel of Jesus Christ, which is the power of God unto salvation, and is not a mere imaginary affair, but a reality; a living, vital power in the lives of those who permit it to come into their lives.

I rejoice in the statement, made last evening by President Heber J. Grant while addressing the assembled priesthood, that for no other one thing is he more grateful to the Lord than that throughout the nations of the earth where he has traveled, including the wards and stakes of Zion, there prevails among the Saints an abiding faith in, and a knowledge of, the divinity of this work. This is the secret of its strength. Upon this cornerstone, my brethren and sisters, it is established, and it shall prevail; it shall triumph; it shall overcome eventually all the enemies of truth, of light, and of life. It is not alone amongst those who stand in high positions, that this splendid possession, this excellent knowledge, is possessed, it is found amongst the humblest, the meekest, the lowliest, and the most obscure among us, provided they are faithful in devoting themselves to the Lord's work and requirements. A glorious thought! It is, indeed, the very secret of our strength. How has it come to us? How shall it be maintained? In the manner in which it was obtained, and in no other way can it be a continued possession in our lives, making for our salvation; for remember that the gospel's purpose is not to save men in their sins, but from their sins, and that it is God's power brought into our lives with that definite objective, and it is revealed by him and not an imagination. As Brother McCune has said, there is no principle or ordinance of this gospel that has not its reward in blessing of faith and power from heaven; for there is a law irrevocably decreed from the foundations of the world, on which all blessings are predicated, and whenever we receive any blessing from the Lord, it is by obedience to the law upon which it is predicated; no blessing in the gospel can be obtained and enjoyed except by obedience to the requirements of that law to which it belongs.

An old saying, very frequently repeated, is, "We learn to do by doing." May I paraphrase that, and this is equally true, *We learn to know by doing*. No man can know except he does. The Master Teacher has made clear that truth, for he said, "My doctrine is not mine, but his that sent me; if any man will do his will, he shall know

of the doctrine, whether it be of God or whether I speak of myself." Those words are simple and positive, we obtain a testimony through obedience, and only in a continuation of faithfulness and obedience can we retain that testimony; for we can lose it by disobedience just as we gain it by obedience. One is just as logical as the other.

The time is so brief, we can but touch a few high points. I will quote a few words from an eminent author who illustrates the practical phase of gaining knowledge, and this principle holds true in gaining knowledge of the truth which will save us and which is the most precious possession within the power of man to gain. I read you a few words from an eminent Chautauqua lecturer, "Nobody can give us or buy us an education; we earn it in the university of hard knocks, in the school of service. Nobody can give us or buy us a great arm; we earn it in physical service. Nobody can give us or buy us a great mind; we earn it in mental service. Nobody can give us or buy us a great character; we earn it in moral service." I add this thought: Nobody can buy or give us salvation in our Father's kingdom; we earn it through divine service, performing every requirement made of us from on high.

Again, quoting our author, he says, "We do not know what we memorize; we only know what we vitalize; we only know what we live." Then he goes on to say: "We shall have finished our education when all the strife and discord and evil and bitterness and selfishness have been pounded out of our lives; and when peace, harmony, love, wisdom, understanding, and unselfishness fill them. Eternity alone can finish our education. As we overcome, we ascend the mountain of life; we rise above the legacy of our limitations; we rise above troubles and storms into sunshine; we rise to life's mountain summit and see the night below us; we have reached the new eternal day on the summit, God's commencement day." We have then graduated and are prepared to enter into the great university of our Father, when we have obeyed absolutely and strictly the regulations, and learned well the lessons, of this school room of human experience, to which our Father has sent us for a wise and glorious purpose. And then shall we find a glorious realization of the supreme desire or prayer of our souls, expressed in the inspired words:

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

It is just as real as my life and your life; it is precious, immortal, and triumphant; it is just as true and just as reasonable and just as natural as any other thing in all the universe.

My testimony, in conclusion, is that our Father lives and rules in

yonder heaven, and that his Son is enthroned on the right hand of glory. They revealed themselves to the boy Joseph Smith, and they did commission him to establish the gospel and Church of Jesus Christ, in this the fulness of time, for the salvation of the world; and I know this is true; and in order that we may enjoy its blessings we must consecrate to this work all that we have and all that we are. I trust that we may all do so, and that we may eventually receive the great reward of eternal life in the celestial kingdom of glory, I pray in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission)

Brethren and sisters, our hearts are glad because the Lord has shown us the path to eternal life. In his service there are joys that fill the heart to overflowing.

On my way to South Carolina, a few days ago, the passenger train on which I was riding was delayed four hours. A freight engine running ahead of this passenger train ran off the track. Enquiring from one of the railroad men the cause of the engine being derailed—for the track appeared to be in good condition—I received this reply: “The engine was running ‘light.’ It had no cars—no load to pull. The engineer was driving it at high speed. If the engine had been pulling a train it would probably have kept on the rails.”

I pondered over this answer. How many men in this republic are running “light?” Shakespeare makes one of his characters say:

“Let me give light, but let me not be light.
For a light wife doth make a heavy husband.”

If there were more men who would take upon themselves the natural and God-ordained responsibilities of this mortal life, that is to say, if there were more men who were heads of families, assuming the duties of life there would be fewer strikes and less industrial disturbance.

The Latter-day Saints are a great people because they are engaged in a great work and they sense the responsibilities thereof. They have not made this work great, but the work has made them great. It is God’s work. What is the mission of the Church? It is a glorious one. In the Book of Mormon the Lord said to one of his prophets: “For my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever.” Yes, the Almighty hath a work. It must be a noble one, a work of power and glory worthy of the Majesty on high. The Lord said unto Moses: “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.” And this work will go on throughout the countless ages of eternity.

Blessed are the Latter-day Saints for they have been called by the Master to perform a great and far-reaching work pertaining to the

salvation of the souls of the children of men. The Lord says that we are called to lift up our voices "as with the sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming."

This is the mission of this Church, to warn the world by the preaching of the everlasting gospel proclaiming to the world that the coming of the Lord is nigh at hand. He is coming to judgment, to reward the righteous, to bring to pass the resurrection of the righteous dead; and to reward every man according to the deeds done in the body. "And even so I have sent mine everlasting covenant into the world," saith the Lord, "to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me."

In sublime faith in the spirit of service and sacrifice, meeting every form of prejudice, your sons and daughters are proclaiming the truth to the children of men, at street meetings, in halls, cottages and houses of worship. They are preaching the gospel as a witness and a warning to the nations of the earth preparatory to the glorious second coming of the Lord Jesus Christ.

As I listened to President Grant, President Penrose and President Ivins I thought of the splendid lives of these men. What a great blessing to the people of the world and especially to the Latter-day Saints they are and have been.

And the same may be truthfully said of all the leaders of the Church both past and present, and it will be said of those who will follow. God said to the Prophet Joseph Smith: "And thy people shall never be turned against thee by the testimony of traitors." Our leaders instruct us by the power of the Holy Ghost and their words are carried by that power unto our hearts. We rejoice in the fulness of the gospel and thank God that Israel is led by prophets, seers and revelators.

Almost at the commencement of his communication to Joseph Smith, the angel Moroni said that God had a work for him (Joseph) to do. In what spirit did the Prophet Joseph perform that work? In the spirit of service and sacrifice. He lived for others. On his way to Carthage, knowing that he was going to his martyrdom, in the splendor and nobility of his soul, he exclaimed: "If my life is of no value to my friends, it is of none to myself." We are living for others. We want to be of service to our fellow men, to our country, to our God. I believe from the bottom of my heart that this faith which the world designates as "Mormonism" is the spiritual force that is saving the world from bursting asunder into spiritual anarchy. The young people have the faith of their fathers in their hearts, and it is the faith that is the power of God unto salvation. The missionaries go into the world with the light and inspiration of the Holy Spirit to deliver their vital message in the name and power of Jesus Christ.

God, in his spiritual firmanent, has set constellations of spiritual

power and righteousness "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ." Chief among these is the First Presidency of the Church. So long as the Latter-day Saints look to these spiritual guides, the Presidency and the Twelve, and obey their counsels, they will never go astray. These inspired men are servants of Jesus Christ. The Redeemer is the head of the Church, the chief corner stone of our salvation and faith. Without him we can do nothing. In keeping counsel and in doing the things the Lord shall command them the Saints will walk in the glorious light of truth: they will share the glory of the first resurrection, and the great gift of salvation will be their eternal reward.

May God help us to keep our vision from being blurred by the deceitfulness of riches and the cares of the world. May he help us to live and preach the gospel to help mankind to keep from perishing spiritually, to teach our children to be true to their leaders, to themselves, loyal to their country and to God, is my humble prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang, "Awake, my soul."

Benediction was pronounced by Elder Frederick E. Barker.

SECOND OUTDOOR OVERFLOW MEETING

The second outdoor overflow meeting was held at the Bureau of Information at 2 o'clock, Sunday, October 8, 1922. Elder J. Golden Kimball, of the First Council of Seventy, presided.

The Holiday choir rendered the music and singing, Charles Pike, conductor.

The choir sang, "Come, dearest Lord."

The invocation was offered by Elder George W. Lewis, of the Bureau of Information.

The choir sang, "We're not ashamed to own our Lord."

ELDER NEPHI JENSEN

(President of the Canadian Mission)

Someone asked Mark Twain if he knew of anything that is worse than to have the earache and the toothache at the same time. Mark Twain said, "I think it would be a little worse to have sciatic rheumatism and St. Vitus dance at the same time." I am quite certain that if Mark Twain had ever occupied a position like this, he would not have given that answer.

I feel very deeply conscious of my limitations in attempting to speak to this audience on this occasion. I would not make the attempt were it not for the faith that I have that God will sustain and uphold all those who trust in him and seek humbly to do his will. I

pray with all my heart that God will be kind to me while I attempt to speak to you, and that he will give me his Spirit to actuate my utterances, that I shall be able to say the things that ought to be said, and say them in the way that they ought to be said.

I am thankful with all my heart for my heritage. I am thankful for membership in the Church of Jesus Christ of Latter-day Saints. I am thankful that God, in his kindness, has given me a testimony of the truth; and that he has written upon my heart by fire of the Holy Ghost a certain knowledge of the divinity of this great work in which we are engaged. I am thankful that in the goodness of our heavenly Father I have been permitted to represent this great Church upon the firing line of truth for over seven years of my life. I am thankful that God has sustained me in this ministry and enabled me, by the power of his Spirit, to touch the hearts of honest men and women by my testimony of the truth.

During the last three years and three months I have become more strongly convinced than I have ever been in my life of the world's need of "Mormonism." It is my deep-rooted conviction this day that the world needs "Mormonism" more than anything else. Indeed, I am persuaded that the truth, the faith, and the spirit which are found in this Church are the only things that can save this world from going to pieces, socially, politically, and economically.

Some months ago I picked up a copy of the *Literary Digest*, and found in it a lengthy advertisement, which had been written by a committee of the World Inter-Church Movement. The advertisement covered an entire page in the magazine. In the very heart of this advertisement appeared this pregnant sentence, "The world needs a great many things, but it needs most of all faith." I do not know who the man was who wrote that sentence, but I do know that he did pack into a few words a comprehensive, simple statement of the paramount need of this world. Yes, this world "needs most of all faith;" and it needs a deeper faith than the insipid belief which we find resident in the hearts of a great many of our orthodox Christian friends. The world needs the faith that Jesus taught.

About two years ago I had the pleasure of speaking to a congregation in the great city of Montreal. In opening my discourse I said to the congregation, "We have come to teach you the faith that Jesus taught." I had no sooner made that seemingly trite statement than a number of persons in the congregation laughed almost out loud. I noticed a number of persons turn to their neighbors and whisper something about what I said. I am quite certain that they meant by their demonstration to manifest to me that they had already had the faith that Jesus taught preached to them. But I am quite sure, notwithstanding the demonstration of those people, that there are very few people in all this world today who have really heard about the faith that Jesus taught.

What was the faith that Jesus taught? The Apostle Paul understood quite fully the doctrines of the Son of God. He understood the

Christian doctrine of faith. He wrote a wonderful essay on this subject. It is found in the 11th chapter of his letter to the Hebrews. In this letter, Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen."

In this definition Paul tells us, in effect, that to the person who has faith, unseen things are evident, or, in other words, that to the person who has faith, God is evident. The person who has faith has a lively, certain assurance of the existence of the invisible God. I know that that is the kind of faith Paul is talking about here, because in this same chapter he refers to Moses as a man who had this "evidence of things not seen." Of this man Moses, Paul wrote, "By faith," Moses forsook Egypt, "not fearing the wrath of the king: for he endured, as seeing him who is invisible." What does Paul mean? He means that Moses, because of the purity of his life and the integrity of his soul, was so close to God that he could almost see God. That is faith. Nothing short of this certainty is real Christian faith. When you think of faith in this sense, you will understand that it is one of the rarest qualities you will find in human souls. I have sometimes said in great cities in the east, "You do not have a thousand persons in your city who have Christian faith."

But Paul also tells us that "faith is the substance of things hoped for." He means that faith is the assurances we have that we will receive the things we hope for. And the apostle is not here talking about any ordinary human hope. He is not here talking about the hope that the mechanic has that at the end of the week he will receive his pay. Neither is he speaking about the hope that the scientist has that in the ordinary processes of nature certain things will come to pass at certain times. Paul is here talking about a deep, strong, divine hope. He refers to Abraham as a man who had this "substance of things hoped for." Of this man Abraham, Paul said, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son of whom it was said, that in Isaac shall thy seed be called, accounting that God was able to raise him up, even from the dead." Notice the words: "accounting that God was able to raise him up even from the dead." These are wonderful words. They are powerful words. They came from a great heart. They came from a soul that was pure enough, true enough, and strong enough to trust God, even to the uttermost. One who has this certain assurance of the willingness of God to bless his children, even to the uttermost, if they trust in him, has "the substance of things hoped for."

It was of this kind of faith that Jesus spoke when he talked about this principle. There were in his day a few souls who were noble enough and pure enough and strong enough to trust in Jesus Christ. One of these rare souls was a woman who had been afflicted for twelve long years of her life. This woman, we are told, spent her fortune upon the physicians and received no relief. One day she was standing in the throng as Jesus came walking along. She had heard

of the purity of his life and the mighty works which he had performed by the power of faith. As he came into sight, her heart leaped for joy and she said within herself, "If I can touch the hem of his garment, I shall be healed." Did you ever notice those sublime words? Did you ever notice that wonderful profession of faith? Those strong words came from a big heart. They came from a soul that was deep enough, and strong enough to trust God, even to the uttermost. That noble woman, prompted by her sublime faith, touched the hem of the garment of Jesus Christ. Instantly she was healed. Jesus knew that some noble soul had come into contact with him. He turned to his disciples and said, "Who did touch me?" His disciples had not seen anything. They were not spiritually minded at that time. They were still of that class of whom Shakespeare spoke when he said, "They are only alive in their duller parts." Any person who has not living faith in the living God is not half alive. The disciples said, "The throng press thee and sayest thou who did touch thee?" But Jesus made reply, "Some-one did touch me, for I perceived that virtue hath gone out of me." Then the true hearted woman came into his presence, and said, "I did touch thee." Then Jesus made reply and said, "Thy faith hath made thee whole."

That woman had Christian faith. She had the faith that Jesus taught. She had the faith that he exemplified in his ministry.

But alas, that faith was driven from this earth by superstition. The loss of this faith to the world is the saddest thing that has happened in the history of man. The turning of faith into superstition after the first establishment of the Christian religion, did not take place in a day. It came about very gradually. The people of that day, soon after the establishment of the Christian religion, discovered that it is easier to trust in something that they could see than it is to trust in the invisible God. So they commenced to thinking that Peter, and Paul and James and the rest of the apostles had a power peculiar to them. They soon concluded that they could not enjoy the same power that the apostles had. Then they commenced to think that if they could just get a piece of an apostle's coat or cloak and wear it upon their person, it would ward off disease and evil spirits. So in a very natural way the practice of believing in relics came into existence.

A little later they commenced to thinking that there was some magical power in the cross upon which Christ was crucified, and that if they could just have a metallic likeness of that cross fastened about their neck, it would keep away sickness and evil spirits. You know it is so much easier to hold on to a cross fastened about your neck than it is to hold on to the throne of God.

Then a little later still they commenced to thinking that if they could just have an image of one of the apostles, and kneel before that image and pray a formal prayer before it, they would be able to receive blessings from the invisible God. You know it is much easier to trust in an image right before you than it is to trust in the God

that you cannot see. So in a very natural way, the faith that Jesus taught, the faith that the Christ exemplified, was turned into superstition. And error drove truth from the altar.

But thanks be to our God, he has not left the world without the hope of a better day. Through his prophets, he has made it known to us that the gospel of Christ and its power should be restored to the world in the dispensation of the fulness of times. In fulfilment of those wonderful prophecies, Joseph Smith the prophet restored to this world the faith that Jesus taught. On that beautiful day in the morning of the Nineteenth Century, when the boy Joseph Smith prayed and God the Father and his Son, Jesus Christ, appeared to him, faith was reborn. On that day the faith of the Christ came back to this world. The spot on which he prayed that day is one of the holiest spots upon this earth. It is the cradle of faith.

The story of that boy's triumphant faith, of his all-conquering prayer, has kindled in the hearts of tens of thousands the same faith.

I recall a beautiful story that I heard in the city of Toronto some months ago, just on the eve of my departure for the city of Montreal. The following day I was in the city of Montreal, and as I walked down St. Catherine Street in that great city, I saw a newsboy with a *Montreal Standard*. Across the top appeared these big headlines, "The Greatest Miracle of Modern Times." I purchased a copy of the paper and turned to page 16, and read there the story of radio. The writer claimed that radio was the greatest miracle of modern times. But I was just a little disposed to take issue with his statement. I am fashioned somewhat after the Scotch: I do not always believe everything that I hear. So I commenced to thinking, really is radio the greatest miracle of modern times? I did not have to think back very far to be convinced that I had heard of a greater miracle. Just the night before, in the city of Toronto, before I took my train for Montreal, I sat in my room in the mission home and listened to a little English woman tell the story of the tribulation and the trials that came to her shortly after she joined the Church. She said, "I was so greatly tried one day that I rushed into my little room, closed the door, and threw myself upon the bed and wept and prayed for comfort. While I was praying I heard a voice behind me distinctly say, 'Be patient; be patient; wait.'"

That is a greater story than the story of radio. It is a wonderful thing to be able to hear a prima donna sing on the other side of the globe. But it is an infinitely greater thing to hear the voice of God speaking comfort directly to your own soul. Where did that little English woman get the faith to trust in God to that extent that she was able to get a definite answer to her prayer? She got that faith from reading the story of the restoration of the gospel of Jesus Christ in our dispensation. That is the most thrilling story in the world except one. It is the story that this world needs to awaken its faith in the living God. For the old story tells about God's power in the world so far back that people are not able to trust in it. What this world

needs is the story of the restoration of the gospel of Jesus Christ. What this world needs is a down-to-date story of the power of God in the world. "Mormonism" is the only religion in the world that furnishes the world such a story.

And I know that the story of the restoration of the gospel is true. With all the power of my soul I thank God for this testimony. I value it above the price of rubies. If any one should come to me this very hour with a billion dollars upon a golden platter and say to me, "You can have this if you will give up and surrender your testimony of the truth," I would turn from that gold as if it were dross; for I have learned in the furnace of affliction that there are a great many things that you cannot do with money. You cannot knit together the broken pieces of human will with money. You cannot heal the wounds of the human heart with gold. You cannot bring peace to the human soul with rubies. There is nothing in the world that is true enough and strong enough to bring peace to the human soul but living faith in the living God.

I love those words of that humble poet Whittier:

Yet in the maddening maze of things,
When tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good,

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

I do know that those dear words are true. I do know that this religion of ours is God-given, God-instituted. I know it is the best and truest thing in the world. God give us power to live it to the end of our days, and to do all in our strength to declare its truths, to the end of the world, in the name of Jesus Christ. Amen.

ELDER B. S. YOUNG

(President of the Northwestern States Mission)

I do not know how successful I shall be in making you hear me. I have not had very much opportunity as yet to do outdoor speaking, and particularly to such a throng of people as is assembled here today. I am grateful for this opportunity, my friends, brethren and sisters, although it makes me feel a good deal like the story that Brother George H. Brimhall tells of two fellows who were going into the battle. They were both trembling a good deal, and one of them, who was in the rear, said, "Say, you seem to be awful scared there in front," and the fellow in front said, "If you were half as scared as I am, you would be five miles in the rear and running like—well." And I want to say, brethren and sisters, that sometimes in the timidity of our souls we fail to live up to the things that we know.

As has been announced to you, I have the honor of presiding over the Northwestern States mission; I have the honor of being temporarily a parent to your boys and girls. I wish we had more of them. I want to say to you that no sweeter, no finer specimens of boyhood and girlhood can be found in all the broad confines of the earth. They are indeed the salt of the earth. And we are endeavoring to teach them the things that are vital, and they are learning them with a rapidity that is almost startling. We have boys and girls come out into the field who unhappily have had but little teaching at home. I do not say that it is the fault of the parents or of the bishop of the ward or of any of those who have charge of the spiritual education of our boys and girls, but the fact is that at whose ever door it may be laid, they are almost unacquainted with the principles of the religion to which their parents have given their unbounded allegiance. It is marvelous how rapidly they acquire a knowledge of the gospel. It seems to be as natural to them to understand faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost—the first principles of the gospel—as it is to breathe.

We are endeavoring, brethren and sisters, in the teaching of your boys and girls, to make of them good citizens, not only of the Government, but also of the Church; and, as was said yesterday here in the tabernacle by Dr. Widtsoe, the one thing lacking in the education of all people, with few exceptions, is they have not been taught spirituality. We do study the physical; we give great attention and spend almost unbounded treasure on the cultivation of the mental, but the spiritual is almost wholly neglected. We are endeavoring, during their tenure of missionary service, to give them an understanding of the spiritual.

And what will this spiritual acquisition do for them that the physical and the mental does not accomplish? These boys and girls have been taught in the schools that they should observe certain lines of conduct, largely for the purpose that they may acquire substance. Our whole educational system has for its object the teaching of boys and girls how to acquire material things. When these boys and girls go into the mission, they are brought into a new atmosphere. There are new channels of communication between them and nature that are opened up of which hitherto they had no conception. And those channels are of the most highly developing character, because they give the boys and girls a view of life they had not previously had, and that no men or women can have without having the experience that comes to the missionary. That experience, to my mind and with the thought I have given the subject, is one of the most useful and necessary of anything of which I have conception, for the reason that it gives the boys and girls a foundation upon which to build their future, that they cannot acquire in any other way.

We have labored, my friends, to give our boys and girls a large patrimony, when we shall have passed on into the great eternity. No matter how hard we may strive, no matter what we may leave them,

we are placing in their hands, in many instances wholly inexperienced, the opportunity of ruination. But when you have sent a boy or girl into the mission field, you have sent them into a school for the acquiring of that which is more useful, more necessary, and will be to them what no material possession can possibly furnish; for you have taught the boy or girl, or they have acquired, a faith in God, the faith that Brother Jenson has been speaking of. Do you know of anything that is more desirable in its possession than faith in God? It is the thing, as has been said, that the world lacks; and if you can give your boys and your girls faith in God, you have supplied them with that which no patrimony, no matter how generous, can possibly confer upon them; because the patrimony is a thing that moths may eat, that rust may corrupt, that thieves may steal; but when you have given them faith in God, or an opportunity to obtain it, you have given them that which nothing earthly can deprive them of, and it will go with them into the eternities.

We have had boys and girls come out there—I have seen them, although I have been there but a short time—who have been uneducated in the things of the gospel. But send them out without purse or scrip, to do what we term summer work, and they will be gone a couple or three months, and when they come back, note the difference in the appearance of the boy or the girl! Their whole being has undergone a complete change. They are no more like the boy or girl they were when they came out than if they were two different beings entirely. They come back with a faith in God. And when they stand up, you know that they have a faith in him. You can see it in their countenances; you can feel it in the clasp of their hand; you can hear it as the words roll from their lips, as the tears stream from their eyes in their gratitude to God, who has preserved them and blessed them and given them a testimony that he lives, that he hears and answers prayers, that he is indeed our Father. And if you give your boys and girls an opportunity to acquire that faith, you have given them something that you cannot possibly confer if you leave them no matter what treasure of an earthly character.

Now, we need missionaries. This has been my preface to the statement that we need missionaries, and we need them very badly. I know of instances where there are boys and girls in the mission field who are being supported in some instances by widowed mothers and those mothers have said to me, "I do not see how I can possibly keep my daughter in the mission field, because our crops have no value; it won't pay to dig our potatoes; I have no means of supporting her except that which I borrow and which I must look to her to help me to make good when she returns." That is faith, a living faith, because of the desire to have that daughter acquire this thing to which I have referred, faith in God. My confidence in this community is of a character that if they knew that here is a girl in the mission field, or a boy, or any number of them, who need and who are being supported by widowed mothers, there are men and women who, if they

knew those facts, would say, "We will support them until their mission is concluded." They are out there looking for, searching for, combing society for honest souls, and if, as the scripture says, our joy shall be great with one soul whom we shall bring to repentance, how much greater will that joy be if we shall bring many in the presence of our Father—now, if our joy is to be great with one soul or any number of souls, so also great will be our joy if we contribute to the maintaining of these boys and girls who are without means, to help them finish their missions. And I believe that some movement will be started in the communities, by which a fund may be established, so that these boys and girls can be kept in the mission field. I know that you have no accurate idea of the value of those boys and girls in your communities after they return if they keep the spirit of the mission in their hearts.

I want to appeal to the parents in this congregation and the parents throughout all Israel: If you want to give your boys and girls something that will be vital and lasting, give them the opportunity of a mission, and you will have conferred upon them that which you cannot possibly bestow in any other way. They are beautiful in the lives they lead, and the men and women who see them going about their daily toil have remarked to me when they have known that I am a Latter-day Saint, as they have seen them standing on the streets preaching the gospel of repentance, that never have they seen finer specimens of boys and girls, who radiate more intelligence, and to whom it has been a greater delight to listen and to know than these, your boys and girls, who are doing service in the mission field. It is a beautiful, a valuable thing, and will be of eternal use to them if you will give them an opportunity of enjoying it.

And I want to say that we are endeavoring to teach them this great fact, that wherever they are, no matter at what time nor under what circumstances, they are always missionaries of the Church of Jesus Christ of Latter-day Saints. Are you? That is what your boys and girls will ask you: Are you missionaries of the Church of Jesus Christ of Latter-day Saints? Are you willing to do the things that they are doing? Are you willing to follow in the footsteps of these beautiful boys and girls, who are teaching the gospel of the Lord Jesus Christ? Do you teach it? That is a question for you to ask yourselves. They are teaching it. Are you teaching it? You can be of vast use in this Church if you will teach the gospel. Primarily you have no other business in this world than to teach the gospel that God has revealed for the salvation of his children; and if you will analyze your lives, analyze the object of your being here, you will conclude that you are here for the purpose of furthering his interests in the earth among his children; and I commend to you the suggestion that as you have opportunity, give your boys and girls the chance of a mission. You will never regret it; it will stand eternally to your credit; because you will have saved your boys and your girls, than whom there is nothing more precious in all the earth. That God

will help us to understand and appreciate our opportunities, I humbly pray in the name of Jesus Christ. Amen.

A ladies' chorus sang, "Lift Thine Eyes."

The general authorities were presented and sustained unanimously, as at the Tabernacle meeting.

ELDER BENJAMIN GODDARD

(Of the Bureau of Information)

I do not know how my voice will carry in this large assembly, as I have been suffering with a cold for some days. I am very glad to be with you in this open air meeting and to observe how many there are in this audience who are members of the Church. It is truly wonderful to observe the growth and development of this Church from the beginning. We are distinct from all other people upon the face of the earth, for we are members of a living Church; we have all the authority upon the earth that God ever gave unto men; and with that power and influence, is it to be wondered at that Zion should grow and increase, until, by and by, this block will not contain the hosts of Israel that come to conference. I was asked this morning if it would not be a good idea to build another Tabernacle similar to the one that is now crowded with nearly twelve thousand people, and I remarked to the good brother who made the inquiry that if we wanted to accommodate in meetings all the people who desired to come here, we must roof in the whole block and hold meetings in every corner thereof.

I am glad to observe the increase in faith and the growth and development of the work, as we see it today. While President B. S. Young was speaking I was contemplating how this work really commenced. Let us briefly review it from the lowly beginning, when the boy Prophet Joseph Smith, between the ages of 14 and 15, went into the grove near Palmyra, New York, to pray. Think of that wonderful demonstration when the Father and the Son appeared unto him and gave instructions to him to prepare for the great mission that had been assigned unto him. It was a marvelous event, and Joseph scarcely realized the important work unto which he had then been called. Subsequently this was impressed more forcibly upon him by the appearance of John the Baptist, who conferred upon the youthful prophet and upon Oliver Cowdery the authority of the holy Priesthood, as recorded in section 13 of the Doctrine and Covenants. Later the heavens again opened, and angelic messengers conferred upon these two men the authority of the Melchizedek Priesthood with all its gifts, powers, and blessings, and this authority has continued with the Church until the present day. Thus by the direct ministry of angels the Church was fully established. I draw your attention to these marvelous manifestations so that you may understand how God

has blessed his Church and caused it to grow on the earth. Do you marvel that the prophet Joseph should burst forth in song when contemplating all that God had done for him? In section 128 of the Doctrine and Covenants, after referring to the restoration of the holy Priesthood, and after proclaiming the opening of a new dispensation through divine ministrations, the prophet utters these impressive words:

"Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book! The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times!

"And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael the archangel; the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers."

This is how the Prophet Joseph felt when contemplating the wonderful revelations given of the Lord.

You have heard our brother here speak of the elders and their influence and what they are able to accomplish. These young men and young women, not only in the Northwestern States mission, but

in every mission of the Church are wielding the same wonderful influence. What is it that gives them this power? What is it that singles them out from the multitude as men of a different class, having different qualifications and different personalities? What is it that impresses the people as they gaze upon these youths and listen to their earnest testimonies? Strangers upon this block, when entertained by guides, often ask, "What have your young people got that impresses us so much? What is it that distinguishes these young people?" It is the Priesthood of Almighty God, and without that we would be no more successful in missionary work than are all others of the various contending creeds.

You brethren have received the Priesthood of Almighty God. Our youths hold the Aaronic Priesthood. They are proud of it. They are glad to exercise it. Our elders labor in the authority of the Priesthood of Melchizedek. Look over this audience. I think possibly President Kimball will be glad to know the character of this great assembly. I noticed when we voted sustaining the authorities of the Church that some raised their hands carelessly while others raised their hands high. I feel to bless the man who in a whole-souled manner sustains the brethren. Now appealing to you men in the congregation, a great many of you have received this Priesthood given to us by the revelations of God, by the ministry of angels, as referred to. How many of you in this audience, within the sound of my voice, hold this Priesthood? We want to learn by the show of hands. All of you that hold the Priesthood, raise your hands. I notice nearly all of you have responded, God bless you all.

Now, let me give you a final exhortation. I urge you to magnify that Priesthood; live according to every covenant made with God, and let him feel that you are worthy of this divine power. If the same vote were called for in the Assembly Hall, and again in the Tabernacle, ten thousand hands would readily be raised confirming the thought that upon this block today there are thousands and thousands of men, clothed with the authority and power of Almighty God. May the Lord help us to appreciate and to magnify it, that we may be as lights set upon a hill, that cannot be hid, I pray in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of the Seventy)

Before I say anything else, I have something on my mind I want to get rid of first. I call attention to this picture—you cannot see it very well at so long a distance. We have on this platform Brother William Jex. He was a great friend of my father's, and if he could not think of anything else to say he began to talk about Heber C. Kimball. This good man is 92 years old. He is a patriarch. He lives in Spanish Fork. I read the notation written under the picture

he handed to me. He did not imagine I would read it. This picture shows, "a part of the family"—there is a multitude of Jexes, this picture being only a part of the family "of William and Eliza Jex, taken at their annual family reunion held January 1, 1914." Thirty-eight members of the family then living were not present—(could not get them all in!). "William and Eliza Goodson Jex were married in England, February 22, 1854." That is one year after I was born. I am now going to tell you what damage they have done since. They embarked on a vessel bound for America. "The family now consists of the aged couple, eleven children, 115 grandchildren, 151 great-grandchildren, and five of the fifth generation, making a total, on October 1, 1921, of 360—including 64 who have become members of the family by marriage. Seventy-four of these have died."

Now the climax comes. "The Jex family has spent altogether 76 years in the foreign missionary service, preaching the gospel, at an expense of \$70,000 of their own means, over and above all their time for which they received no compensation.

I call that faith and works. It puts me in mind of what my father said in talking in early days about this people. He said: "This people will multiply and increase until we will hardly know where to put them." Father told the Gentiles, "You will never be able to kill them off." Brother Jex has taken part in fulfilling this prophecy.

It is not my purpose to talk very much. I haven't an outdoor voice. I have been trying to be sick for a couple of years, and I have rather fizzled out on it. I feel a good deal like the story I read the other day. "Some fellow was sitting on the pier that reached out into the ocean—and he fell in, and he holloed, "Help! help! I can't swim." And an old fellow was sitting on the pier fishing, and he said: "Neither can I, but I wouldn't brag about it." I don't want to brag about sickness, because it is a kind of a disgrace to get sick in this Church, and not have faith to be healed. I was talking in one of the stakes of Zion to a bunch of careless Seventies, and I was trying to inject into them a little faith. Some fellow bawled out, "How do you get faith?" Well, it was such a sudden shock to me, I said, "I'll be blamed if I know." I told one of the greatest truths I have spoken for some time although somewhat crude. How do you know how you are going to get it? How do you know when you are going to get it? Nobody does. It just comes. And then it goes, and sometimes we do not have faith. That is about the way I have been since I have been sick. I have not had faith to be healed, and I have been ashamed. But I want to testify to you, and then read something into the record, and then quit. I guess there is a reporter here, isn't there? I am always afraid of those "blooming reporters;" they always get things down as I say it, but it don't sound well. It sounds all right when I deliver it, but it doesn't read well in print. I don't know whether you believe what I say or not, and I don't care. All I care for is to finish my work, deliver my message, get through with this business, and if God can see

fit in his mercy to give me salvation, that is all I want; it is a mighty big thing to ask for—for the greatest gift of God to his children is salvation." My mother started out for a celestial glory. It is too big a climb for me. If I can get salvation, I will be happily surprised. Heber C. Kimball said: "If some of you 'Mormons' get salvation, you will be more surprised than anybody else."

There are some things I know just as well as any Latter-day Saint knows. I am old enough to know a thing or two. I ought to know pretty near as much as some people who haven't had any more experience than I have. My only trouble is that I may lack authority to do and say some things, but I have got all I can attend to. I have ordained hundred of Seventies. I do not know but it is thousands. Eight hundred and ninety Seventies have been ordained since January 1, 1922. Some of them are little good, but I did my work all right. I have set apart hundreds for foreign missions, and they have come back, many of them, and said, "Everything you promised me came true."

I have seen the sick healed under my administration. I have witnessed nearly all kinds of diseases cured. And I will say right here, as far as God is concerned, and Jesus Christ, there is no disease that is incurable, if faith is exercised. I know that I have the key, that I hold the Priesthood, and there isn't a man in all the world to make me believe that I have not got it. It may be I do not live up to all the requirements—I will now begin to read into the record. I write books, but I put them in a pigeon hole and lock them up where they cannot do any damage. I feel aroused sometimes and the palms of my hands just itch to take hold of the jaw-bone of an ass and beat these things into dull men's skulls; I would do it, too, if I only had the jaw-bone. This is what I want to read to you. I want you to think about it. It is nothing new. But I want you to think about it as I have thought about it; for I have read it dozens of times, and that is one big reason I am a member of this Church. If I did not believe what I am going to read, I would quit the Church tomorrow.

These are the Prophet Joseph Smith's words. The Prophet Joseph Smith's words of instructions to apostles, at the last meeting held prior to their leaving on missions. You remember when that was, when they went to England and to other places. He said:

"Brethren, I have desired to see the temple built. I will never live to see it, but you will. I have sealed upon your heads all the keys of the Kingdom of God. I have sealed upon you every key, power, principle, that the God of heaven has revealed to me." (You see we received all the keys.) "Now, no matter where I may go or what I may do, the Kingdom rests upon you." [See? He fixed that; he knew something about what was going to happen.]

President Wilford Woodruff, who was one of the most wonderful men I ever knew—was a man who talked to me occasionally; I never arose after a five-minutes' talk that I did not know that he was a

prophet of God. He made these remarks at a Mutual Improvement conference, held June 2, 1889:

"Do you wonder why we, as apostles, could not have understood that the prophet of God was going to be taken from us? Neither could the apostles in the days of Jesus Christ understand what the Savior meant when he told them, 'I am going away; if I do not go away, the Comforter will not come.'" President Woodruff continued:

"Joseph Smith made these impressive remarks on the same occasion, 'Ye apostles of the Lamb of God, my brethren, upon your shoulders this Kingdom rests; you have got to round up your shoulders and bear off this Kingdom. If you do not do it, you will be damned.'"—And so will the rest of us, if we do not do our duty.

President Brigham Young said, after the martyrdom of the Prophet, "Thank God, the keys of the Kingdom are here."

President Wilford Woodruff continued, "The keys of the Kingdom will remain with the Church until the coming of the Son of Man, which means until the coming of the Lord Jesus Christ in the clouds of heaven to reward every man according to his deeds done in the flesh. There have always been manifested among a certain coferie of men, who say that Joseph Smith, Brigham Young, and others who have been presidents of the Church were not the right men to lead the Church." [I have heard that same thing said hundreds of times. I have heard it lately, "President Grant is not the right man." There are a number of men today, and always will be, who feel in their hearts that they ought to lead the Church, that they ought to be chosen apostles. The woods are full of them every time there is a vacancy. This same class of men feel that the Church itself is out of gear and going wrong. President Woodruff made this broad remark.] "I say to all Israel; I say it to the whole world, that the God of Israel, who organized this Church and Kingdom, never ordained any president or presidency to lead the Church astray." I am glad of that, so that we need not worry about the Church. God knows we have enough other things to worry about. Go home and go to sleep; God will never allow them to lead us astray.

The question has been asked many times [now I have heard this until I am tired and lame all up the back], "Why is it the apostles who are standing as prophets, seers, and revelators do not have revelations?" The answer is given by President Woodruff, and I would like to have this truth soak into you. The answer is given by President Woodruff as follows: "I hold in my hand a book of revelations" [meaning the Doctrine and Covenants], "which contains enough revelations to lead this Church into the celestial kingdom of God." [That is about as far as some of us will ever get!] "Anybody who will obey and live up to these revelations can be saved in the celestial glory." [There are hundreds in this crowd, and you can count me in with them, who do not even keep the Ten Commandments, and then we are hunting for more revelations.] "We are not without revelations," says President

Woodruff, "the heavens are full of them, and so is the holy Priesthood. You will conclude that I do not believe in any more revelation. If you had before you every revelation God ever gave to man, the Church and Kingdom of God could not progress and advance without the living oracles of God." Do not forget that, I do not care how much revelations you have; the living oracles of God have got to have revelation and inspiration and prophecy from above.

The First Presidency, the Twelve Apostles, the Seventies, the High Priests, the Bishops, all need revelation in all their administrations. What can a Bishop do without revelation? What can the president of a mission do? What can an elder do? Haven't I heard the voice? Haven't I been a stranger in a strange land? Haven't I been tired and hungry, no place to lay my head, and I have heard the voice, "this is the way, walk ye in it." The Holy Spirit softened the hearts of the people, and they fed me and cared for me. I have heard the voice more than once. I heard that voice when I was a young, wild, reckless young man. I did not know what it was. I told my brother Elias, "I hear a voice; it tells me something a hundred miles away." And I knew all about it before my mother knew it, and Elias thought I was going crazy—and so did I. But it was the right voice. I didn't know what it meant then, but I know what it means now.

I am about through. You are the best outstanding crowd I ever talked to in my life. You know how it is; we get people to talk to inside, and lock them in, so they can't get out! I remember being up north. I said, "All you people that want to go, go;" and they nearly all went, and I didn't blame them.

"No man," says President Woodruff, "can be a witness for God and lift up his voice and declare that the gospel of Jesus Christ is true without revelation. The Holy Ghost, the Comforter, which is the spirit of prophecy and revelation, is not restricted and given only to 'apostles and prophets.' Do not forget it. It comes to and goes with all Latter-day Saints, men, and women [thank God they get a little of it, too; they need it just as much as men do] men and women and children, who have accepted the gospel of Jesus Christ can have inspiration and revelation, for their own guidance." "Therefore, verily, thus saith the Lord, Let Zion rejoice, for this is Zion, the pure in heart. For behold and lo, vengeance cometh speedily, upon the ungodly, like a whirlwind, and who shall escape? Zion shall escape, if she observe to do all things whatsoever I have commanded you."

God bless you. Amen.

After singing by the choir, the benediction was pronounced by Elder B. S. Hinckley, counselor in the Presidency of the Liberty stake of Zion.

CLOSING SESSION

The Conference was continued in the Tabernacle on Sunday afternoon, October 8, 1922, at 2 o'clock. President Heber J. Grant presided.

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

Prayer was offered by Elder Soren Rasmussen, President of the Jordan stake of Zion.

A solo by August Glissmeyer was rendered with the choir accompanying, "The Lord hath brought again Zion," music by Arthur Shepherd, the words from the Doctrine and Covenants, arranged by Elder B. H. Roberts.

PRESIDENT HEBER J. GRANT

When this great auditorium was built, we were a thousand miles from civilization; nails were worth a dollar a pound, therefore the building is mostly pinned together with wooden pins.

Elder Junius F. Wells handed me a memorandum day before yesterday and I have had it copied, and I am sure it will be of interest to all of the people here assembled:

THE FIRST CONFERENCE IN THE GREAT TABERNACLE

"Fifty-five years ago today, October 6, 1867, the first General Conference ever held in this building convened, on Sunday morning at 10 o'clock.

"The building was incomplete—there was no gallery. The gallery was added in 1870; improvised seats; the organ was partly built, 700 pipes, and it was announced that when finished there would be 2000 pipes. Joseph J. Daynes played upon it. Choir was led by Robert Sands. The choirs of Springville, Payson and Spanish Fork attended—Elder Fishburn conductor. Croxall's Brass Band, Eardley's Ogden Band and the Nephi Brass Band attended. A hymn by Eliza R. Snow composed for the occasion was sung. Solos were sung by W. C. Dunbar and J. T. D. McAllister.

"The General Authorities were: First Presidency: Brigham Young, Heber C. Kimball and Daniel H. Wells. Quorum of the Twelve Apostles: Orson Hyde, Orson Pratt, Sen., John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon and Joseph F. Smith. (All present but F. D. Richards presiding in the European Mission.) Patriarch: John Smith. First Seven Presidents of Seventies: Joseph Young, Levi W. Hancock, Henry Harriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott. Presiding Bishopric: Edward Hunter, Leonard W. Hardy and Jesse C. Little. Reporters: George D. Watt, David W. Evans, Edward L. Sloan, Clerk of the Conference.

"Of the General Authorities sustained that day all died in the faith. (Four of the Twelve became Presidents and three Counselors in the First Presidency.) Neither before this period nor for thirty years afterwards could this be said. The Church then numbered less than 120,000. It has increased three-fold if not four in the fifty-five years.

SUBJECTS AND REMARKS BY THE SPEAKERS 55 YEARS AGO

"President Young congratulated the workmen and the people on the good work done towards completing the building and gave out a number of texts for the brethren to preach upon: The Perpetual Emigration Fund; Education of Children in the Ways of the Lord; and of Young Women in Business, so that they could be profitably employed in Light Labor, such as Bookkeeping and Store Work; On Raising Five Hundred Teams to Haul Rock for the Temple; On the Southern Mission; On Temperance in Eating and Drinking; and the Word of Wisdom.

"Elder Orson Hyde said: 'This is the largest congregation I ever addressed and the largest assembly of religious worshippers I have ever seen together.' The house was filled to overflowing. He testified that at a meeting in Iowa, in 1848, the Lord revealed to the Twelve Apostles and others that Brigham Young should be their leader.

"Elder Orson Pratt remarked upon how the great tabernacle appeared towering above other buildings like an artificial mountain—"the Mountain of the Lord's House in the tops of the mountains," as he came down Parley's Canyon, returning from his late mission to Europe. He delivered a powerful discourse on the personality of God, and touched on the resurrection.

"President Young said he did not know how the resurrection would be but supposed he knew as much about it as any one. 'No man can explain it except he has received the keys of it by revelation.' He said that we should preserve our personality and that the essential parts of our bodies endure forever.

"Elder John Taylor spoke upon the supremacy and superiority of the laws and government of God over the governments of men, and of the comprehensiveness of the gospel, comparing savage and civilized peoples.

"Elder Wilford Woodruff spoke of the wonderful providence of God in the growth of the people, in means and members, and advised the young people to marry and lay the foundation for homes and happiness.

"Elder George A. Smith advocated home manufactures, recommending the use and economy of wooden-soled shoes and urged the people to emigrate the poor.

"President Brigham Young delivered a wonderful sermon on the Word of Wisdom. He said: 'It is wisdom for us not to drink liquor, tea and coffee, and to let tobacco alone.' If there are any cases when a cup of tea or a little tobacco will do good he would not object to their being taken; but who is to be the judge of when they will do

good? He was satisfied that when the least lenity is given, there would be a disposition to treat resolution. Some seem to think that this counsel will soon die away and that the people will return to the use of tea, coffee, tobacco and liquor. He would say that if any of the Elders of Israel should treat this counsel lightly he would promise them the curse of God would be upon them. It is required of the Latter-day Saints that they keep the Word of Wisdom and if they trifle with it they will be sorry for it. He spoke briefly several times during the conference. He offered the opening prayer and he made the benediction.

"Elder Ezra T. Benson spoke on home industries, and referred to the good effect of President Young's recent trip in the North.

"Elder Charles C. Rich spoke briefly on home industries and upon the unity of the Saints, saying there never had been a time when they were more united than at the present.

"Elder Lorenzo Snow spoke on education and preaching the gospel, warning the nations of the judgments and calamities coming. He illustrated his theme by reciting the dreams of Joseph and their fulfilment in Egypt.

"Elder Erastus Snow spoke prophetically of the South country saying there were elements of great worth there, which in time, would justify the wisdom of colonizing that country. About one hundred and fifty young men were called to go south and live, and strengthen the settlements there. This was the 'Muddy Mission.' The names were called out by Elder George Q. Cannon, who also presented the General Authorities sustained as above. He spoke on education, and of the regeneration of a people through observing the Word of Wisdom. He also laid before the audience the plan of the Sunday School Union soon to be organized.

"Elder Joseph F. Smith was called into the Twelve to fill the existing vacancy. He delivered an interesting discourse on individual duty and obligations and advised all foreign born Saints to learn to speak the English language. He said: 'Our mission is to work righteousness and to bring all things subservient to the will of God.'

"President Young paid Brother Joseph F. Smith a remarkable tribute, and commented upon the honors, rights and privileges of every man holding an office in the Priesthood. 'No man succeeds to the crown or honors of another; each secures his own by his faithfulness and his deserts.'

"On Tuesday, October 8, the President said there were things he would like to teach the people that would keep them together continuously, but it was not prudent to hold them too long. A vote was then taken to decide whether to adjourn conference for six months or to continue it over another day. The vote was to continue, and so the fourth day, Wednesday, October 9, meetings were held all day. The emigration of Saints from Europe was stressed by all the speakers.

A REMARKABLE GATHERING

"This was a remarkable conference. There were no railroads here

then, no street cars, no paved streets, no sewers, electric or gas lights, no telephones, automobiles or radiographs, nor three story buildings in Utah. There were no High Schools, Improvement Associations or Primaries. The University had but a nominal existence. The instructions were nevertheless to preach the gospel of Christ; emigrate the poor; build up Zion substantially; educate the children; cultivate the land; produce our own wares, food and fabrics; set our own fashions; be kind to families, charitable to all people, clean, refined, virtuous, lovers of God, obedient to his counsels, and loyal to country and one another."

I felt sure that this audience would be pleased to hear what transpired in that conference fifty-five years ago—before I was eleven years old.

PRESIDENT HEBER J. GRANT
(Introducing Mr. J. R. Howard)

We have the honor of having present with us today, President J. R. Howard, of the Farm Bureaus of the United States of America, and he has consented to address us. He will be the next speaker.

MR. J. R. HOWARD

(President of the U. S. Farm Bureaus)

I deem it a very great privilege, as well as a favor, to stand before you and acknowledge before you my belief in God, and in his Son, and in the guidance of his Holy Spirit.

I come from a farming community. Agriculture is my business. My neighbors, as well as myself, belong to the common people of America, and I am glad to know that in this audience, and in this splendid inter-mountain empire, there are many of my own kind of folk.

I am sure you will agree with me that the measure of strength of any church or any government or any school, is that of the average individual. The purpose of us all, in our work, is to raise the level of the average, rather than to create an aristocracy of wealth or of intellect. We are going through trying and troublous times, as a people. I am convinced that there is but one thing that is going to restore normalcy in this world, and that is the advancement of the religion of Christ. We will not get back to the place where we can further make progress, except we are anchored on things eternal.

On my farm, as I go to my work, and look at my crops, I love to see, in their growth, the work of a divine hand. I never travel or cross the mountains but what I think of the eternal God which made those hills. But we, as a people, need to recognize God, not alone as the God of the fields, of the flowers and the plants; not alone as the God of the mountains, but we must recognize him as the God of the human heart. So, I am glad to bring you this greeting, and to tell

you that the spirituality of this session and the session of this morning are as a sweet incense upon my soul.

I often think of a patriarch and prophet of old, who returned to his country after it had been devastated by enemies. He found the walls of the city down, and the temple destroyed. He set about, with a brave heart, to rebuild the walls of that city, but the enemies on the plains beset him and hindered him and harassed him, but the brave old man worked on, regardless of the enemy. Finally, the last gate of the wall was almost completed, and the enemy, in order to distract him from his work sent a delegation to him saying, "Come down to one of the cities of the plains and let us talk this thing over." I want to bring you his reply today, and to say to you that I hope that your lives are so adjusted, whether you be farmer or merchant, manufacturer, laborer, school-teacher or housewife, whether your position be high or lowly; I hope that his reply will be your reply, as it is mine. I imagine I can see the flash in the old man's eye and the straightening of his shoulders, as he said to those who sought to distract him from his noble work, and get him to come down to the city of the plains. These were his words: "I am doing a great work. I cannot come down."

May those be your words, and may He who rules over the destinies of men and nations continue with you and all of us in your good work.

PRESIDENT HEBER J. GRANT

Presented the General Authorities of the Church, and by unanimous vote of the assembly, they were sustained in their various offices and callings, as follows:

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	Joseph Fielding Smith
Reed Smoot	James E. Talmage
George Albert Smith	Stephen L. Richards
George F. Richards	Richard R. Lyman
Orson F. Whitney	Melvin J. Ballard
David O. McKay	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	Joseph W. McMurrin
Brigham H. Roberts	Charles H. Hart
Jonathan G. Kimball	Levi Edgar Young
Rulon S. Wells	

PRESIDING BISHOPRIC

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

TRUSTEE-IN-TRUST

Heber J. Grant, 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 Jensen, Brigham H. Roberts, A. Wm. Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
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PRESIDENT RUDGER CLAWSON

My brethren and sisters: There is a large clock in the other end of this building, that is greatly illuminated. It is placed there for the benefit and help of the speakers. When I am sitting on my seat I can see the time clearly, but when I arise to speak in this great building, in the midst of this great congregation, I regret to say I go blind and cannot see the time (laughter).

I wish to commend and to congratulate Professor Lund and the Tabernacle choir, and the young lady soloist, for the anthem that was sung at the closing meeting this morning. It was magnificently done. The young lady has a wonderful voice. It went up and up to such a high note that I thought for a moment the drum of my ear was shattered, but it was not; and then she went up and up and up until it seemed to me that she stood on the edge of a precipice and would surely go over, but she did not. It was a wonderful performance, and the anthem this afternoon also was grand, impressive and beautifully rendered.

Day before yesterday, I was proud and high-minded and lifted up in my feelings. Through some strange accident, I got hold of the hat of President Penrose and wore it all the afternoon. I am free to confess that I could not fill his shoes, but I filled his hat (laughter).

VIOLATION OF MORAL LAW A FATAL AND DEADLY SIN

The President in the opening meeting gave the keynote to the conference by counseling obedience to law; obedience to divine law, and obedience to the law of the land. The divine law is always a righteous law and needs no repealing. The law of man generally, and in the main, is a righteous one. Sometimes the laws of man are not righteous, therefore when they are not righteous they ought to be repealed. Most of the speakers of the conference have touched upon this vital question from various angles. It would be well perhaps to treat it for a few moments from still another angle. Let me say, I feel that I am justified in saying, that there is no future for any nation that despises virtue, and continuously and persistently violates the moral law. This is a fatal and deadly sin. Whenever the cup of their iniquity is full, such nation or nations will be overthrown and suffer the displeasure of an offended God. This assertion, brethren and sisters, is attested by many examples of sacred as well as profane history.

AN EXAMPLE FROM PROFANE HISTORY

For instance, take Rome. One of the greatest and most powerful empires of the ancient world was the Roman Empire. It had in it the strength of iron to bruise, to crush and to break in pieces. It conquered many nations and kingdoms and brought them into subjection. The fear of Rome extended to all the known world of that day, and to be called a Roman citizen was regarded as a great dis-

tion. In the early days and years of Rome, as I have said, she was strong, she was invincible but in later years through yielding to the subtle influence of luxurious living and the violation of the moral law, she became weak, and was finally broken to pieces. A French editor, M. Guizot, gives us a short, vivid picture of the decline and fall of Rome, in the preface of *Gibbon's Rome*. This is what he said:

"The gradual decline of the most extraordinary dominion which has ever invaded and oppressed the world; the fall of that immense empire, erected on the ruins of so many kingdoms, republics and states, both barbarous and civilized, and forming in its turn, by its dismemberment, a multitude of States, republics and kingdoms; the annihilation of the religion of Greece and Rome; the birth and the progress of the two new religions which have shared the most beautiful regions of the earth; the decrepitude of the ancient world, the spectacle of its expiring glory and degenerate manners * * * such a subject must necessarily fix the attention and excite the interest of men, who cannot behold with indifference those memorable epochs."

Other examples in profane history might be given.

ILLUSTRATIONS FROM SACRED SCRIPTURE

Let us turn for a few moments to sacred history: In the early years of the world the people became very wicked. Noah, a prophet and a righteous man, preached to them one hundred twenty years and pleaded with the people to repent of their sins and to forsake them, but to no avail. They were guilty of every kind and species of wickedness, and "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." And again the record says: "God looked upon the earth and beheld it was corrupt, for all flesh had corrupted his way upon the earth." It was then, God decreed that all flesh should be destroyed. He sent the flood, and the children of men were submerged, only Noah and his family escaping.

The Lord brought the children of Israel up out of Egypt and out of bondage with power and an outstretched arm. He brought them into the wilderness, he brought them to Mount Sinai, and there, with a demonstration of his power and might in the midst of thunders and lightnings, gave to them the moral law. It was bound up in the Ten Commandments—"Thou shalt not commit adultery." This law was strictly enforced among the children of Israel, and its violation was attended by severe penalties, and thus—mark you, brethren and sisters, were they measurably protected from that great sin. Finally the children of Israel were brought to the land of Canaan. Palestine, the land that was given by promise to Abraham and his seed, was inhabited by six or seven great nations, and the Lord commanded his people to go in and drive out those nations, to destroy them and to take possession of the land. This is what he said, if they would indeed obey his voice: "I will be an enemy unto thine enemies; I will be an adversary unto thine adversaries, for mine Angel shall go before

thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. Thou shalt not bow down to their gods, nor serve them, nor do after their works; but thou shalt utterly overthrow them, and quite break down their images."

It may be said by some, that God in this matter was cruel, that he was unmerciful, that this was a vengeful thing to do, but you must remember that the people in Canaan were steeped in wickedness, were guilty of every species of crime, were engaged in idolatry, and were violators of the moral law. Their cup of iniquity was full, they were ripe for destruction, and destruction came.

And the children of Israel went into the Promised Land and in those early years they were prospered and strengthened and upheld by the power of their Maker. Oh, what a blessed people! He smiled upon them and they also had prophets to minister to them in the things of God. But in later years, when they forsook the worship of God and turned to idolatry and ceased to observe the moral law, great distress and trial came upon them, and they were visited by great destruction.

MORAL LAW EMPHASIZED IN THE MINISTRY OF JESUS

In the meridian of time John the Baptist came in the wilderness preaching the gospel, the gospel of repentance, and Jerusalem and all Judea came to his baptism and when John perceived the wickedness and hypocrisy of the Pharisees, he said to them: "O generation of vipers, who hath warned you to flee from the wrath to come? "Bring forth therefore fruits worthy of repentance."

Jesus came later preaching the gospel and counseled the people to repent and receive it. It seems to me that the moral law was greatly emphasized in the incident of the woman who was taken in transgression. She was brought to Christ by the Pharisees who charged her with the crime of adultery, and they stood there before him impatiently. They were urgent for his condemnation upon the woman that they might take her out and stone her to death. Christ looked upon them intently, and then he knelt down and with his finger wrote in the sand then stood up again. The Pharisees were still urgent for his action, but he, perceiving the wickedness of their hearts, said: "He that is without sin let him cast the first stone." He again knelt and wrote in the sand, and then he stood up once more and looking around said to the woman: "Woman, where are thine accusers? Is there no man to condemn thee?" And the woman said: "Lord there is no man to condemn me." Now, you remember his sublime answer, brethren and sisters:

"Neither do I condemn thee. Go thy way and sin no more." But, mark this, he did not apologize for her sin, he did not excuse her, he did not condone the sin, but said: "Go thy way and sin no more." I think this is a wonderful example of God's mercy and also of God's justice, quite beyond us.

PAUL'S ANALYSIS

Paul the Apostle in his epistle to the Corinthians went deeper into the matter when he said: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

Oh, how sublime! It is logical, it is philosophical, it is reasonable. We are the children of God, and he designates his children as temples, living temples of God. It is wonderful, it is beautiful! There are temples of wood and stone, but these are living temples.

PAUL'S INTERPRETATION AMPLIFIED BY THE PROPHET JOSEPH SMITH

Now, brethren and sisters, we are of the children of Israel, and the great moral law that was made binding upon them is also equally binding upon us. It has been renewed to us in our day, and the language of Paul has been amplified, greatly enlarged, by a modern revelation. You will find it in Section 93, Doc. and Cov., where these wonderful words are recorded: "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy. And when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

IF MAN IS IMMORAL HE IS WEAK AS WATER

So we are now under that great and important law. It is vital to our welfare, to our salvation. Go out upon the street. You may see a man standing there. He is wonderfully well developed, strong physically, strong mentally. Why, he may have been through college, a graduate. Oh, how well equipped he is for life! But I tell you, brethren and sisters, if that man is immoral he is as weak as water. Another man who is famous throughout the land as a lawyer, who can command his thousands and thousands of dollars, his knowledge is so desirable. But I tell you that if that man is immoral he is as weak as water. And still another man may have studied medicine and attained to great eminence. You may envy him. I tell you if he is immoral he is as weak as water. And take a young woman who has had every advantage of education and culture. She is accomplished, she can play the piano most beautifully, she may be a great writer, but I tell you, if that young woman is immoral she is as weak as water; because, remember, that the Spirit of God will not dwell in unholy temples. If I can leave that impression with you this afternoon, brethren and sisters, oh, how thankful I shall be.

I rejoice in the gospel of Jesus Christ. I know it is true. I do know that Jesus is the Christ and that Joseph Smith was and is his prophet, and that he stands at the head of this last dispensation. He was indeed a wonderful man, and, I apprehend, was a great spirit

in the spirit world before he came to this earth. I rejoice in this testimony, and I bear it to you in the name of Jesus Christ. Amen.

The trio, "Lift Thine Eyes," was sung by Lola Leonard, Louise Watson, and Edna Gothberg.

PRESIDENT HEBER J. GRANT

There has never been, within my recollection, anything to compare with the wonderful outpouring of people, to our semi-annual conferences, such as we have had during the past three days.

CONSIDERING A FOUR-DAYS CONFERENCE

I think that, perhaps, in the future it may be well—and we will seriously consider it—to have four days of conference. Several of our speakers limited themselves to sixteen, seventeen, and eighteen minutes, and, as you know, only two of the seven presidents of seventies have had the opportunity of addressing the vast congregations that have appeared in this building, and only one of the presiding bishopric. The suggestion made fifty-five years ago and carried by a vote of the people, that they continue the Conference for another day, if carried out at our next meeting, in six months from now, would, in all probability, give each of the brethren of the general authorities, and some of our mission presidents, an opportunity to express themselves without feeling very much limited for time. I am not sure but that the addresses of the three or four of our brethren, including the addresses of the presidency, that were beyond the short limit of fifteen to twenty odd minutes, gave the brethren who delivered them greater liberty of utterance, and a freer flow of the Spirit, than was enjoyed by those I had to request to make their addresses short. It is only fair to say that a great many of the Latter-day Saints have expressed to me, time and time again, the idea that if we cannot all find the time to bear our testimonies and deliver our messages at a general conference, it would be better to only have a number of us talk at one of the conferences, and the balance at the next one. But, I have felt in my heart an anxiety that each of those who are presiding over our missions throughout the United States, and each of the general authorities of the Church whom you have voted to sustain here this day—the twenty-six members that stand as the presiding authority in the Priesthood—should lift up their voices in each and all of our conferences and bear witness of the goodness of God to them. For that reason we have always had them speak, and occasionally we have heard from some others in addition. I have heard a great many people say that one cannot very well deliver much of a sermon in ten minutes, but some of the very choicest of all the choice sermons that I have ever heard in this building, have been delivered in five and ten minutes.

EXPRESSED THANKS TO ALL WHO HAVE TAKEN PART

When I think of the scores and scores of conferences I have attended in October, through driving storms and snow, to say nothing about the cold and the blizzard weather we have had, I have rejoiced and been thankful to the Lord for the very wonderful and splendid weather we have enjoyed during this conference. I extend to the Saints my thanks and my blessing for the wonderful outpouring of the people at these conference meetings. I am grateful to our choir and to all who have taken part in rendering to us the very splendid music that we have enjoyed during our conference. I am thankful to each and all of the speakers who have spoken here in this building, and to those who have spoken in the overflow meetings. I feel that the Lord has abundantly blessed us, and poured out his spirit upon us, and that we will go from this meeting refreshed in spirit, renewed in our determinations to serve him and keep his commandments, and to proclaim the gospel of the Lord Jesus Christ by the uprightness, the honesty, the integrity and the devotion of our lives.

THEY ARE THE GREATEST SPEAKERS WHO LIVE THE GOSPEL

The Latter-day Saints, as a people, have the greatest number of preachers in all the world, for the reason that nearly every lay member has been on one or more missions of from two to five years, proclaiming the gospel, without money and without price. We are a nation—small nation, so to speak—of preachers, but the greatest and the most wonderful preacher among the Latter-day Saints is the man or the woman who lives the gospel of the Lord Jesus Christ. "Show me thy faith by thy works" is the thing that counts. James said that he would show his faith by his works, and that faith without works is dead. It is like the body without the spirit, and you know that needs to be buried very soon after the spirit departs, or it becomes obnoxious. It is by our works, our diligence, our faithfulness, our energy, that we can preach this gospel, and the people of the world are beginning to recognize, to know and to comprehend the fact that the fruits of the gospel of Jesus Christ, as taught by the Latter-day Saints, are good fruits. To have the lowest death rate, to have the highest birth rate, to have Utah tie—(nearly twenty years ago, when I was in England, presiding over the European Mission) for second place among the states of America, for literacy—only one state ahead of us—show that we are making a record that we can well be proud of. I have said to people, in my travels as a member of the Council of the Twelve, during the past forty years, that all we ask any man or of any woman, at home or abroad, that they do for the Latter-day Saints, is to judge them by their fruits. The one great standard laid down by the Savior of the world was, "By their fruits ye shall know them." For happiness in their homes, for contentment, prosperity, business integrity, sobriety, for observance of the laws of God and of man, I am at the

defiance of the world to find any other people superior to the Latter-day Saints. I am not speaking now of "Mormons" who do not keep the commandments of God.

THE STANDARDS BY WHICH WE WISH TO BE JUDGED

No true Americans desire to be judged by the Benedict Arnolds of our country, but they desire to be judged by men like George Washington and Abraham Lincoln and others who have been devoted to the principles upon which this country stands and to the Constitution of our country, who respect that Constitution, who stand for the obeying of the laws of the country, and who have given their lives, or offered their lives, for the country. Those are the people whose lives we desire shall be the standard by which the United States of America shall be judged—not by the law-breakers. We desire that the Latter-day Saints shall be judged by those who keep the commandments of the Lord, who obey the word of wisdom, who obey the commandment to give to the Lord one-tenth of all that shall come into their hands, who attend to their family and their secret prayers, who are ready and willing to go, without money and without price, to the uttermost ends of the earth to proclaim the gospel of the Lord Jesus Christ, and who do it under the inspiration of the Spirit of the living God.

A PROMINENT EXAMPLE

We desire to be judged by men, for instance, like Col. R. M. Bryce Thomas, who came to Salt Lake City about thirty years ago, a retired Colonel in the British Army. His wife was taken sick and they were stopping in what was then known as the Templeton hotel, and, across the road from that hotel was the headquarters, then, of the *Deseret News*. Over the front door was a sign "'Mormon' publications for sale." Day after day he read this sign, until it got on his nerves, so he went and bought a lot of "Mormon" publications, and he read and studied them. When he returned to London, he attended our meetings, and later joined the Church of Jesus Christ of Latter-day Saints. He made two trips all the way from London to Salt Lake, to perform ordinances for his dead ancestors, in the temple of the living God, on this block. He wrote a long letter—I imagine fully a hundred, if not more, pages, telling his friends why he had joined the Church of Jesus Christ. It is entitled *My Reasons for Leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints*. This was written for the express purpose of enlightening his friends. He received so many letters asking him why he had joined this unpopular people, that it kept him constantly busy and so he decided to publish his reasons, with no idea that his pamphlet, or the letter that he sent to Liverpool to have published for his benefit, would be used as a tract. We ask to be judged by men like Colonel Thomas.

It has been said, and I believe truthfully, that about the tenderest part of the human anatomy, of the male variety of the species, is the pocket, and Colonel Thomas, from the day that he was baptized sends

once a month to the London office a fast-day offering; once a month a check comes for one-tenth of his compensation as a retired Colonel in the British army.

THE JOY OF CONVERTING SOULS AND PROCLAIMING THE GOSPEL

We ask to be judged by those men who are giving their all—their talents and their lives—and those women who are doing the same, for the advancement of God's kingdom, by those who feel a desire in their hearts to proclaim the gospel of Jesus Christ, that feel exactly as did Alma of old, when he said (Alma 29):

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

"And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me.

"Yea, and I also remember the captivity of my fathers; for I surely do know that the Lord did deliver them out of bondage, and by this did establish his church; yea, the Lord God, the God of Abraham, the God of Isaac, and the God of Jacob, did deliver them out of bondage.

"Yea, I have always remembered the captivity of my fathers; and that same God who delivered them out of the hands of the Egyptians did deliver them out of bondage.

"Yea, and that same God did establish his church among them; yea and that same God hath called me by a holy calling, to preach the word unto this people and hath given me much success, in the which my joy is full."

There is no living soul in all the Church of Jesus Christ of Latter-

day Saints, who has gone forth to proclaim this gospel, from the midnight sun country of Scandinavia, where the mother of Reed Smoot heard the gospel, down to South Africa; from Canada to South America, but who like Alma of old has had that same joy and that same happiness, when he or she has been an instrument in the hands of God of bringing some soul to a knowledge of the divinity of the work in which you and I are engaged.

"But I do not joy in my own success alone, but my joy is more full because of the success of my brethren, who have been up to the land of Nephi.

"Behold, they have labored exceedingly, and have brought forth much fruit; and how great shall be their reward!

"Now, when I think of the success of these my brethren my soul is carried away, even to the separation of it from the body, as it were, so great is my joy.

"And now may God grant unto these, my brethren, that they may sit down in the kingdom of God; yea, and also all those who are the fruit of their labors that they may go no more out, but that they may praise him for ever. And may God grant that it may be done according to my words, even as I have spoken. Amen."

I know of no joy on earth that can compare with that which comes to the heart of the man who is an instrument in the hands of God of saving some soul and turning it from that broad way that leadeth to destruction, into that straight and narrow path that leadeth to life eternal.

AN ILLUSTRATION IN THE CONVERSION OF THE SPEAKER'S BROTHER

As I stand here today, I remember what to me was the greatest of all the great incidents in my life, in this tabernacle. I saw for the first time, in the audience, my brother who had been careless, indifferent and wayward, who had evinced no interest in the gospel of Jesus Christ, and, as I saw him for the first time in this building, and as I realized that he was seeking God for light and knowledge regarding the divinity of this work, I bowed my head and I prayed God that if I were requested to address the audience, that the Lord would inspire me by the revelations of his Spirit, by that Holy Spirit in whom every true Latter-day Saint believes, that my brother would have to acknowledge to me that I had spoken beyond my natural ability, that I had been inspired of the Lord. I realized that if he made that confession, then I should be able to point out to him that God had given him a testimony of the divinity of this work. Brother Milton Bennion was sitting on the stand that day, and he had been asked to address the congregation. President Angus M. Cannon came to me and said, "Before you entered the building, Brother Grant, I had invited Brother Milton Bennion to speak, but he can come some other day."

I said, "Let him speak." Brother Cannon said, "Well, I will ask him to speak briefly, and you will please follow him."

Brother Bennion told of his visit around the world; among other things, of visiting the scpulchre of Jesus.

I took out of my pocket a book that I always carried, called a *Ready Reference*, and I laid it down on the stand in front of me, when I stood up to speak. It was opened at the passages that tell of the vicarious work for the dead, of the announcement that Jesus went and preached to the spirits in prison, and proclaimed the gospel of Jesus Christ to them. I intended to read about the baptism for the dead, and I intended to preach upon the fact that the Savior of the world had not only brought the gospel to every soul upon the earth, but that it reached back to all those who had died without a knowledge of it, or in their sins, that they would have the privilege of hearing it; that, as I understood and had read in the Doctrine and Covenants, Jesus came into the world to be crucified for the world and to die for the sins of the world and that he saved all except only those who denied the Son after the Father had revealed him—those who had lived and those who had died.

I remember standing here feeling that that was perhaps the greatest of all the great themes that we as Latter-day Saints had to proclaim to the world. I laid the book down, opened at that page; I prayed for the inspiration of the Lord, and the faith of the Latter-day Saints, and I never thought of the book from that minute until I sat down, at the end of a thirty-minute address. I closed my remarks at 12 minutes after 3 o'clock, expecting that President George Q. Cannon would follow me. Brother Angus came to the upper stand, and said, "George, please occupy the balance of the time."

He said, "No, I do not wish to speak," but Brother Angus refused to take "No" for an answer.

Brother Cannon said, finally: "Alright, go take your seat, and I will say something," and he arose and said in substance: "There are times when the Lord Almighty inspires some speaker by the revelations of his Spirit, and he is so abundantly blessed by the inspiration of the living God that it is a mistake for anybody else to speak following him, and one of those occasions has been today, and I desire that this meeting be dismissed without further remarks," and he sat down.

I devoted the thirty minutes of my speech almost exclusively to a testimony of my knowledge that God lives, that Jesus is the Christ, and to the wonderful and marvelous labors of the Prophet Joseph Smith, and bearing witness to the knowledge God had given me that Joseph was in very deed a prophet of the true and living God.

The next morning my brother came into my office and said, "Heber, I was at meeting yesterday and heard you preach."

I said, "The first time you ever heard your brother preach, I guess?"

"Oh, no," he said, "I have heard you lots of times."

I said, "I never saw you in meeting before."

"No," he said, "I generally come in late and go into the gallery. I often go out before the meeting is over. But you never spoke as

you did yesterday. You spoke beyond your natural ability. You were inspired of the Lord." The identical words I had uttered the day before, in my prayer to the Lord.

When I heard George Q. Cannon, after I sat down, and before his brother spoke to him, say to himself, "Thank God for the power of that testimony," the tears gushed from my eyes like rain and I rested my elbows on my knees and put my hands over my face, so that the people by me would not see that I was weeping like a child. I knew when I heard those words of George Q. Cannon, that God had heard and answered my prayer. I knew that my brother's heart was touched, and the next day when he came and repeated my words, I said to him, "Are you still praying for a testimony of the gospel?"

He said, "Yes, and I am going nearly wild."

I asked, "What did I preach about yesterday?"

He replied, "You know what you preached about."

I said, "Well, you tell me."

"You preached upon the divine mission of the Prophet Joseph Smith."

I answered, "And I was inspired beyond my natural ability; and I never spoke before—at any time you have heard me, as I spoke yesterday. Do you expect the Lord to get a club and knock you down? What more testimony do you want of the gospel of Jesus Christ than that a man speaks beyond his natural ability and under the inspiration of God, when he testifies of the divine mission of the prophet Joseph?" The next Sabbath he applied to me for baptism.

If I were offered today, all the wealth of all the world, and had my brother in the condition he was in—without a knowledge of the divinity of this work, I know, as I know that I live, it would not be the slightest temptation to me.

I do rejoice beyond all the power with which God has endowed me, in the divinity of this work in which we are engaged, and in the joy and the happiness that it brings to everyone of the Latter-day Saints who keeps the commandments of God.

SARCASTIC ARGUMENTS AGAINST PROHIBITION

I had here a lot of things I was going to read, and I have forgotten about all of them but one. There is one thing I want to read and I want to call attention to the hypocrisy of a certain article in *Judge*, now combined with *Leslie's Weekly*. It is a contemptible and sarcastic sample, as we find here in an editorial in the *Improvement Era*, which says:

"As a sample of the sarcastic and contemptible argument made by the anti-prohibitionists, *Judge*, which is a combination of the former *Leslie's Weekly* and the comic paper, *Judge*, has this editorial in a recent number:

"LIGHT WINES AND BEER

"Volstead Prohibition has

—smothered us in prosperity,

- solved our labor problems.
- diminished crimes of violence.
- improved our morals.
- cut down our divorce rate.
- produced greater respect for the law
- discouraged corruption.
- improved our foreign relations.
- lessened the privileges of wealth.
- increased our patriotism.
- made us happier.

"This list contains eleven lies. To make it an even dozen, we'll add that *Judge* is a prohibitionist."

I lack language to express my contempt for any such an editorial as that in *Judge*, therefore I will not attempt to do it. The Lord has not given me the power.

BABSON ON PROHIBITION

I want to read something from the greatest statistician in America—Mr. Babson:

"Another optimistic factor in our present business situation is national prohibition."

Mr. Babson, I guess, is paid more money for what he writes than any other living man in the United States, even, I venture the assertion, about ten times as much as *Judge* with all the whisky money that they get for writing such stuff as I have read from *Judge* for you.

"Before the Prohibition Act was passed, \$3,000,000,000 were spent annually for drink."

What is \$3,000,000,000? Three dollars a minute for every minute until now, since the birth of the Savior of the world—three dollars a minute—three billion dollars, and no human being is benefited one particle by that \$3,000,000,000 of expenditure, and hundreds and thousands and tens of thousands are ruined physically, morally and every other way, and many hundreds commit murder because of the liquor that they have.

"Now, this \$3,000,000,000 that was formerly spent for drink, goes to the buying of merchandise, the building of homes, the furnishing of homes and the starting of savings accounts. No matter what interpretation may be put on the law or what new legislation may be enacted, of this we are quite certain—that same \$3,000,000,000 which formerly went to drink will hereafter be used for stimulating the regular channels of business. It will be used to buy merchandise, start savings accounts and do those things which tend to make people happy and prosperous."

It will increase and has increased, in every land and in every clime, by a hundred to two or three hundred per cent, the amount of milk consumed, and milk is the best food that human beings can have.

GETTING THE TOWEL DRY IN BUSINESS

"As a successful merchant needs delivery wagons, so a successful nation needs a good merchant marine. Thanks to the war, the United States has such today.

"Finally, we are today citizens of the richest country in the world. Where formerly we were a country owing the other nations of the world, we are today a credit country, with the rest of the world owing us. For this and other reasons, this country, fundamentally, is all right. Even at the present time, this medial line which represents fundamental conditions, is slowly but constantly going upward.

"During 1917-19, however, [he is referring to the towel as representing business] the towel became saturated with water. This is just what happened to business. The drops of water that fall off the towel when lifted out of the water may be indicative of orders for goods which fall to us during such inflated times. The saturated towel represents business when we were at the highest point in January, 1920, thoroughly saturated with water. Such saturation must be taken out. We must always get the towel dry again."

ADVICE TO THE SAINTS TO GET OUT OF DEBT

I say to the Latter-day Saints: Get the water out of your business at the earliest possible date; get down to bed-rock. Remember the wonderful teachings of Joseph F. Smith from this stand, years ago, that would have saved hundreds and thousands of Latter-day Saints from ruin financially if they had listened to it. He said, "Get out of debt and keep out of debt." Cattle and sheep men, merchants, farmers and everybody, in the days of the boom, who got more land, more sheep, more cattle, more everything, by running into debt, would thank the Lord Almighty if they had only listened to President Joseph F. Smith.

THE SECRET OF "MAKING GOOD"

I want to read a little story. I do not think it will take me over five minutes, and then I am through. I read so much that I make people tired, but I do it in the hope they will read it again after it is published:

"There were two boys named Brown; they were brothers. The mother had died with tuberculosis when the children were young. The father was a sea captain, one of the best of the town, but he was lost when these boys were fourteen and sixteen years of age, respectively. They, however, lived together in their three rooms, did their own cooking and housework, and went to school. The people called them 'hatchet and handle' because they were always together. The older boy, Jimmie, finally went into a store, but the younger boy got that longing for the sea which only those brought up near the ocean can appreciate, and when sixteen years old he went out 'on the banks' for a fishing trip.

"The boy had been away only two weeks, when to that New England town came word that the vessel with all hands had gone down. The disaster was, of course, a great blow to the older brother, Jimmie—a terrible blow. It occurred in February or March. The spring came on; the birds returned. The summer followed; and again the trees changed their color in the autumn. Still Jimmie was very sad. In November a rumor came through the town that a great four-master schooner had gone on the rocks near the Point. The boys of the town, as always, went with the crowd to the Point to see the wreck. When they reached the shore, the life boat had already gone out."

"THE SPIRIT WHICH MAKES GOOD."

And I want every Latter-day Saint to make good.

"It was a wicked afternoon; that life boat would rise to the top of

the waves and then go completely out of sight. Every one held his breath until it would come in sight again. Finally, the boat reached the ship, took off the crew, and came back to shore. As soon as it landed, the Life Savings men and the shipwrecked crew came stumbling out, falling exhausted on the beach. They were taken to a fire which had been built of driftwood, were given hot food and rubbed. They were gradually recovering when a rumor ran about the crowd that a chap, sick and helpless, had been left aboard the ship; that because of his weak condition they could not get him into the life boat, since the waves were too severe, the sea running too high. Well, that didn't go with the people of that New England town and they urged the life boat crew to go back and save the other man. The crew replied: 'No, we cannot. It is too much to attempt again in these waves this afternoon.'

"Then to the surprise of every one, little Jimmie Brown jumped up on a rock and shouted: 'I have nothing to live for. I have lost my brother. Let me go and I want some boys to go with me.' So the boys formed a volunteer crew, went out to the ship, and brought the other chap ashore. They also fell exhausted on the beach on their return. But they were rubbed and warmed; while the unconscious lad was taken to another fire to be nursed by the good women living near by. Finally, the unconscious one smiled and opened his eyes. Every one was happy. Gradually, one by one, the volunteer boy crew came up to the fire to look at this chap they had saved. Finally Jimmie Brown came and looked. Lo and behold, it was his younger brother! The crew of the fishing schooner had all been lost excepting this young Brown. He had been picked up by the four-master on its way to Manila, which, on its homeward voyage, was wrecked on the New England coast.

"Young men and women who read this book: Remember Jimmie Brown. Forget yourselves. Think of the other fellow. Become interested in doing what is right; in standing for industry, integrity, service. If you do, you (like Jimmie Brown) will find what is dearest to your hearts, namely, PROSPERITY. The secret of making good is being good and doing good."

No other people upon all the face of the earth have done as much good, have spent as much time, have spent as much money in proclaiming the gospel and in living the gospel, by paying their tithes and their offerings and doing the things that God has commanded, as have the Latter-day Saints.

God bless you all. Amen.

The choir sang, "Then shall your light break forth."
Benediction was pronounced by President Charles W. Penrose.

The Conference adjourned for six months.

Professor Anthony C. Lund, assisted by B. Cecil Gates, conducted the singing in the Tabernacle. Professor J. J. McClellan played the accompaniments, interludes, etc. on the great organ, assisted by Professors E. P. Kimball and Tracy Y. Cannon.

Stenographic reports of the discourses were made in the Tabernacle by Franklin B. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall, by Frederick E. Barker; and at the Bureau of Information, by Frederick G. Barker.

EDWARD H. ANDERSON, Clerk of the Conference.

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