

NINETY-EIGHTH  
*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 7, 8 and 9, 1927

*With a Full Report of All  
the Discourses*



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

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## FIRST DAY

### MORNING MEETING

The Ninety-eighth semi-annual Conference of the Church of Jesus Christ of Latter-day Saints opened in the Tabernacle, Salt Lake City, Utah, on Friday morning at 10 o'clock, October 7, 1927.

President Heber. J. Grant presided.

A large representative audience was in attendance from all parts of the Church.

#### GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

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

*Presiding Patriarch:* Hyrum G. Smith.

*Of the First Council of Seventy:* B. H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young, Rey L. Pratt.

*Of the Presiding Bishopric:* Sylvester Q. Cannon, David A. Smith, John Wells.

#### OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith and the following assistants: Andrew Jenson, Brigham H. Roberts, A. William Lund.\*\*

*Presidents of stakes* with their counselors were well represented from the ninety-nine stakes of Zion, three new stakes having been organized in the past six months.

*The Priesthood Quorums*, including high priests, seventies and elders, and bishops and their counselors, from all parts of the Church were in attendance. There were officers also, men and women, of the

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\*James E. Talmage absent, presiding over the European Mission.

\*\*Junius F. Wells absent in the East.

auxiliary organizations present, and members of the Church Board of Education.

*Mission Presidents* were present as follows: , Henry H. Rolapp, Eastern States; John H. Taylor, Northern States; Samuel O. Bennion, Central States; John M. Knight, Western States; Wm. R. Sloan, Northwestern States; Chas. H. Hart, Canada; John G. Allred, Northcentral States; Charles A. Callis, Southern States; Rey L. Pratt, Mexico; Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City, Utah.

The choir and congregation sang the hymn, "O say, what is truth."

Elder John M. Holt, president of the West Jordan stake, offered the opening prayer.

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

### PRESIDENT HEBER J. GRANT

It is a source of satisfaction and pleasure to greet so many of you here this morning at our semi-annual conference.

#### VISITS TO STAKES, WARDS AND MISSIONS

It has fallen to my lot since our last conference to visit a number of the stakes of Zion, to be present at the dedication of a number of meeting houses in the various wards, and to dedicate four chapels and recreation halls in the missions of the Church.

I have also had the pleasure of being present at a meeting on the Hill Cumorah, which was held in commemoration of the one hundredth anniversary of the delivery to Joseph Smith of the golden plates from which the Book of Mormon was translated by the inspiration of the living God, and also to attend a meeting in the Sacred Grove at Palmyra, where God, our heavenly Father, and Jesus Christ appeared to the boy Joseph Smith—the most remarkable and wonderful vision that we have any record of in the Holy Scriptures.

I rejoice in the growth of the Church and in the general prosperity of the people. There have been quite a number of changes in the various stakes and wards since our last conference.

#### STAKE PRESIDENTS APPOINTED

East Jordan stake, Heber J. Burgon.

West Jordan stake, Joseph M. Holt.

Los Angeles stake, Leo J. Muir.

San Francisco stake, W. Aird Macdonald.

Hollywood stake, George W. McCune.

The former president of the Los Angeles stake, George W. McCune, is now the president of the new Hollywood stake.

#### MISSION PRESIDENT RELEASED

Brother Martin Christopherson was released as the president of the

Norwegian mission, and since his return home he has passed to the great beyond. Brother Lorenzo W. Anderson was appointed to succeed Brother Christopherson.

#### NEW WARDS ORGANIZED

Osgood ward, Idaho Falls stake.  
 Soldier Summit ward, Kolob stake.  
 Wiltshire ward, Hollywood stake.  
 Winslow ward, Snowflake stake.  
 Riverton ward, West Jordan stake, divided into Riverton first and Riverton second wards.  
 Berkeley ward, San Francisco stake.  
 Diamond ward, San Francisco stake.  
 Elmhurst ward, San Francisco stake.  
 Martinez ward, San Francisco stake.  
 Mission ward, San Francisco stake.  
 Oakland ward, San Francisco stake.  
 San Francisco ward, San Francisco stake.  
 Richmond ward, San Francisco stake.  
 Sunset ward, San Francisco stake.  
 Daly City ward, San Francisco stake.

#### NEW STAKES ORGANIZED

Los Angeles stake was divided into the Los Angeles and Hollywood stakes.  
 Jordan stake was divided into East Jordan and West Jordan stakes.  
 San Francisco stake.

#### BISHOPS WHO HAVE DIED

Sylvester C. Williams of Glenwood ward, Alberta stake.  
 Thomas J. McCann of Turner ward, Bannock stake.

#### NUMBER OF STAKES, NINETY-NINE—INCREASE IN SIX MONTHS, THREE

We now have 930 wards, an increase of 15 in the past six months. We have 75 independent branches, an increase of four in the past six months, making a total of wards and branches from Canada to Mexico of 1,005.

We have 27 missions, covering all parts of the world.

#### STATEMENT BY THE U. S. ATTORNEY GENERAL

I have decided this morning to make rather brief remarks personally, and to read from the revelations of God to the Latter-day Saints, but before doing so I want to call attention to a very remarkable statement made by the attorney general of the United States. This statement was made at Bedford Springs, Penn., June 22, 1927:

#### ON OBSERVANCE OF LAW

"When intelligent, educated men hold up to ridicule the rules for its conduct which society has made, intimate and by innuendo and sug-

gestion advise that such rules ought to be violated; ridicule and revile as undesirable members of a community, men sworn to defend and enforce its rules; devote their intelligence, wit and resources to making crime and criminals interesting and attractive, why is it not expected that the thoughtless, the unfortunate, the ignorant, the vicious, will try to get rid of the oppressors of the criminal in any way, by any means, any violence that will be most effective?

"Because someone pays for the doing of it, and because the great body of law-abiding citizens is complaisant and says nothing to show its disapproval, flippant, jeering writers, publishers, soap-box orators, cabaret performers sow the wind; and society reaps it in whirlwinds which blast and destroy."

The attorney general, without mentioning prohibition, asserted that in buying any commodity, traffic in which is forbidden by law, the purchaser is directly sanctioning and rewarding a violation of the law in exactly the same manner as does the receiver of stolen goods, by making the transaction profitable.

"It will not do," he asserted, "to say in the same breath: 'I believe in and demand enforcement of the laws of the country, and I will pay well any man who will violate these laws.'"

I regret that his speech was not published in full in the dispatches, because it is the speech of a statesman, the speech of a man who loves his country and is desirous of maintaining and upholding the laws of that country.

#### THE DOCTRINE AND COVENANTS ON THE SUBJECT

In the very first revelation in the Doctrine and Covenants we find the following:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."

We read in one of the revelations:

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

I wish that I had the ability to impress upon the Latter-day Saints the necessity of searching the commandments of God, the revelations from the Lord, the Creator of heaven and earth, as contained in the Doctrine and Covenants. If we as a people would live up to those wonderful revelations that have come to us, we would be a bright and shining light to all the wide world.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."

"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. \* \* \*

"And for this purpose I have 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."

#### LOYALTY TO THE CONSTITUTION

All Latter-day Saints believe absolutely that the Constitution of our Country was inspired of God, and that he used wise men, noble men, as instruments in his hands for establishing that Constitution, and when any law is enacted and becomes a constitutional law, no man who spends his money to help men break that law can truthfully say that he is a loyal citizen.

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

"Therefore, I, the Lord, justify you, and your brethren of my church in befriending that law which is the constitutional law of the land.

"And as pertaining to law of man, whatsoever is more or less than this cometh of evil.

"I, the Lord God, make you free, therefore you are free indeed; and the law also maketh you free.

"Nevertheless, when the wicked rule the people mourn.

"Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil.

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God."

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Who am I, saith the Lord, that have promised and have not fulfilled?"

"I command and men obey not; I revoke and they receive not the blessing.

"Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But woe unto such for their reward lurketh beneath, and not from above."

Another statement in this book is that "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."

## THE WORD OF WISDOM

"A Word of Wisdom for the benefit of the council of high priests, assembled in Kirtland, and the Church, and also the Saints in Zion.

"To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days.

"Given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints."

And every Latter-day Saint knows that tea, that coffee, that tobacco, that liquor, are the things that this Word of Wisdom says it is not pleasing unto God that we should partake of. There are many Saints who say: "Oh, that is not by way of commandment;" but it is "the order and the will of God." And what does the Lord promise to you and to me and to every Latter-day Saint who observes this Word of Wisdom?

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

## A CALL FOR HELP TO DO RIGHT

May God help you and me and every Latter-day Saint to observe the Word of Wisdom, that we may have health and hidden treasures of knowledge, and that God will allow us to live here upon the earth until we have filled out the measure of our creation; and may God help you and me to uphold the laws of our land in every way within our power, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer, Amen.

## PRESIDENT ANTHONY W. IVINS

I would be very happy, my brethren and sisters, if I were able to impress upon this congregation of Latter-day Saints and upon those who may be present who are not identified with the Church, the vital importance of that part of the remarks just made by the President of the Church which refers to our obligation to magnify, uphold and sustain the civil law by which we are governed in our temporal affairs.

## UPHOLD AND SUSTAIN THE CIVIL LAW

I have made, while sitting here upon my seat and listening to the President, some notes which I desire very briefly to call to your attention. To me the establishment of the government of the United States, and the development of this nation of which we are citizens, did not come by chance, but was a thing of destiny, just one of the incidents connected with the development of the purposes of the Lord in the



consummation of his great plan, looking to the redemption of his covenant people, coming in the time in which it was to come, developing, as he decreed it should develop, and accomplishing, notwithstanding all of the weaknesses and shortcomings of its people, the purposes for which it was intended.

#### WE OCCUPY SIMILAR POSITION TO ISRAEL OF OLD

It had its inception more than four thousand years ago, when the Lord called Abraham from his home in Chaldea, and entered into covenant with him, a covenant which was to be everlasting, that he would make of him and his descendants a great people, and that through them all of the nations of the earth should be blessed. It is a long time to go back four thousand years, and the time which is allotted to me would not justify an effort upon my part to do so. It is sufficient for me to state to you, and this can be definitely and fully demonstrated, that the history of the Israelitish people from that time until the present, brings us, step by step, to the condition which we occupy today. The way is clearly marked. The path in which they have traveled in the past, as well as the road which will lead to the consummation of this covenant which God entered into with them, are all plainly outlined in the scriptures which we have before us.

#### A GOVERNMENT DESIGNED FOR ALL MANKIND

The coming of Columbus to this continent was not a thing of chance. It had been foreseen and foretold by the prophets of God. The coming of the Pilgrim fathers to New England, of the Dutch to New York, and the cavaliers of the Old World to Virginia, was not a thing of chance, it was just the chosen combination of men and women who were calculated to make up the composite government which was established at the time of the adoption of the Constitution of the United States. They were prayerful people, they were people who had faith in God, they prayed to him and their prayers were answered; and, as stated in the scripture which the President has read, it was under the Lord's inspiration that these men were moved upon to give us this government under which we have so rapidly and wonderfully developed. It was not to be a government of Englishmen, nor of Dutchmen, nor of royalty represented in the cavaliers, nor of French people who were in Louisiana, and to the north of us, in Canada, but a government designed for the benefit of all mankind, a government which was to make all people equal under the law.

#### CIVIL AND RELIGIOUS LAWS ARE SEPARATE

The beginnings of it in this dispensation were had when Martin Luther struck from the people of the Old World the shackles which bound them to a policy by which the church sought to dominate the state and government in civil, as well as religious affairs—a thing which the Lord has told us is not his will, that we are responsible to him for our

faith, for the morality and the righteousness of our lives. He has told us just as definitely that we are responsible to the civil law, so far as the control of our temporal affairs is concerned. What could be accomplished without the proper administration of civil law? There would be no protection for society, the weak would be subject to the power of the strong, to prevent all of which fundamental laws of our country have been enacted by wise men. How wisely the Constitutional law of our country has been framed! It provides for a legislative body to carefully study and enact the laws of our country. These men are not to execute the laws that they themselves make—it would be a dangerous thing—but an administrative department of government is provided, which is to execute and administer the law enacted by the legislative body. They are just laws. It may be that laws have been enacted which were in a sense undesirable. A way is provided by which they may be abrogated or amended, and that is the proper mode of procedure.

#### GLADSTONE ON THE CONSTITUTION OF THE UNITED STATES

I desire to quote what William Gladstone, one of the greatest of our modern statesmen, says in regard to the Constitution of the United States:

"The Constitution of the United States is the most wonderful work ever struck off at a given time by the brain and purpose of men." And he speaks truly. It was the work of God, his wisdom manifested in the men who created it and brought it forth. Gladstone is right.

#### THE NEED OF EMPHASIZING LAW OBSERVANCE

Now what is the necessity of calling attention to this matter at this particular time? I believe that we who are present know that the necessity does exist. You only need to read the reports that come to us from the various parts of the United States, and from our own state and county. There is sufficient evidence to demonstrate that lawlessness is running riot. Men go, boldly and unmasked, and shoot their way into the treasure-houses of this country, killing, if law-abiding men stand in the way, in order that they may carry away that which does not belong to them. Men violate, unblushingly, the laws of chastity and virtue, which are the very foundations upon which all good governments may stand. Men holding public office violate that trust which has been reposed in them by the people, and themselves stand out violators of the very law that they are appointed to magnify and uphold. Only this morning you who read the papers saw an account of one of the most atrocious crimes that could be named, said to have been perpetrated by an official who has been appointed to administer the law, not to violate it, in which at a threat of life he takes a woman into an automobile, carries her away to a secluded place, and there keeps her during the entire night. I have passed a good part of my life among uncivilized people. I have been with Indian tribes from the Canadian border to the interior of Mexico, and I have never in my experience encountered a

tribe of Indians who would tolerate lawlessness of this character in the indifferent manner that we do. Men are arrested, prosecution is sought, the best legal talent available is called in for their defense, and there is scarcely one chance in ten that they will be convicted. Witnesses unblushingly perjure themselves, while attorneys who pose as respectable members of society, with full knowledge of the fact, encourage them in it.

#### OFFICIALS BESET WITH VEXATIOUS LAW SUITS

Officials who conscientiously endeavor to execute the law are beset with vexatious law suits, the money for which is furnished by lawless people, until they are driven from office.

I do not refer to local conditions alone. Is there need to call the attention of the people of the United States, of our own state, of this entire inter-mountain country, to the necessity of following the admonition of the Lord, in the scripture which has been read to us, that in the selection of the men who are to administer the law, we should choose men of integrity? and there are plenty of such men, many of whom are now in public service. Do not understand me to infer that there is not integrity in the administration of our public affairs, but by some means rogues slip in, under the shadow of good men, before their character becomes known.

#### CALLING OF THE CHURCH TO UPHOLD RIGHT AND OPPOSE CRIME

I speak plainly upon this subject, my brethren and sisters, because it appears to me to be vital to our welfare. I do not direct my remarks to Latter-day Saints alone, but to the people of all creeds, professions of faith, or of no faith at all. I know that politics has been held up to us as a thing so sacred that the Church has nothing to do with it, and should not refer to it. I ask you, in heaven's name, what is the calling of the Church, if it is not to oppose lawlessness and crime, and seek to establish righteousness; if it is not to stand firmly for the proper administration of the law, and to oppose violation of it that peace and prosperity may abide with the people of our country, which can be had under no other conditions?

#### DESTINY OF NATION FORETOLD

I wish that the people of the world could be made familiar with the contents of the Book of Mormon, this American scripture which has been before the world during a century of time. It outlines the destiny of this nation, tells it as plainly as history will tell it after its destiny is accomplished. It makes very plain this fact: That if the government is to be perpetuated, as it may, if it is to endure as God has decreed that it may, it can only be by service to the God of the land, who is Jesus Christ, our Lord and Master. That is definitely decreed.

#### AN APPEAL TO CITIZENS TO UPHOLD THE LAW

I appeal to good people everywhere, not to any political party, not

to any particular church, but to all people, to use their influence to bring to pass righteousness in the administration of the civil affairs of our country, and I make this appeal to both the church and the state, for both need it. Do men preach righteousness who themselves violate the civil law? Ask the preachers of today for the answer. Do men standing in high places in governmental affairs violate the law? Go back to Washington and investigate. How can we expect, as this statesman from whom the president has quoted, asks, that the common people, one of whom I am, who look to their leaders for example, shall honor and obey the law when they see it constantly violated in higher callings of life? Violation of the law is an evil under any circumstance, but when the law is violated by people who are chosen to maintain and administer it, it becomes a double offense in the sight of God and man, because a man not only becomes a violator of the law, but he breaks the trust placed in him, the trust which his fellow citizens have reposed in him and which he has sworn to discharge. He thus becomes doubly guilty.

#### NATION'S SALVATION RESTS WITH ITS CITIZENS

My brethren and sisters, I shall not prolong my remarks. We leave this question with you. We want you to understand that the salvation of this nation rests in the hands of its citizens, not in the hands of those who control its civil affairs at present, but those who hold the franchise, and are to exercise it in the future. It appears to me that if the importance of this were understood, greater care would be exercised in the selection of men for public office.

There are enough of such men, and to spare, to administer our public affairs. There are good men, honest men, in all political parties, and associated with all churches, and many who are allied with neither party or church. I do not appeal to any particular group of people, but to Christian people the world over.

#### TEACH AND PRACTICE PURITY OF LIFE

I appeal to you to teach and practice righteousness and purity of life.

Do you know what those Indians to whom I have referred would do with a woman who violated the law of chastity? They would split her ears, and cut her hair in a manner that she would be recognized for what she is, wherever she went. They would never allow her to marry in the tribe again, and the man who would be guilty of offences such as are almost daily committed in our communities, would be put to death. It may have been a barbarous law, but it kept those people free from the sin of immorality, until they were corrupted by the white man who came among them and introduced his more civilized mode of life.

God bless you, my brethren and sisters. May his spirit be with us during the meetings of this conference.

## PROGRESS OF THE CHURCH—WHAT IT STANDS FOR

The report made by the President indicates to you that the Church is developing; it is progressing. Word comes to us from one of the missions of the United States that more than fourteen thousand copies of the Book of Mormon have been distributed by the Elders of the Church in that mission during the present year. It is a wonderful thing. It is a wonderful achievement, indicating that the people of the United States are becoming interested. They are beginning to understand the Church of Jesus Christ of Latter-day Saints, what it stands for, what it lives for, and what it is willing to die for to the last man if necessary. The constitutional law which God has given us for our guidance, has made us, through observance of it, the dominant nation of the world today. I pray for God's blessings upon the government, its president, its legislators, upon the state government, its governor and its officers who have been chosen; those who seek to administer the law in righteousness. May God bless and give them success, I pray, through Jesus Christ. Amen.

A solo, "The Lord is mindful of his own," was sung by Mrs. Jesse Morley.

## ELDER DAVID O. MCKAY

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in whatsoever thing they were entrusted.

"Yea, they were men of truth and soberness, for they had been taught to keep the commandments of God and to walk uprightly before him."—Alma 53:20, 21.

## THE MISSION OF THE LATTER-DAY SAINTS

The mission of the Latter-day Saints may be considered in two great aspects; one, the proclamation to the world of the restoration of the gospel of Jesus Christ—the declaration to all mankind that God the Father and his Son Jesus Christ appeared in this dispensation to the Prophet Joseph Smith. That in itself is a wonderful message.

There are in this audience sixty-two missionaries who are preparing to go abroad to give this proclamation. They are but representatives of two thousand others who, paying their own expenses, are abroad in the world declaring in all sincerity that God, as a loving Father, ever mindful of the children of men, has revealed the means whereby mankind can return to his presence. That is one important phase or mission of the Church of Jesus Christ of Latter-day Saints.

The other great purpose of the Church is to translate truth into a better social order, or in other words, to make our religion effective in the individual lives of men, and in improving social conditions. It is the second aspect to which I wish to call attention this morning.

I have read from the fifty-third chapter of Alma, which gives an

account of young men who were exceedingly valiant for courage, for strength, and activity—men who were true at all times in whatsoever thing they were entrusted. Who were these young men? They were sons of parents who were equally true to every trust. Their parents were converted Lamanites who, when the Spirit of God came upon them, devoted their lives to the service of their fellow men, and in their ministry in the Church covenanted that they would never more take up arms against their brethren, never more go to war. Such was their oath; such was their covenant; and they were true to it even unto death.

#### A MOST BEAUTIFUL PICTURE

One of the most beautiful pictures given in all literature is the picture of these parents going out to meet enemies who came against them with swords, and sacrificing their lives rather than to uncover the swords they had buried and given their word not to unearth. One thousand of these parents suffered death rather than violate their covenant. Meeting no resistance, the enemy, being conscience-stricken, stopped the massacre, after a thousand men had proved that they preferred death to the violation of a trust.

#### THE RESPONSIBILITY OF PARENTHOOD

I mention this because parenthood has much to do in inculcating courage and trustworthiness in children. The law of cause and effect is working in parenthood as it is in any other law of nature. There is a responsibility upon all, and especially upon fathers and mothers, to set examples to children and young people worthy of imitation. Parents must be sincere in upholding law and upholding the priesthood in their homes, that children may see a proper example. Respect for law and order, as charity, begins at home.

These young men were true to every trust. They were men of integrity. I cannot think of anything which will contribute more to the establishing of law and order than for each individual to cherish integrity and honesty in his or her heart. Integrity, honesty—the Latter-day Saints stand for these fundamental principles. They are generally noted for their integrity and honesty, and it is with sorrow we receive the word, whenever it comes through the press or by voice, that one of the Latter-day Saints has failed in his obligation to trust.

#### THE VALUE OF INTEGRITY

I remember with what pride I listened to a conversation over the telephone in one of our stakes. The president was called from the dining table to the telephone. His part of the conversation I heard, and I can give both. The gentleman at the other end, not a member of the Church, was a real estate man. He had in his office a man who was making a purchase but who could not pay the entire sum for the property. The purchaser claimed to be a member of this Church, and the real estate dealer called up the president of the stake to confirm this statement.

"Do you know," said the realtor, "Mr. Blank?"

"Yes," said the president.

"Is he a member of your Church?"

"He is."

"Is he in good standing?"

"Yes," replied the president.

"Thank you," said the real estate dealer. "He is here to make a loan. If he is a member of your Church in good standing I will trust him."

Integrity, the first principle of success. "Give us the man of integrity, on whom we know we can thoroughly depend, who will stand firm when others fail, the friend faithful and true, the adviser, honest and fearless, the adversary, just and chivalrous; such a one is a fragment of the rock of ages." Integrity is the first step to true greatness. Men love to praise, but are slow to practice, integrity. To maintain it in high places costs self-denial. In all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage. "A man of integrity will never listen to any plea against conscience."

#### MR. BABSON'S COMMENT

Many of you are familiar with a comment on this fundamental principle by Mr. Roger W. Babson, the great statistician:

"The things which we look upon as of great value: the stocks, bonds, bank-books, deeds, mortgages, insurance policies, etc., are merely nothing. While 51 per cent of the people have their eyes on the goal of Integrity, our investments are secure; but with 51 per cent of them headed in the wrong direction, our investments are valueless. So the first fundamental of prosperity is integrity. Without it there is no civilization, there is no peace, there is no security, there is no safety. Mind you, also, that this applies just as much to the man who is working for wages as to the capitalist and every owner of property.

"Integrity, however, applies to many more things than money. Integrity requires the seeking after, as well as the dispensing of, the truth. It was this desire for truth which founded our educational institutions, our sciences and our arts. All the great professions, from medicine to engineering, rest upon this spirit of integrity. Only as they so rest, can they prosper or even survive.

"Integrity is the mother of knowledge. The desire for truth is the basis for all learning, the value of all experience and the reason for all study and investigation. Without integrity as a basis, our entire educational system would fall to the ground; all newspapers and magazines would become sources of great danger, and the publication of books would have to be suppressed. Our whole civilization rests upon the assumption that people are honest. With this confidence shaken, the structure falls. And it should fall, for unless the truth should be taught, the nation would be much better off without its schools, newspapers, books and professions. Better have no gun at all, than one aimed at yourself. The cornerstone of prosperity is the stone of Integrity."

George Washington, the father of our country, said:

"I hope I shall always possess firmness and virtue enough to maintain what I consider to be the most enviable of all titles, the character of an honest man."

#### THE APPLICATION

Now, the application of this thought. In addition to what we have

heard this morning from the President, I would like to read this from the Doctrine and Covenants:

"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 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."

No Latter-day Saint can be true to his country, true to his Church, true to his God, who will violate these laws which relate to the moral welfare and the spiritual advancement of mankind.

#### LATTER-DAY SAINTS MUST UPHOLD THE LAW

There is much being said now about the law prohibiting the manufacture and sale of liquor. Latter-day Saints should uphold that law everywhere, at socials, at banquets. Civil officers, members of clubs, who are contributing to the formation of public opinion ought to be proud to uphold that law. It is a constitutional law, and it is time that the leaders of this country, the politicians, the statesmen, the leaders in civic affairs in the state and in the cities should so speak of this law, so act towards it, that public sentiment would be turned in favor of its enforcement. Latter-day Saints, we are expected to uphold it and to uphold every other law which contributes to the advancement and peace of mankind. And these laws against the manufacture and sale of intoxicating liquors are such laws, and our conditions now in society, with millions of automobiles, the drivers of which must be at their very best, active mentally, quick to respond physically in emergency, make it necessary that we eliminate from society anything that will becloud the brain or leave the driver's hand unsteady. We are living in a condition in which we cannot with impunity foster traffic in intoxicating liquors. God said long ago that they were not good for man. Our boys and girls, from the standpoint of integrity and consistency, should take a stand against the use thereof.

#### TRANSLATE OUR RELIGION INTO PERFECT SOCIAL CONDITIONS

All should take pride in making "Mormonism" a synonym for trustworthiness, temperance, chastity, honesty, justice—these are fundamental principles of the Church of Jesus Christ of Latter-day Saints, and by exemplifying them in our lives we contribute to the transformation of society, we translate our religion into better social conditions and bring salvation and peace to men here and now.

May our Father in heaven guide and protect the missionaries who are out proclaiming the restoration of the gospel. May he bless Israel here at home, who, through faithfulness, will contribute to an improved social order. May it be recorded also of our young men: They are men of truth and soberness—men who are true at all times in whatsoever thing they are entrusted, I pray, in the name of Jesus Christ. Amen.



## ELDER SYLVESTER Q. CANNON

*Presiding Bishop of the Church*

I have been much impressed, my brethren and sisters, with the instructions given to us this morning. I realized while listening to the remarks and instructions that in what has been said there is inspiration for many sermons. I would like to discuss for a moment the statement contained in the Doctrine and Covenants to the effect that 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." In effect, as I understand it, this means that obedience to principle and law brings blessings. Conversely, we may say that disobedience to principle and law will fail to produce desired results.

I am impressed with the statement made by Brother David O. McKay with regard to the matter of integrity. This great fundamental characteristic is too often lacking among mankind. Some years ago one of the great national engineering societies, composed of many thousands of members, sent out a questionnaire to these various men throughout the country, asking them to indicate the requisites to success in engineering work. The result of that questionnaire was in some respects rather surprising. Instead of specifying the first requisite as technical skill and knowledge, the statement generally made was that the first requisite is character and integrity, and that other things should follow. I am sure that that characteristic is recognized as being most important for the welfare and lasting success of men everywhere. There are conditions prevailing, as has been stated today, that require the development of integrity and stability among the people of the United States and of the world generally.

To produce the greatest results in this direction it will involve thorough training of young people. Theodore Roosevelt declared, in speaking of the development of boys, that "if you are going to do anything permanent for the average man, you have got to begin before he is a man. The chances of success lie in working with the boy and not the man." I think it was Henry VanDyke who stated that few men over twenty-five years of age change their habits of thought and action. I do not believe that to be entirely the case, although it is probably true in most instances.

In my own experience in the gospel of Jesus Christ, I know that the Lord has power to and does change men's hearts and their desires and determination when they are much older. This occurs when they are brought to a condition of repentance, through an understanding of the fact that the things they are doing are not in conformity with his laws. No matter what their age may be they can repent and change entirely their habits and course of action, and their desires and determination. If time would permit, experiences could be related indicating such changes which have entirely altered the course of life of

men in the world who have come to a knowledge and acceptance of the principles of the gospel.

It being the case that character and integrity are recognized generally as a prime requisite to success and progress, I am sure that the principles of the gospel which we have espoused, if they were observed by the people of the world generally, would develop these very qualities in them. I appreciate the fact that obedience to the principles of the gospel requires will power, and will power is developed through integrity. So that, in a sense, the observance of these principles requires integrity, and also produces integrity. That is true with regard to every principle of the gospel.

So far as the Word of Wisdom is concerned we realize that, as the Lord has said, those who observe this principle and endeavor to live in accordance with the spirit of it will receive blessings—temporal and spiritual blessings. They develop physically, mentally and spiritually, and as they do so they develop their will power to resist the things that are contrary to the desires of the Lord and their own well-being.

If time permitted we could discuss at some length the benefits that come from observance of the Word of Wisdom, and the bad results that come from the lack of observance of that principle. Medical authorities are agreed that the use of cigarettes is harmful, that it tends to weaken the moral fiber of men and women, and that in addition thereto the use of cigarettes by women not only weakens their moral vitality, but also interferes with the functions of motherhood and the welfare of their children. Shall it be said that those who use cigarettes are morally unfit, or that they are not living in accordance with moral principles? I will not say that, but I do say that they are able to maintain their morals in spite of, rather than because of, the use of cigarettes and tobacco. I realize the fact, and I believe it is recognized, that those who do use tobacco are weakened thereby, and any success they enjoy is in spite of the fact that they use it. This is just as true of the use of liquor and narcotics, which injuriously affect the moral stamina as well as the physical body.

Some time ago the claim was made to me by a man who is giving his main efforts toward money-making, that the most successful men of today in the business world are using liquor notwithstanding it is contrary to law. At random I have noted the statements made by various men of prominence relative thereto. I would like to show the attitude of such men, some of whom did not use liquor even when it was not against the law.

Richard Washburn Child said of Theodore Roosevelt that in years of intimate acquaintance he never knew him to take any stimulant other than hot milk. Henry Ford is strongly against the use of liquor, and does not even allow smoking by his men. Tom Mix, the noted movie artist, does not smoke or drink. Calvin Coolidge is opposed to the use of liquor. Mussolini, the great Italian dictator, says, "I abstain rigidly from all kinds of alcoholic beverages, even from the lightest

wines." Also, he says, "Coffee is never served me at any meal. It is a stimulant, compelling by its action a useless nervous effort, resulting in no concrete good." Charlie Chaplin, the noted movie comedian, says he does not use liquor. It is further stated that once in a while he uses a cigarette, but without enthusiasm.

The result of the observance of the Word of Wisdom is that it develops integrity and character in men and women. Whether they acknowledge that these principles have been given of the Lord, or whether they accept them as coming from medical science, the observance of the same makes for their welfare. From whatever source or idea they gain the conviction, it is for their benefit if they observe it; and, if they fail, it is for their injury. In like manner every principle of the gospel brings its own blessing.

Now, of course, as Latter-day Saints we realize that the thing the Lord desires of us is that we should observe his commandments because we love him and because we recognize in him the fulness of wisdom. Yet, while we accept these things as coming from the Lord, we also gain understanding of the reasons why they are for our blessing.

The principle of tithing is for many people a difficult one to observe. Yet there are many people outside of this Church who, while not recognizing any direct revelation from the Lord for the observance of the principle, read the Bible and find that in early times this principle was observed. Therefore, they are undertaking to live it. They call themselves tithers, and are faithful in the observance of that principle. Not long since there was a man in my office from the East—a Presbyterian—and we were discussing the principle of tithing. He stated that anyone who would observe the principle of tithes, would find that nine-tenths of his income would go as far as the ten would otherwise go. It seems from an economic standpoint a difficult thing to understand and appreciate, and yet that is the testimony of many people.

I would like to relate to you briefly an instance that occurred in a ward in one of the stakes in Canada. Some years ago the people were in a critical financial condition because of the failure of crops. At that time a special tithing campaign was inaugurated and the people were encouraged to fully obey this principle. From that time, about five years ago, up to the present they have continued to suffer at least partial losses of their crops. Some of the people moved away, mainly non-members of the Church. But the members of the ward undertook faithfully to live the principle of tithing, and as evidence of that it is shown that in the six months' report for this year, 90 per cent of those who should observe the principle of tithing had observed it.

What is the result? In spite of the fact that crop conditions and climatic conditions have not been entirely favorable; in spite of the fact that at the time they were financially embarrassed, the people have been blessed and prospered. They have practically gotten out of debt, they have become more united, their attendance at meetings is remarkable, and the activities of the ward are unusual. They are living the prin-

ciples of the gospel. They have been relieved of their obligations. They have learned how to do things, they have brought in dairy cows, sheep and hogs, and have learned to manufacture the raw materials of the farm into products that will sell profitably. The result is that they are in a position to go forward, and they are now building a meeting-house which they expect will be paid for within a year. A little ward of that kind, under the most unfavorable conditions, through renewing their covenants and observing this principle, have gained financial blessings. More than that, they have gained spiritual blessings which come through the observance of it. And so the blessing comes to every one of us according to the way we live it.

I am convinced of the fact that the principle of tithing is a principle of blessing, spiritually first, financially second, and that it offers opportunity to relieve ourselves of obligations that may press upon us, and will increase our progress and growth in the gospel and in life. I know that it develops in every one that obeys it the qualities of integrity and determination to be worthy of the trust that is placed in us, so that our word shall be as good as our bond. I know that the observance of this principle will bring us up to that standard.

It is the same with regard to the principle of fasting and fast offerings. The Lord declared many years ago through his servants that the Latter-day Saints should observe fasting. The Savior in his day taught this principle. Those who observe that principle are physically stronger and better off, the digestive system has the opportunity to rest and to gain strength and vigor to be able to carry on its functions. Some of the worst diseases of the people of the United States today are due to digestive troubles through overeating. The principle of fasting, properly observed, will help us to enjoy greater vitality. It will also help us to develop increased will power and determination, to overcome and to resist the temptations which come to us in life, and it will develop in us the spirit of sympathy and consideration for our fellowmen. And so, the observance of this principle will bring the blessings which we desire to enjoy and which we need to enable us to become better men and women.

In like manner the observance of the principle of prayer yields remarkable blessings. It is a principle that is being neglected very seriously throughout the world today by many people who have gotten away from the love of God and faith in him. This principle, drawing one to the Lord in humility, and in faith, asking him for the things we desire, and giving him gratitude and praise for his blessings to us, is a source of strength and power that will enable us to overcome our weaknesses, and develop in us faith and determination to do right.

I do not feel that I ought to take more time, my brethren and sisters. I desire to testify to you that the observance of these principles will bring blessings to men that will develop in them integrity and uprightness, initiative, faith, and ability to stand against all the winds of contrary doctrine, or of temptation or trial. Observance of these

principles will enable us to go forward and live in humility in accordance with the will of the Lord.

May the Lord bless us that we may train the young men and women especially, that they may be qualified and developed in the observance of these things, and thereby become men and women of integrity, in order that the next generation shall be able to carry on every phase of activity in the most effective way, I pray, in the name of Jesus Christ. Amen.

### ELDER B. H. ROBERTS

#### *Senior President of the First Council of Seventy*

I call your attention, my brethren and sisters, to what is designated as our Twelfth Article of Faith, which reads:

"We believe in being subject to kings, presidents, rulers and magistrates; in obeying, honoring and sustaining the law."

I think by reading this Article of Faith as a text I shall be able in my thinking to be in harmony with the spirit of this meeting by reason of what our president has said, and this meeting may be the dominating influence of the entire conference.

On my way home from the East recently, when passing through Scranton, Pennsylvania, I picked up the current paper of that day, and in it was a statement from the census returns of the United States, taken from the Census Bureau, Washington, that crime was increasing, in proportion, faster than the growth of our population, according to the increase of persons sent to prison. Complete returns from thirty-one states, covering fifty-eight of a total of ninety-nine state prisons and reformatories, listed 27,018 new prisoners received by these institutions in 1926, as compared with 21,054 in 1923, the first prison census year in this country, or an increase of 28.3 per cent. There were 34.1 prisoners for 100,000 population jailed last year, as against 27.9 in 1923.

Then as we came through Denver, I picked up the *Rocky Mountain News*, and in it found a column devoted to crime and its increase. I do not have time to read it, but it would be very enlightening to do so. It would, however, occupy too much time. Let it be sufficient to say that the writer of that special column traced the crime of our country from the highest stations in political life, from those who had been found guilty of crime in the President's cabinet, through governors of states and mayors of cities, down to the lowly stations in life. It constitutes a rather severe arraignment of the present status of the United States in the matter of law observance. One statement was to the effect that according to General Lincoln C. Andrews, former Assistant Secretary of the Treasury, there are no less than 40,000,000 drinkers in this prohibition country, and "home-brew is becoming a nation-wide enterprise."

And so throughout in the column he discusses the question of violation of law and the increase of the volume of it.

Then, on the evening that I arrived home, I chanced to pick up

a Salt Lake paper, and noticed that the Chief of Police in our city was calling attention to "special juvenile delinquencies" in the city, and giving special instructions to the police officers of the city to undertake the arrest of the development of this species of crime. In that article there is a list running through crimes of four days that makes the heart sick, crimes committed upon juveniles, and crimes by juveniles, that no man can read, I am sure, and not be moved by sorrow at the spectacle it represents.

You will see that coming in contact with these incidents, through the public press, on my way home, and just upon my arrival here, brought me in contact with, and reminded me of, the subject that has been under discussion for the last thirty years in this country by publicists, by statesmen, jurists, and various institutions that stand for law and order.

I have been interesting myself in this subject for some length of time. I happened to come upon some notes since arriving home wherein I found a discourse delivered by myself in this tabernacle, in 1924, in which I set forth, after elaborate statistical investigations, the supporting evidence for a statement which had been made by Chief Justice Taft, in 1908, before the Bar Association in New York, to the effect that "the administration of law in our country was a disgrace to civilization." There was much disputation that arose over that statement, which led me to an investigation with, to me, startling results, only to be convinced that our Chief Justice was within the truth in making that very strong statement.

We cannot go into statistics in relation to this subject now, but you will be interested in hearing this quotation from the words of Judge Alfred Talley, of the Court of General Sessions of New York, when introducing into office a new jurist a year or two ago. He said to him in giving him his charge:

"One of the things that you will come to learn is that you have come to the bench of the greatest criminal court in the world, and the oldest court of any kind in the United States, at a time when this country is suffering under an indictment which proclaims it to be the most lawless on earth. You will find that the United States must plead guilty to that indictment. Most of the desperate criminals are mere boys."

And that I think is one of the tragical things connected with the growth of crime, that its increase is chiefly among the youth of the land. Judge Talley continued:

"You will be heartbroken at discovering that the vast majority of defendants are under nineteen or twenty years old, and that is going to be your distressing problem."

Another statement I want to read to you is an excerpt from the report of the Commission of Law Enforcement, presented to a meeting of the American Bar Association in San Francisco, several years ago; and the conditions have not changed since then, only to grow worse. This is the statement:

"Crime and lawlessness in the United States have been steadily on the in-

crease and out of proportion to our growth, and there has been a steady and growing disrespect for law in our nation. This is not a result of the war."

You know we are disposed to blame pretty much all of this spirit of lawlessness to the effect of the great World War. But this authority denies that and offers this in proof:

"We do not find the proportional increase in crime from 1916 to 1922 greater than from 1910 to 1916, (That is the year before we went into the War) and we have not been able to discover that crimes of violence have materially increased in France, in England or Canada during or since the War, although the effect of the War naturally must be more marked in those countries."

There is much more that might be said in evidence of this, but perhaps it is unprofitable, and impossible at least, for me now to discuss the obvious. The testimonials are so overwhelming, the crowd of witnesses is so great that as American citizens we are face to face with the fact *that in our country we are living in an age of lawlessness*; and therefore I deem it important that for ourselves and for the world, as far as we can reach them by proclamation, it should be known that in these mountains, in the Church of Jesus Christ, stands a people pledged to the support of law and of order, and I think Latter-day Saints no less than the world ought to have their attention called to that important truth.

Many reasons crowd in upon our attention that are interwoven with this great theme, the keynote of which President Grant has struck in his opening remarks this morning.

I shall only take time to note here one, but that one represents a great contributing cause of the growth and increase of lawlessness in our country. It arises from the uncertainty in the execution of the law. Perhaps in the foundation of our government, in establishing the constitution of our country and our state constitutions, the people of that generation had been under the iron heel of oppressive governments so long, that they became extremely anxious to protect the individual against encroachments of tyrannical administration of law, and therefore over-emphasized the rights of the individual and the protection of those rights, and had less concern for the larger rights and the protection of society from criminals. In this spirit the legislation has run in our states and in our nation, viz: to safeguard and to provide every possible means for the protection of the rights of those who are accused of crimes. And these laws, favoring so strongly the criminal, have been so used by skilful attorneys for the defense, that the administration of law has become a science for protecting the criminal from the just judgment and punishment of his crimes.

We have a very prominent case in mind now and of recent occurrence that illustrates this point. Six years ago two men were convicted under due process of law in the state of Massachusetts for shooting down and robbing in full daylight, and in a crowded thoroughfare of the city, two men who were entrusted with a payroll of a manufacturing company. Two men were arrested for the crime, tried under due process of law, and found guilty. I shall not attempt to undertake any

analysis of that case, of course. But they were found guilty. By the skill and cunning of lawyers for the defense, however, delays and appeals, based on exceptions to procedure, and in devious ways, the execution of the sentence was postponed from year to year. The radical element of the community organized for withstanding the execution of the law. They went on from one scheme to another, growing, it seemed to me, more desperate in their determination to thwart the law, and the execution of the sentence in pursuance thereof, and this for seven years from the time the crime was committed. Millions in the United States, aided and abetted by some of the foremost newspapers of the land, begged and pleaded for a mitigation of the sentence pronounced by the court. Fortunately, as I view it—fortunately for the stability of the administration of the law—the state of Massachusetts withstood all these appeals, and at last the law was vindicated, notwithstanding its long delay. I was struck myself with the splendid answer that Governor Fuller made to the dramatic appeal of the wife and the sister respectively of these two condemned men. His answer was, and I believe it will become historic:

"I am sorry. My duties are outlined by the law."

Governor Fuller refused to interfere with the final execution of these sentenced men.

We have in this case an illustration of one of the great defects of administration of law in the United States, that is, "the law's delay," and the uncertainty of punishment. Let that thing continue, and criminals will mock the law.

A touch of divine wisdom comes into this question from the distant past. Solomon left on record this remarkable statement: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. The whole consensus of legal opinion upon this subject is to the effect that the uncertainty of the execution of the penalty encourages desperate men in crime.

If it were in harmony with the feelings of the brethren—and I know nothing of what their feelings are on this subject—it seems to me that we could with propriety voice the sentiments of the Church of Jesus Christ of Latter-day Saints in this conference by a proper resolution making known this our great principle, announcing our conviction of duty in the sustaining of the law, by publishing this Article of our faith in such a resolution. It would be a proper occasion, in the face of these increasing crime waves, to let our country know where the Church of Jesus Christ of Latter-day Saints stands upon this question.

President Grant, I beg to venture one more thing, even if I trespass a little on your time. I cannot leave this subject without calling attention to an important declaration in the Book of Mormon, incidentally referred to by some of the brethren in their remarks this morning. They are the words of the Prophet Moroni. Hearken unto this, Latter-day Saints, and I would like to see this, too, coupled with the resolution to which I have referred, as the message of the American



volume of scripture to the great Gentile nation that now is in control of this land, the U. S., and has great influence throughout the whole continent:

"And he [God] had sworn in his wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them.

And now, we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath 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."

Now, mark you:

"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." (Ether 2:9-12).

Only three weeks ago, about now, I had the pleasure of standing upon the summit of the Hill Cumorah in company with President Grant. Being there upon that height of land, which so splendidly commands a view of the whole surrounding country, I could not refrain from recalling the time when Moroni stood upon the crown of that hill with the evidence of the ruins of the civilization of his people about him. And this warning, written in the Book of Ether, let me say, in closing, comes from the prophet of God who was also the historian of the great Jaredite nation, by abridging and translating their history into the Nephite language. This warning comes, then, from the historian of one civilization that had perished about the Hill Cumorah; it came also from the same man who was a witness of the destruction of the civilization of his own people at the same place. I hold that he was competent to speak upon this question, and it is most fitting, and is one of the evidences of inspiration in this Book, that one so competent to speak in warning should be chosen to be God's mouthpiece in warning this great Gentile nation, holding dominion over the land in our day, to beware of their course lest they, too, forfeit their rights to the pride of place they occupy among the nations of the earth. For great as our nation is, it is not above the powers of destruction if it observes not the conditions upon which it may hold its position upon this land.

May the blessing of God so come to the Gentiles that they shall not share the fate of the nations that have preceded them, is my earnest prayer, in the name of Jesus Christ, Amen.

The choir and congregation sang, "The Doxology."

The closing prayer was offered by Elder Elmer E. Taylor, president of the Young stake of Zion.

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

## AFTERNOON MEETING

Promptly at 2 o'clock p. m.; President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing the hymn, "Do what is right."

After the singing the opening prayer was offered by Elder W. Aird McDonald, president of the San Francisco stake of Zion.

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

## PRESIDENT HEBER J. GRANT

ELDER JAMES E. TALMAGE RELEASED AND ELDER JOHN A. WIDTSOE  
APPOINTED

In announcing the changes that have taken place during the last six months I overlooked a most important change; namely, Brother James E. Talmage, of the Council of the Twelve, has been honorably released, with his good wife, to return home, from presiding over the European mission, and Brother John A. Widtsoe and his wife will succeed them in presiding over the mission and the Relief Society in that great mission. We will now hear from Brother John A. Widtsoe.

## ELDER JOHN A. WIDTSOE

*My brethren and sisters:* President Grant has announced the call which has come to me, and I wish to say that it always has been a great privilege to me to serve in the work of the Master. I am glad to obey the request that has been made of me and shall go forth, with mine, to do the best we can in behalf of this high and holy cause. Like every other elder in Israel, called to serve, I feel humble and incapable, of my own strength, to accomplish the work that lies before me; but I have faith, I may say absolute faith, in the inspiration that guides this Church and kingdom, and I know that, throughout the ages, the Lord has made use of the weak things of the earth to accomplish mighty purposes. With that faith I go forth gladly at the request and call, and under the authority, of those who preside in Zion, with the prayer in my heart that good may come of the action taken.

## OUR OBLIGATION TO PREACH THE GOSPEL

I recognize, with Elder McKay, who spoke briefly on the subject this morning, that we are under obligation to preach the gospel to all the world. Every person must hear the truth; every honest heart must be warned. It is our bounden duty, from which we may not and cannot escape, to do this work. Throughout the world there are hosts of honest hearts who love and seek the truth, but who are so hedged about by the traditions of their fathers and by the conditions of their lives, that they find it difficult to recognize the truth when it is placed before them. It is not only a privilege to attempt to break down this barrier

which stands between truth and untruth, but it is also a solemn obligation and a heavy responsibility. Many years ago in the days of my early boyhood I came out of the European countries, into this blessed land, blessed above all other lands, to live here. As my memory goes back to my mother country, and later to the days I spent in the European countries in my early manhood, as a student, I feel that there are in those countries a very great number, perhaps untold hosts of men and women, children of God, honest souls, whom we may reach if the Lord will but assist us in our labors.

#### GOD OVERRULES ALL THINGS FOR HIS PURPOSES

I was impressed this morning by the remarks made by President Ivins, that throughout all the ages of history the hand of God has overruled the actions of mankind, that nothing is done except as the Lord may use it for the accomplishment of his mighty purposes. No truth has become more living in my soul throughout my life than this. I have little belief in chance, little belief that things happen just because we, often stupid people, do certain work in our blindness. The things accomplished by humanity become in the end God's accomplishments, as he makes use of them in working out his infinite purposes. So, with respect to this great missionary activity to which we have devoted so much of our strength from the beginning of this dispensation, I cannot help but believe that the mighty changes that have come in this latest day of civilization, the vast physical, economic and social changes, have all been brought about through the goodness of the Lord for the accomplishment of his latter-day work. The printing press came into existence, and by it the Word of God has been brought to all people. Then in this day, when the Lord has restored the gifts and blessings of the gospel and the organization of the Church, have come other marvelous means by which we may speak the eternal truth in our keeping to all the world. The steamship came that we might carry the truth from continent to continent, across the great oceans; the railway that we might deliver the same everlasting truth to every part of every land; the telephone and the telegraph, and now the radio, that we might spread the truth of the gospel over all the world. In time we shall be able to utilize all these agencies to bear our witness to the peoples of the world, that we may stand free from blame before our Maker in the last great day.

#### THE SPIRIT OF GOD THE STRENGTH OF ZION

The spirit of God is upon the face of the earth; it enters the hearts of men. That spirit tempers human acts, and impels humanity to actions of righteousness. That same spirit serves as a powerful preparatory agent for us in our gospel labors. In fact, the most important thing for every person engaged in this great latter-day work is that we do rely upon the assistance of the Spirit of God. No man can safely stand in his own strength in the holy labor assigned to us, but we must stand before our daily duty with the knowledge that the Spirit of God is within our reach to assist us, to bless us and to carry us on in our labors,

## OBEDIENCE TO THE GOSPEL WILL SOLVE ALL DIFFICULTIES

We were all deeply impressed this morning by the message of President Grant and of those who elaborated the thoughts in his opening address. This is indeed a day of wonderful blessings for humanity, but correspondingly great temptations. When much light is given, the contrasting darkness is also deep; where there are our present immeasurable opportunities for service, there are also temptations to do evil such as never before has been known. This condition has existed in all ages. The battle between righteousness and wickedness has always been waged actively. It is our duty, our business as a chosen people, to teach righteousness and truth forever and forever to the world until the end shall come. When we teach righteousness, the key to our conquest of evil will be the application of the few simple principles that constitute the Gospel of Jesus Christ. The gospel is not a complicated system, but is simple and easily understood. It may be brought into the hearts of men; it may be used in their daily lives; and if we use the simple principles of the gospel in fighting wickedness and in establishing righteousness, our course will be well set and our success will be fairly promised.

## INTERNAL EVIDENCE OF THE TRUTH OF "MORMONISM" MOST CONVINCING

During the last few weeks I have been reading, with my brethren and sisters throughout the Church, the glorious book of doctrine known as the Book of Mormon, which came into the hands of the Prophet one hundred years ago. In that book we find over and over a repetition of the methods by which wickedness may be overcome; for throughout that whole book runs the great message that, in the words of Alma, wickedness or sin is never happiness. The beginning of our teaching to those who tend to depart from righteousness is that out of unrighteousness man may never win happiness, and happiness is the most fundamental and the choicest desire of humanity.

In my reading of the Book of Mormon I am always reminded that the witness of the truth of this work—restored through the instrumentality of the Prophet Joseph Smith—lies within the work itself. One does not have to go into external places for proof, since within the work itself, within its doctrines and organization lies the most convincing witness of the truth of the gospel of Jesus Christ, as restored by the Prophet Joseph Smith. The Book of Mormon itself, I have no doubt, within the next few years will be corroborated by all manner of discoveries. Men are digging in the earth; things are found that we did not dream of a few years ago. A man voiced the opinion a few days ago—a visiting Englishman—that every new discovery in American archaeology tends to confirm the truth of the Book of Mormon. We shall use such finds and discoveries for the establishment in the hearts of seekers after truth, of the correctness of the Book of Mormon. Yet, within that book itself there lies in the history it tells, in the doctrines it sets forth, and in the pictures that it paints, the most convincing evidence of its truth. I have always felt that the best ap-

proach to the gospel of Jesus Christ is through the study of the internal evidences, found within the Doctrine and Covenants and the Book of Mormon.

#### ETERNAL VALUE OF THE BOOK OF MORMON

There are only two kinds of books in the world. First, the kind that lasts for a day, published by the tens of thousands, but have only a momentary existence, then pass away. The other kind of books are few in number, written and produced under the inspiration of divine power; they live on throughout the ages. They are the books that contain principles of eternal truth; the doctrines that live and last, that satisfy the needs of humanity irrespective of time and age. They become the permanent possession of mankind and shape the destinies of mankind. In the Book of Mormon we have just such a book, one which contains those eternal, true principles, that may be read upon all occasions, in all emergencies and in all ages. It belongs with the Bible to the class of everlasting writings. The religious classics of the world have survived the centuries, and have influenced the destinies of mankind, because they contain perhaps a grain here and a grain there of such eternal truth. The Book of Mormon does not deal with trivial things,—the battles and contests, the conquests of the enemy and the treaties made, the many difficulties of history, form merely a background against which the principles that really make the book are illustrated. The teachings of the Book of Mormon appear against a narrative of historical events, but the events are of little consequence in comparison with the lessons that are taught for man's guidance in any day.

#### KEYS TO SOLVE OUR PRESENT PROBLEMS

Keys to the solution of the difficult problems that were discussed this morning—none more difficult in the course of history—are found in the Book of Mormon in a few simple teachings that are presented over and over again. First, there is constant teaching against atheism and all unbelief, and for belief in the existence of God and his son Jesus Christ, and that a definite plan has been proposed by God our heavenly Father, for the salvation of his children. I am not so certain but that today the most dangerous enemy to truth is the feeling on the part of some men that they must dedicate their strength to destroy faith in God. Within the last two years, one of the great states of the Union has authorized by law the formation of an association for the advancement of atheism, an organization apparently supplied with ample funds, formed for the purpose of proving to the American nation that there is no God. We cannot solve our social or economic problems except upon the basis of faith in the existence of God and man's relationship to his Father in heaven. Therefore, we do not hesitate, as a people, to teach all the world faith in God, which by this time should be so much a part of man as the blood and bone and marrow of his physical organism. Out of the pages of Nephite days comes also the lesson that men dwindle in unbelief and become wicked and practice evil if they allow themselves to become unequal in their social and economic

relationships. This is a land of liberty, yet we are beginning, though we are founded upon the doctrine of equality, to have classes of the wealthy, the learned, the powerful, and of those who have neither power nor wealth nor station. This Church teaches the equality of humanity, that that Lord loves all his children equally, if they but do his will; that he reaches out for us all, and that the glorious destiny of a place near him is for all if we only make use of that which he has offered us. In this marvelous book there is a third warning, already discussed here. When men begin to defy the laws of the land and the laws of God—usually two aspects of the same inclination—when lawlessness grows and increases, then men and women begin to depart from the truth. Some will call themselves better than others in their own estimation; their faith in God diminishes; soon they are overwhelmed by the difficulties that of necessity come to the disobedient, and ultimately they will receive the terrible punishment quoted this morning by Brother Roberts from the Book of Mormon.

#### TESTIMONY

I bear testimony to you, my brethren and sisters, that I know the Gospel of Jesus Christ is true. It is dear to me. It has helped me in times of joy and in times of sorrow. It has been like a great beacon light to guide me in all the affairs of my life, not merely in the Church, but in those beyond the Church, in matters of State and of private concern. I have found it possible to use the simple principles of the gospel of Jesus Christ for my upbuilding and strengthening, for bringing me into closer communion with the great unseen universe which, after all, is the great concern of everlasting life. I am grateful for the gospel of Jesus Christ. I am always thankful that missionaries were sent into my native land; grateful that my mother, throbbing with faith, had courage to receive the gospel and go into the waters of baptism, to leave her home and friends and relatives, and all her loved ones. I am grateful for the thousands of Latter-day Saints who have done likewise, who, either in person or by their children, make up this vast congregation. We are children of faithful and courageous parents, who have opened the door to us, and made clear to us the joy of accepting and living the eternal truth of God. This Church is the bearer of truth. God bless us, and make us steadfast in the truth. May we walk always according to our best light before our Father in heaven, I pray, in the name of the Lord Jesus Christ, Amen.

#### PRESIDENT HEBER J. GRANT

In calling upon the Presidents of our United States missions, we would be very pleased to have them speak briefly and give us a little account of the condition of their missions. Inasmuch as we have over two thousand of our people in the mission field I am sure the Saints would be deeply interested in knowing the condition of the missions. We will ask Brother Rey L. Pratt to be the first mission president to speak;

## ELDER REY L. PRATT

*Of the First Council of Seventy and President of the Mexican Mission*

I am happy, my brethren and sisters, to be in attendance at this conference, and to report the condition of the mission over which I have been called to preside. In the first place, I am happy to say to the fathers and mothers of the missionaries in the Mexican mission that they are all enjoying at the present time good health; they are in splendid spirits. They manifest a determination to fill their mission in honor and to reach with their testimonies and teachings as many of our Father's children as lie in their power.

You, my brethren and sisters, undoubtedly are acquainted with the fact that due to the present religious controversy in Mexico, and existing laws, it is impossible for our ministers or missionaries who are of foreign birth, that is, not Mexican citizens, to labor and officiate within the Republic of Mexico. Consequently we have been obliged to withdraw from that land all of our active missionaries from Zion. We are happy, however, in the fact that our local priesthood in some twenty odd branches in the Republic of Mexico are doing all that is possible to maintain the organizations of the branches, and to continue the holding of meetings and the administration of the gospel among that people. Notwithstanding the adverse circumstances existing in that country at this time, and the fact that so many missionaries, about 60 per cent of the force that we ordinarily have, have been withdrawn, the people are doing remarkably well. They are faithful in attendance at meetings, and in payment of tithing. We are in constant communication with them by letter, and their leaders manifest to us not only a belief in the principles of the gospel, but a knowledge that these principles are true. They pray for the return of the missionaries to that land, and a continuation of the preaching of the gospel among their people.

It may be a revelation to some of you to know that there are great communities of Lamanite people of Mexican nationality, residing in the large cities of the south and southwestern parts of our country. In the city of Los Angeles alone it is estimated that there are between fifty and seventy-five thousand Mexican people living in sections of the city pretty much by themselves. In that city we have a remarkable work started and are making great progress. Your boys and girls who are down there in that mission are happy to be engaged in that work and find no difficulty in confining their labors to a people who speak a foreign language. They have acquired the language with remarkable success, and success is attending their labors. The same might be said in relation to other cities along the border. We have missionaries in Mesa, Arizona, in Ray and other places around the great mining parts of Arizona. We have missionaries in Tucson; we have missionaries in Bisbee, and Douglas, also in Albuquerque and southern Colorado. They are doing a splendid work in El Paso, Texas. We have missionaries in Del Rio, San Antonio, Houston, Corpus Christi, Eagle Pass, Laredo, and Brownsville, all in Texas. At a recent conference

held in the southeastern part of our mission at Laredo, at which Elder Joseph Fielding Smith, of the Council of Twelve, was present, we were able to preach to a congregation of some two hundred and twenty people at some of our sessions. I remember to have gone to the same city only a few years ago, at which time I surveyed the situation, and there was not so much as one who had any sympathy for us within the confines of that city or surrounding country. I am proud to be identified with the missionary work there. I am proud of the young men and the young women who comprise our missionary force. I love the work of the Lord. I bear you my testimony that the gospel is true.

And, my brethren and sisters, as I stand before you this afternoon, I make a plea for tolerance for the Lamanite people; they are our Father's covenant children. I have learned it more intimately than I ever knew it before, in the last twenty-one years of consecutive missionary service among them. I was acquainted with them years before that, and, notwithstanding all that is said to the contrary in the press and by people who might think very lightly before they speak, I have never been injured at their hands, nor have any of your boys or girls been injured at their hands. And although it may seem paradoxical to send a lady missionary among people who are so maligned, and expect her to get away unhurt, the chivalry of the Indians, spoken of by President Ivins this morning, is a safeguard even to your daughters, and you need not fear for them even among the people of Mexico or the Lamanite people. There are underlying reasons why they fight, and I want to tell you that if I were suffering as they have suffered for four hundred years, I would be ashamed if I did not fight as they fight. There is wrong, of course, in the country, and it would take a long time to explain it to the satisfaction of the people as I understand it. I pray God that he will right the wrongs of that oppressed people, and that freedom and liberty and right and justice may come to them. I bespeak for them your sympathy and your love. Brethren and sisters, in the name of consistency, let us give them credit for being what they are, because through their fathers we truly have this great volume of scripture, this New Witness for God, the Book of Mormon, and it is replete with promises to them of a redemption, and an uplift from the conditions under which they labor. I lament, perhaps as much as anyone, the existing conditions in the Republic of Mexico, and all I can do is to pray that right will triumph. I firmly believe that it will, and I wish that we could extend to them sympathy and the right kind of help which is not always condemnation.

May the Lord help us to see the right and to do it, is my prayer, in the name of Jesus Christ, Amen.

### ELDER CHAS. A. CALLIS

*President of the Southern States Mission*

*Brethren and sisters:* When Elder David O. McKay was speaking this morning of the two thousand young Lamanites and their splen-



did mothers, I was led to reflect that in the Southern States mission there are young men and women who have these same qualities, and their fathers and mothers have the same devotion, and give the same counsel as did those noble Lamanite mothers. Today our elders go forth to encounter dangers that are more fatal, in a way, than the sword. These mothers in Zion are giving their children wonderful and soul-saving counsel that enables them to battle, with faith and in the might of God, the evils in the world.

One day during the summer, while attending a conference in the most southerly part of the mission, I offered the elders a week's rest because of the intense heat. I was a little surprised at the unwelcome spirit in which my offer was received. The district president spoke up and said: "Bröther Callis, we would rather keep on working. We have the spirit of our work, and are afraid that we would lose it if we took a vacation." That is the spirit of the missionaries in the South. Deeply imbedded in their hearts is the glorious truth contained in the Book of Mormon, that when ye are in the service of your fellow-men, ye are in the service of your God.

Through the kindness of the First Presidency an extensive building program is being carried on. We are going to build a new chapel for the Catawba Indians. Never among any people have I witnessed more faith than among these people. The president of the branch certainly does not believe in race suicide, because he is the father of twenty-one children. We have built a neat little chapel for the Choctaw Indians, and these people are receiving the gospel with joy. What a wonderful change is coming over the spirit of the people! I suppose you will be inclined to wonder at the statement that fully 10 per cent of the missionaries in the South—and this is a conservative estimate—are the descendants of men and women who obeyed the gospel in the Southern states and migrated to the West. This is one proof of the vitality of "Mormonism."

Only a few weeks ago we held a conference up in the mountains of East Tennessee. There were twenty-three members of the Church, including the elders, and from eight hundred to a thousand people, non-members, in attendance at our conference. There was not a note of discord—peace, good will, tolerance, prevailed. For this change I praise the Lord. I do not forget the labors of the elders in the early history of that mission, who suffered much tribulation to establish the foundation upon which we are now building.

Consider the sterling qualities of these young men. It has been my sad duty to go to more than one of them and say: "My brother, I have received the sad news that your mother, or your father, is dead." These young men have wept, they have sorrowed, but the noble resolution in them to continue in their mission was unshaken, and in the strength of God they have gone ahead with their missionary labors. Fathers and mothers have said: "Our crops are a partial failure, but we are willing to continue to sacrifice to keep our sons in the mission field." Where would you go to find nobler faith than this? And this faith comes from a belief in the Book of Mormon and the other

standard Church works, and in the restored gospel. Surely such faith as that cannot be justly characterized as a base faith. I want to say to you parents that God will bless you for the sacrifice you are making to keep your sons and your daughters in the mission field. It is sacred in his sight, and you will share in the joy and the glory that comes to your sons and daughters through bringing souls unto God. I love the missionaries. It is an inspiration to be with them. I love their parents, the faith, and the Church which is the mother of men, for producing these fine characters and instilling in their hearts that unwavering faith that sends them into the mission field in the spirit of sacrifice and service, to proclaim the everlasting gospel to the world.

I bear you my testimony that this gospel is the power of God unto salvation, that this Church is built upon the foundation of apostles and prophets; that it is being led today by divine revelation, and that these young men and young women in the mission field enjoy the spirit of inspiration to help them in the districts where they labor, and God is with them. This is my testimony, in the name of Jesus Christ, Amen.

### ELDER SAMUEL O. BENNION

#### *President of the Central States Mission*

I take great pleasure, my brethren and sisters, in reporting to you the condition of the Central States, as far as our missionary work is concerned. I think no father or mother need have any fear concerning his or her sons or daughters who are engaged in this labor, for I doubt if there is any institution of learning in the country that will broaden and develop a young man or young woman more, or give them an experience that will compare with that obtained in the mission field.

Our missionaries are active; young men and young women, going out with scarcely any experience, get right into the work with as much faith as you could expect them to have. My testimony to you is that the work of the Lord is growing in the hearts of the children of men, that the youth of Zion are not weakening by any means, but that they are growing stronger. We have some missionaries in the field without money and some with money. They are splendid young people and are not afraid of work. They go from early in the morning until late at night. We do not have to urge them, but sometimes have to call a halt, especially among women missionaries who are so interested in their labors that they often work harder than their strength allows. But after all, they stand the test and seem to hold up their part of the work as favorably as the elders do, and frequently can go where an elder cannot go. They have many conversations among their own sex.

Latter-day Saints are found in every nook and corner, almost, of the Central States mission—from Brownsville, Texas, to the northern part of Missouri, and from Louisiana almost to El Paso, Texas—six

states. Little organizations are found almost in every county, and in many of the great cities. We ask the elders to hold meetings once a day if they possibly can, and that no night shall pass without their being in a cottage meeting, if possible, or in a street meeting, or in some of the halls or churches of that mission. Let me say again that nothing finer than the spirit of those young people can be found anywhere in the world. They are faithful and true to their calling every day. They are not concerned with temporal matters, consequently they grow rich spiritually, and as a result of their time in the field, they become well acquainted with the gospel. I take great pleasure in saying to you, my brethren and sisters, that there has not come to me in my life any other joy or pleasure that has compared with this missionary labor.

I know that the Latter-day Saints at home are doing a great work. Our work could not be done without the parents who sustain us in the mission field; unless we are all united there cannot be success. I say to the missionaries frequently: Brethren and sisters, you ought to do well, every father and mother, brother and sister and little child is praying for you daily, that you may be successful in the mission field, that the Lord will preserve you and that you may be able to reach the hearts of the children of men.

We do not have enough missionaries. There are thousands of men and women who have not heard the gospel, and who will never hear it unless we are able to reach them in some other way than by the present method. I do not know how it can be done unless through the radio, but there are hundreds and thousands of young men and young women growing to manhood and womanhood in the Central states, who have never seen a "Mormon" missionary. A way to reach them the Lord undoubtedly will arrange; I know that he is at the helm. I am as sure as that I stand before you today that our Father who appeared to the Prophet Joseph Smith in the state of New York, in that Sacred Grove, and introduced his Son Jesus Christ, has never been very far away from the Church, and that Jesus Christ, the Son of the Living God, who appeared to the Prophet Joseph, has honored this Church and organized the destinies of it, and speaks through its leaders. I am just as sure of that as I am that I live. I want to go on record before the world in my testimony that the Lord lives, that Jesus is the Christ, that he is with the Church of Jesus Christ of Latter-day Saints, and that his work is growing in the earth and will continue to grow until the time comes for him to call a halt and say enough. No one knows when that time will be, excepting him who governs and rules and guides the destinies of the children of men according to their works. We have friends as well as enemies, but the Church does have many friends in the mission field among those who are not members of it.

We have had the opportunity this year of building three churches. President Grant was in our mission a short time ago and dedicated three buildings in the state of Missouri.

We are celebrating at Independence, Missouri, this week, the centennial of that city. It has been one hundred years since Independence was made a village. This Church is taking its part in the pageant, in the parade, in the contributions, in the printing and everything that is being done. We have been accorded all that is due us, and I take great pleasure in saying to you that the Church has many friends in that section of the country, and the Spirit of the Lord is moving upon the hearts of the children of men, and his work will be accomplished in his own due time.

I pray the Lord to bless us that we may honor his name continually. I pray for those who are not of us, that they may listen to the elders who happen to come to their doors, and be led to glorify the Lord's name through baptism by his servants, and I do it in the name of Jesus Christ, Amen.

### ELDER JOHN H. TAYLOR

#### *President of the Northern States Mission*

As I came onto the grounds to attend the meeting this afternoon, I met about a half dozen missionaries who had just returned from the Northern States mission. I observed them as they stood on the sidewalk, and thought, How splendidly these young fellows have developed in the mission field. They are a clean-looking set of fellows. They have done a remarkable work out in the world. Most of them have been district presidents; and, because of the summer work, they remained in the mission field longer than the usual time in order that they might take their missionaries out into the country and show them the advantages of traveling without purse or scrip, and placing their full reliance in God the eternal Father. I am grateful for the mission, because it results in wonderful progress with the missionaries; and while some of our boys and girls may come into the field in the spirit of adventure, may think that it is the usual thing for boys and girls to do, I am quite certain and can bear testimony that they are not very long in the mission field before they realize the necessity of getting close to God the eternal Father, and of giving service in the great cause to which they have been called. Our missionaries are faithful, and they are doing a good work in traveling among the people.

We have just finished our country campaign, and the missionaries have returned to their districts for the winter with the testimony that God has been with them and has blessed them wherever they have been. I sent a questionnaire to the missionaries to be answered and returned by them. One of the questions was: "How many times did you have to sleep out because of not receiving entertainment from the people?" It is remarkable how few times the missionaries have had to sleep out during the country campaign. Their testimony has been that God has been good to them, and they came back with joy and happiness in their hearts because of God's mercy to them.

The missionaries, on their return home, make the statement that the time spent on a mission was the best time of their lives, and often the younger people who had not had a similar experience might question the statement. But if they should have the same experience I am quite certain they would come back with the same testimony, that missionary life has been the best time of their lives. They do not mean good times, like we might have at parties; they do not mean the good times that they might have at school; they do not mean that it has been a happier time than the very happy life that they have had in the home, which is the most sacred place the boy and girl can be; but when they say that it has been the happiest time of their lives they mean that they have been closer to God the eternal Father than they have ever been before. It is because of service, it is because of doing things for God and his Son Jesus Christ that there comes into their souls that humility, that testimony, and that joy that is superior to all other joys that can come into one's life.

We are very grateful to have in the Northern states mission such a splendid group of students as are attending the various universities located in Chicago and the surrounding cities. They are keeping their faith. We are proud of them because they can still find time—the majority of them—to come to Church and partake of the sacrament and attend the Sabbath school, that they may have their spirits renewed for the studies of the week. They are a wonderful help to the Church wherever they are, because of the strength of their testimony and their desire to be of service in the mission field while they are attending school. Our boys and girls who are in the Universities have things brought to their attention that might make them wonder at times, or might make them think deeper and cause them to search deeper into the religion of God the eternal Father, and “Mormonism” as you search into it, gives an answer to most of the problems that come to the student or to the missionary. When they encounter a problem that cannot yet be solved to their satisfaction, they hold on to the faith of their fathers and their mothers, and are willing to serve God and wait until the time comes when the question can be answered by study and by the revelations of God.

We are happy because of the Saints of the Northern states mission, because of their faithfulness and devotion to God's work. They are willing to go out on the street corner and give service and proclaim the gospel. I am sure God will bless them because of their devotion and desire to be of service in his great work in the mission field.

May God bless this great work, and strengthen the missionaries as they go out into the field. May he bring them home, as these young fellows to whom I have referred have been brought home, clean and fine, and above all, with a testimony of the truthfulness of the restored gospel of Jesus Christ, in his prayer, in his name. Amen.

**ELDER JOHN M. KNIGHT***President of the Western States Mission*

*My brethren and sisters:* It is a privilege to be present on this occasion and make a report of the work in the Western states mission. Conditions in all of the missions of the United States are quite similar, and all that has been said by the mission presidents who have spoken is equally true of the missionaries laboring in our mission. No finer group of young men and young woman can be found anywhere in the world. They are men and women of integrity and faith; loyal and true to the covenants that they have made with God, undaunted and unafraid they carry the gospel message to the people, manifesting in their lives the faith which has come to them through their obedience to the gospel and the call made of them to proclaim the message of salvation to the people of the world. The burden of their message is that God has spoken again to the world through a modern prophet. They have testified that God lives, that Jesus Christ is in reality the Son of the living God, the Redeemer of the world. They have borne witness to the divine mission of the Prophet Joseph Smith and the re-estabishment of the gospel of Jesus Christ in the nineteenth century. We affirm that Joseph Smith came in the hour of the world's greatest need and was the instrument in the hands of God of restoring to the world the authority of the holy priesthood which gave to men the right to act in the name of God and reveals every principle and ordinance necessary to the complete salvation of the human soul.

We have laid down the gauntlet and declared that God is no respecter of persons, that all men who repent of their sins and yield obedience to the ordinance of baptism and the laying on of hands for the gift of the Holy Ghost shall know of the doctrine whether it is of God or man. Hundreds have accepted the challenge and bear witness that they know the gospel, as we teach it, is true and the very power of God unto salvation, that doubt has been removed from their souls and a peace and joy they have never known before have come into their lives. I am happy to report that all of the missionaries without exception are rendering meritorious service.

The attitude of the people in the Western states mission towards our work is very much changed since first I went into that district to labor as a missionary—we are received in many places with open arms where a few years ago we could not get a hearing. Elders have been accorded the privileges of preaching in many churches and invitations have been extended to present our message before some of the theological schools of our district. The press has been very friendly and accorded us much space in advertising our work. Many of the missionaries have traveled in the country districts without purse or scrip and have reported some wonderful and unusual experiences. I would relate just one circumstance: two of the elders laboring in the Denver district reported that while traveling without purse or scrip about one hundred miles east of the city, they sought entertainment for the night at quite a late

hour. They were invited into a home. The man and his wife were the only members of the family and they had but one bed. These good people insisted that the elders should sleep in the bed while they slept upon the floor. The man who had thus entertained them was a protestant minister. He showed a real Christian spirit. Such entertainment is not usually accorded our missionaries. I am very grateful for the measure of success that is attending our efforts. The missionaries are imbued with the spirit of their work. They love it, and their greatest desire is that the people of the world might be impressed by their message.

It is true that some of our missionaries are illy prepared when they come into the missions, but it requires only a short time until they are able to present the gospel message to all with whom they come in contact.

I was impressed with the counsel given by the President this morning advising the Saints to search the scriptures, to read the Bible, The Book of Mormon, and become familiar with the revelations given to the Church through the Prophet Joseph Smith. If this is done in the homes, our missionaries will be better prepared to give a reason for the hope that is within them when they arrive in the mission.

We are making some progress in providing comfortable places for our members in which to worship. At the present time we are building two meetinghouses and one recreation hall. We have also purchased one chapel this year.

I feel that I need not say more. I am happy to be engaged in this work. I know that it is of God. I bear testimony to its truth, and the influence that it is having upon the lives of men and women in the world is for good. God grant unto us the spirit of this work, that we may go forward in the performance of every duty that he requires at our hands, I pray, in the name of Jesus Christ. Amen.

### ELDER JOHN G. ALLRED

*President of the Northcentral States Mission*

*My brethren and sisters:* I prize highly my standing among this people. I would rather have my standing in this Church than all the gold of Ophir. I would rather be where I am now, laboring in the ministry of our Lord, than in any other place that I know of. To labor with these young men and young women, to meet them in their weakness, when they arrive in the field, and then to watch them grow and increase in their power, is an inspiration that you cannot get anywhere else in the world. They undergo a wonderful transformation and a steady, constant growth. Some of the young men and young women who come into the field do not have a testimony of the gospel, but within a few short months they stand before the congregations of the world and bear witness, out of the abundance of their hearts, that they know the gospel of Jesus Christ is true.

Not so long ago at the close of one of our conferences, a young lady missionary only nineteen years of age who had just arrived in the field came back into the building as I left it. I found her weeping, and asked her what was the matter. She said: "Brother Allred, I do not believe that I can do this work. I just feel that I cannot do it." After talking with her a few moments, I laid my hands upon her head and blessed her and promised her that if she would put her attention to the work and trust in God, that God's power would come into her soul until her heart would be overflowing with a testimony of the work of God. Three weeks later I happened to be in that same district again, and I met this same girl standing on a street corner, bearing witness to the people that she knew the gospel as restored is true. In talking with her, she said: "Brother Allred, I have had more glory in the last three weeks than I have had before in all my life put together." What is the change which gives this joy? Where is the strength of this Church? Is it with these brethren on the stand? no. I will tell you, the strength of this Church lies in the testimony that God implants in the hearts of its members, and once that testimony is implanted in the heart of a boy or girl he or she will go through fire for the religion that they are preaching in the world.

Not long ago we sent two young elders, at the beginning of this summer's work, into a country district. One of them was from San Francisco and the other from Alberta, Canada. One was nineteen years old and the other twenty. They began their work in a certain county, and five preachers in that county, when they saw the activities of these elders, decided that they ought to hold some anti-"Mormon" meetings. So they called these meetings together, and five of them sat on the stand. They sent to Chicago for an anti-"Mormon" lecturer who had labored in Utah, and who knew all about the "Mormons." He came, and they held a meeting. They actually asked the sheriff of the county to come and sit close to the front where he could take care of these two "Mormon" boys, lest they do someone bodily harm. The preachers held three anti-"Mormon" meetings, and the boys followed after them. One man told me afterwards that the dignity of these young men, the spirit that accompanied their talks, the power that was behind them, convinced him that they were not what these preachers said they were. And afterwards that man and all his family joined the Church. When these two elders were asked to take this country trip they did not want to go, they said that they had made a lot of friends where they were, and they thought they ought to follow up what they had been doing. They said to the district President: "You are taking us away and putting two elders in our places, and we do not want to go. We would rather stay here." As they talked this matter over in their meeting, the president of the district arose and said: "I prophesy, in the name of the Lord, that if you will take this trip, as you have been called to do, you shall have more friends where you go than you have ever had here. You shall heal the sick in every direction in which you travel, and the very elements shall be'



subject to you." These two boys went out and came back and testified that the Lord had healed the sick wherever they had gone, that the very elements had been subject to them, that they had commanded the elements to be still when they interfered with their meetings, and the elements had been stilled. I tell you people, there is a power in this Church which the world must yet recognize. I am wondering what the answer of the world would be if we were to ask them today. Whence comes this power? How can we get these young men and young women to go out into the world and devote their attention to this work, and how is it that they make such growth?

Not long ago we received a wire from Port William, Ontario, Canada. A family living there said that they had lost three of their children by drowning in the river, and for us to come at once. The preachers of the town said: "These 'Mormon' elders will never travel four hundred miles to attend a funeral service. You might just as well let us hold it." The Saints replied: "The elders will come if there is a possibility of their doing so." When we got to the place we found that they had arranged for the funeral service to be held in a little chapel. Twenty minutes before the time for the service to commence, we went to the chapel and found it crowded, and hundreds of people were there who could not obtain entrance. I said to Elder Jones, the presiding elder, "We will have to find a different place in which to meet." We went down the street a block where a funeral service was being held in a church, and we requested of the preacher the privilege of holding our services in his church. "Well," he said, "I will see the elders." He conferred with the elders and came back in a few minutes and said that he felt he could not allow us to meet in his building. We went back. Just across the road from the undertaker's parlor was the city hall, and in this hall was a large auditorium. We asked the mayor over the phone if we could not hold our service there. He said: "We have refused, four times in succession, to allow your elders the use of that hall." We said: "We know you have, but don't you think that under the conditions you ought to open the hall and let us hold a funeral service there?" Then he said: "I think possibly we could."

"How many people will your hall hold?"

"Six hundred."

We carried the caskets across the road into this hall and in ten minutes every seat was taken. As we had five preachers, the mayor, and the Salvation army captain, sitting on the stand with us, my soul went out in prayer to God that he would magnify us that we might be able to make these people, who were in mourning, wipe away their tears and look up and not down, forward and not back, and that we might also be able to let the people of that city who had been so prejudiced that they had never heard the voice of a "Mormon" elder, know what the doctrines and teachings of the Church of Jesus Christ and our conceptions of life and the world to come, really are. When it was all over we found that we had made, not one friend, not one

family of friends, but that we had made scores of friends. One man said to his wife when he went home: "You are all the time asking me to go to church and hear the preacher. If you will get a preacher in our church like those elders I will go every Sunday." Another man said: "I do not know what it is in this 'Mormon' Church, but it is remarkable that these elders can come up here and make these people wipe away their tears and influence them in such a way that they can go to the cemetery and lay away three of their children at the same time and not weep. Our preachers cannot do it, but these elders of the 'Mormon' Church have done it."

I want to say to you today that the gospel of Jesus Christ will meet every human need, and it will meet it fully and completely, for this is God's work, it is not the work of man. I bear witness to this fact today, with all the earnestness of my soul, and I testify that he will carry it through successfully to the end.

We are grateful for those very splendid young men and young women who come to our mission who will face any kind of cold weather—and we have a lot of it up there—to preach the gospel. They are going into the homes of the people. The doors are being opened in such numerous instances that we are not able to take care of them all. We need more elders, and we need them to come out into the field like those who are there.

Let me say to you in closing, you fathers and mothers who have girls in the mission field: Do not fear for them while they are there. Let your fears begin when they return home to the body of the Church and throw off the harness of responsibility. Those boys and girls, while they are engaged in the ministry, are growing every hour, and the longer they stay the faster they grow.

May God bless this work at home and abroad, that men and women, holding responsibility in it, may be endowed with the spirit of their office and calling, that we may work day and night for the furtherance of the purposes of God, and that his purposes might be accomplished and his will prevail on earth as it does in heaven, I humbly pray, in the name of Jesus Christ, Amen.

### ELDER HENRY H. ROLAPP

*President of the Eastern States Mission*

*My brethren and sisters:* As I stood before this conference six months ago, after having been called to preside over the Eastern states mission, I had very little conception of the influence which that mission would have upon my life. In the East we have some thirty-four million people to approach, or seventy or eighty times as many as there are in this state. We have only a comparatively few missionaries to do the work. I went through that mission with Brother Ballard, of the Twelve. He was there with me for twenty-three days. He spoke every day. He made thirty-six talks in the twenty-three days that he was with us, and the wonderful results that came from those meet-

ings, each of which was attended by a great many investigators, are simply marvelous. He was with us in June, and possibly a few days in July. During the months of July and August ninety-nine new converts were baptized into the Church of Christ. We have not been able to keep it up in September. I have just received a telegram to the effect that we had only twenty-one baptisms during September, sixteen of whom were converts.

I feel thankful to the Lord that we had a member of the Twelve with us in that great mission. I am also certain that we do not understand the Eastern states. I know that I did not. I had been in New York not less than twice every year for twenty or twenty-five years, but I did not understand it. There is more distinct evidence of prejudice against the Latter-day Saints in the Eastern states than anywhere else that I can conceive of. We cannot get at them, comparatively speaking. It is difficult in a city of eight or nine millions of people to reach a great many, but we go from door to door and we are reaching some of them. If some of the authorities could stay in the larger cities and communities in the East, from Vermont and New Hampshire down to West Virginia—all of the states lying along the Atlantic coast belonging to the Eastern states mission—if they could stay there a little more and not just go there on a short trip, but do as Brother Ballard did (some of the other apostles no doubt have done the same), and realize the possibilities of that mission, I believe that a whole lot of good could be done.

So far as our missionaries are concerned, I must confess that I did not believe it possible that young men and women whom I knew who went into the Eastern states or any other mission, with the limited knowledge and experience they possessed, could obtain the strength of testimony that they do. But I say to you that 95 per cent of the missionaries who are in the Eastern states sincerely believe all that they tell about the Book of Mormon and about the "Mormon" religion. They have become thoroughly aroused to the fact that they are engaged in the service of God. So far as I know, not a single one of our missionaries is sick. They are all anxious to work, and it is their greatest desire to stay fully two years in the mission. A lady missionary whom I released a little before her time was up, telegraphed me the other day that she would like to find out what was the matter, she wanted to stay her full time. I wired back to her and explained why she should be released. But that is the spirit, and that is the good feeling that there is in the Eastern states mission.

I am very much more gratified today about being called as a missionary in the Church of Christ than I was six months ago. I was rather fearful that the many other things I had done in my lifetime were so different from going into the missionary field, that my attention would be distracted from the work that ought to be done; but the Lord has been with me and I feel that there is not any other thing that interests me in the least so long as I am in New York and doing this work. I have traveled all over the mission now. I have been over

two-thirds of the mission the second time and expect to spend all of my time in getting around among the Saints. Let me say to you here that I am not trying to preach the gospel to the Saints. The missionaries, your boys and girls, are doing that. I cannot preach very much. I say a few words at the end of the meeting, but after such meetings I sit down with the missionary elders and sisters, and we hold a two or three hours' meeting. We do not get up on our feet and talk to one another, but we sit around the table and discuss the situation. I think we have all come to the conclusion that we are all serving the same Master, that we have but one thing to do and that is to see that more people get a knowledge of the truth. I have taken the elders away from the Saints, very largely. I think that they are needed to preach the gospel to those who have not heard it. I have said to the local priesthood in the branches, you take care of the Saints and let the elders preach the gospel. We have had remarkable success in a majority of the branches. I hope to have more success. I hope that we may have a still better year this year than last. Last year was the banner year of the mission. There were two hundred and nineteen converts last year. In the first nine months we baptized one hundred and eighty-three new converts, and we will do better than last year before this year is ended. We are paying comparatively more tithing in the East than you are at home. We are doing wonderful things with the people that are living there. So, no doubt, are all other missionaries.

I feel grateful for the privilege of laboring in the mission. Let me just ask you one thing. There are hundreds of you who have relatives and friends in the East or in other missions. Why don't you write to the elder who presides in the mission where your friend lives, and say to him: "I have a friend, Mr. John A. Jones, living in such a street and such a town?" and we will ascertain the rest. We will approach them right. We will not try to convert them, we will just go and call on them and try to continue calling on them until we get them interested in the gospel. But we would like to have you help us to the extent of giving us the addresses. Merely John A. Jones, New York, doesn't mean a thing. We have tried it, and can't do a thing with them. But give us John A. Jones, 212 Olive street, New York, and they will be visited. We need you, we are relying upon you. The more than eighty missionaries who are laboring in the Eastern states are the ones who are telling them about the gospel of Christ, as you are living it, and we hope that there may be some success come from their efforts.

I testify to you, as I have done to the people in the East, that the gospel of Christ has been restored. That was an old story with me. I am more than ever confirmed in it, and I proclaim it to the people with whom I come in contact. God bless the Saints at home. It is gratifying to have an opportunity to stand before them occasionally and tell them what we are doing, because that is really what is interesting.

God bless you all is my prayer, in the name of Jesus Christ, Amen.

## ELDER WM. R. SLOAN

*President of the Northwestern States Mission*

I am extremely happy, my brethren and sisters and friends, to report the condition of the Northwestern states mission: When I report the condition of the mission and my feelings, I want to associate with myself my good companion and wife, who is a big factor in what little degree of success we have attained this year. We are immensely happy in our labors, and we have been working together, trying with the help of the Lord to further his great work in the earth. We have a great field in which to labor, covering a tremendous area of country, but our population is nowhere as numerous as President Henry H. Rolapp reports in the Eastern states.

In the past ten months I have traveled over twenty-five thousand miles visiting the Saints and friends of the Northwestern states mission, and I am very happy to report a wonderful spirit of cordiality is now extended to us in that section, by the press. The freedom of the press and the way in which the newspapers voluntarily write articles about the Church of Jesus Christ of Latter-day Saints is indeed gratifying to us, and at no time do we ask for favors but that those favors are granted.

We have seven thousand members of the Church residing in that mission. We have thirty-seven branches, fifty-three Sunday schools, seventy Primaries, twenty-four Relief Society organizations, and seventy-four missionaries now laboring in the field. We could use many times seventy-four missionaries had we them to use. At the present time in our Primary work we have recently organized, in the city of Seattle, a Primary in the Orphans' Home. This is a sectarian orphanage. In this Primary organization we have one hundred thirty-five children. We met with the Board of Governors and the matron of that institution and laid our plans before them and asked for the privilege of organizing a Primary, giving them to understand that we are members of the Church of Jesus Christ of Latter-day Saints. They asked us to come and hold a class. The class was held. The children were divided into their groups, just as you would organize them here at home, and at the close, in the presence of the governing body of that institution, they came and said: "Can you not occupy at least one hour each day with such work as this?" We have three other Orphans' Homes in Seattle that are open to us, but we have only four little missionary girls to take care of that work, and with our numerous other duties we are handicapped. We are not even attempting to organize primaries in those homes until the time comes when we can get reinforcements. We are happy to tell you that the Presidency have listened to our plea and will send to us eight or ten young women in the immediate future who will constitute the reinforcements necessary, and then we will proceed at once to organize other Primaries. We have four young ladies laboring in Tacoma. They have seven primaries there to take care of, or a Primary every day of the week. So I could go on indefinitely, telling you of this work.

<sup>1</sup> We have today in this audience, I am quite sure, one of our young missionaries who has just been released after serving twenty-eight months in the mission field. Last spring he and his companion were laboring in Olympia, Washington, on the Pacific coast. I said: "Elder, I want you and your companion to go over into Montana. You take the highway and travel without purse or scrip. I don't want you to ask for a ride during your entire journey. Travel as if you had a destination in view and you will have plenty of opportunities to ride." The first day they rode over a hundred miles in an automobile, and at the close of the day, as they were leaving him, the gentleman with whom they were riding put his hand into his pocket and gave them four dollars and forty-three cents, and said: "Boys, I don't want you to go hungry." The next day another gentleman picked them up, gave them a ride of a hundred and seventy-five miles. His father-in-law, who happened to be in the car with them, a little man, was very quiet and had nothing to say all day, but had listened to the conversation. Towards evening, he said: "Boys, I remember many years ago meeting two 'Mormon' missionaries, away back in my old home town, the city of Carthage, Illinois. I do not remember what those men preached about, but I do remember the words of one of the songs they sang." And, by the way, we sang that hymn for our opening song this afternoon. He said: "I cannot remember all the words, but part of the words of that hymn were these: 'Do what is right, let the consequence follow.'" The Elders opened their grips and took therefrom a little pamphlet hymn-book and sang the hymn, "Do what is right." The old gentleman sat there with his eyes bedimmed with tears, and from then on he was talkative in the extreme.

We have a young lady sitting in the congregation this afternoon who, a few months ago, held a street meeting on the streets of Tacoma, Washington, in company with her companion and the elders. At the close of the meeting, just as they dismissed, a gentleman spoke up and said, "May I say a word?" The privilege was granted him. He said: "Ladies and gentlemen, I want to say that the city of Tacoma, Washington, is honored in the presence of these young men and women representing the 'Mormon' Church. I only wish that we had more such young men and young women as they are." He was one of the representative business men of Tacoma, Washington.

And so I could go on. Our Saints are working unitedly together. We are enjoying the work. We took a caravan to the Canadian temple this summer. One hundred and ninety-three people from our mission made the trip to Cardston, traveling in automobiles the entire distance, some of them going sixteen hundred miles. The experiences of that caravan, the spiritual uplift, development and growth as a result of that trip, time will never last long enough to efface. I bear you that witness, my brethren and sisters. The treatment that we were accorded in the Canadian temple was simply wonderful.

Just one word further. I have a clipping from one of the leading newspapers of the Northwest, which I would like to read to show you the spirit of the press. In speaking of the Book of Mormon and

that auspicious 22nd day of September, the writer said this. It is an editorial, by the way:

"While Messrs. Dempsey and Tunney are pummeling each other for a million dollars or so at Chicago Thursday night, a scene quite different will be unfolded through Utah on that occasion.

"On the 22nd day of September, 1927, it will be one hundred years since the Angel Moroni delivered to the prophet, Joseph Smith, the gold plates which had been deposited for centuries in the Hill Cumorah, near Palmyra, New York, from which plates the Book of Mormon was translated by the gift and power of God.

"Believe it or not, as you choose. The undoubted fact remains that the 'Mormon' people have contributed vastly to the upbuilding of the west. Literally, they made the desert 'blossom like a rose.' In these days of quarreling religious sects it is worth while to point to the thrift, industry, discipline and co-operation of the 'Mormons' to show what may be accomplished by a church organization in the practical development of a commonwealth.

"'All for one and one for all,' to employ the slogan of *The Three Guardsmen*, has ever been their watchword.

"The other night as the train moved by the well-kept homes and ripe gardens in the outskirts of Salt Lake City, the Pullman porter who lives in Chicago, remarked: 'They still think a heap of Brigham Young in this town.'

"And well they may. Whatever may be said of the teachings of 'Mormonism,' Brigham Young was one of the ablest and most remarkable administrators and leaders of men and women ever developed in our American civilization."

In closing allow me to repeat the words of one of the poets:

"We are building every day,  
In a good or evil way;  
And the building, as it grows,  
Shall our inmost selves disclose,  
And, in every arch and line,  
All our faults and failings find.

"We may build a palace 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 names is Character.

"Build it well what'er you do,  
Build it straight and strong and true.  
Build it clean, and high, and broad.  
Build it for the eyes of God."

So I pray, in the name of Jesus Christ, Amen.

The congregation sang, "God moves in a mysterious way."

The closing prayer was offered by Elder Hyrum G. Smith, presiding patriarch of the Church.

The conference adjourned until 10 o'clock a. m. Saturday, October 8, 1927.

## SECOND DAY

### MORNING MEETING

The conference continued on Saturday morning, 10 o'clock, October 8, 1927. The congregation comfortably filled the large tabernacle. President Heber J. Grant presided.

The congregation sang the hymn, "Prayer is the soul's sincere desire."

Invocation was offered by Elder David K. Udall, president of the Arizona temple.

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

### ELDER GEORGE ALBERT SMITH

I esteem very highly the privilege of attending this conference and of listening to the instructions and testimonies that we have heard. There is in my soul a sincere gratitude for my membership in the Church of Jesus Christ. As I came down this morning, observing the sunshine, the changing tints of the foliage, and the beauties of this valley that surround us, I felt that surely the great pioneer leader made no mistake when he announced to that little band of pilgrims who had crossed the trackless plains, "This is the place!"

#### THE JOY OF THE WORK

I desire to be blessed by the Lord, that the thoughts voiced by me may be profitable to you. We are a small part of a great congregation that belongs to our heavenly Father. All the children in the world are his, and upon us has been laid the responsibility of delivering to them the truth, much of which has been in the world before, some of which has been lost until the gospel was restored again in this latter day. We have listened to these good men who preside over our missions, have partaken of the spirit of the mission field, and have rejoiced with them and with those who labor under them, that our heavenly Father has given to us in this latter-day the duty to perform of proclaiming his truth to the children of men. Perhaps it might appear to the outside observer that there is among the Latter-day Saints an unusual enthusiasm. As one man recently said: "It is strange to me how joyfully you people carry your work forward. It matters not whether I speak to a youth or to a mature man, to a gardener or a policeman among your people, they are all happy and satisfied and confident that they possess the gospel of Jesus Christ." Everyone should possess the spirit of the work, a spirit of love, a spirit of kindness, a spirit of charity for the weaknesses and frailties of mankind, but with a pronounced



desire that the truth may be made manifest, that those who err in their lives may be led to forsake their folly and turn to the Lord our God.

- SEEK FIRST THE KINGDOM OF GOD

We believe absolutely in the admonition that was given by the Savior of the world when he said:

"Seek ye *first* the kingdom of God and his righteousness, and all other things will be added."

Therefore, we believe that if we can establish faith in the minds of the rising generation, if we can teach the truth in such a way that our Father's children will seek him and his influence *first*, that this world will begin to prepare for the Millennium, when there will be joy and peace and happiness, and when our heavenly Father will establish his kingdom, into which he has invited every child of his that has been born into the world. With that understanding in our hearts, and with that feeling in our souls, is it any wonder that there is enthusiasm in our worship, that we have a disposition to be anxious to divide these glorious truths with our neighbors? Is it to be wondered at, that when the time comes that our sons are called into the mission field, or we are asked to lay aside our duties and go out as servants of the living God, endued with power from on high, possessing authority that has been conferred in this latter-day, in order that we may divide with all people this wonderful truth that has made our lives so rich, and that is preparing us to be desirable companions for all his children wherever we may find them, that we respond willingly and gladly?

OBEDIENCE AND THE SPIRIT OF UNSELFISH SERVICE NEEDED

It is this spirit of unselfish service that is needed in the world. Repentance of sin is also greatly needed by mankind. It is necessary that there be obedience to law, not only to the laws of God, but obedience to the laws of the land should be stimulated in the minds of men, if we expect this earth upon which we live to be the kind of a home that he desires us to possess. Our ministry is one of love and forbearance, and we desire to do good to all, and to assist all to understand the plan of life and salvation that the Lord revealed in this latter day. The assurance that God lives is most desirable and that knowledge may be just as fixed in the lives of the humble man and the humble woman in the ranks as it is in the lives of those who preside over us. I am not dependent upon the testimony of my brethren and my sisters by whom I am surrounded, and for whom I have an affectionate regard. And this is the testimony that I desire to leave with you, I may if I will know that God lives, that Jesus is the Christ, that he is the Redeemer of the world, and that he so loved the world that he gave his life in order that his gospel might be preached to all men.

SACRIFICE AND LABORS OF THE PROPHET JOSEPH SMITH

Joseph Smith, the prophet, who was the servant of Jesus Christ, our Lord, was given an understanding of the gospel that was taught by

the Redeemer, and in our day was inspired to perfect a church organization that is recognized as the most perfect in the world.

This youth was so sure of the revelation that he had received, and was so anxious that his Father's children, all of them, should know of the truth, that from the time he received the plates of the Book of Mormon from the angel Moroni he devoted his entire life to the organization of the Church and disseminating the truth. Those chosen to carry the work forward received the holy priesthood and were prepared to carry on when the prophet said: "I go like a lamb to the slaughter, but I have a conscience void of offense toward God and all men, and it will yet be said of me, 'he died in cold blood'." So he went to his doom as he understood it, but there was burning in his soul a knowledge such as Stephen had, such as the Redeemer had, that our heavenly Father was at the helm, that it was his work that was upon the earth, that it was his power that would eventually control, that this life was but a part of eternity. He was prepared to give up a part of his earth-life, if need be, in order that he might enjoy eternally the companionship that he so sincerely loved, and the association of good men and women who have and do dwell upon the earth, and will again dwell upon the earth when it becomes the celestial kingdom. This testimony the humblest individuals of this Church may have, and know just as they know that they live, that these things are true.

#### THE GOSPEL THE POWER OF GOD UNTO SALVATION

This gospel of Jesus Christ is the power of God unto salvation, as the Apostle Paul declared. It is the Redeemer's work. It is the only way whereby we may attain the highest exaltation that the Savior of mankind intended that those who followed him should enjoy. I do not say that egotistically, I say it with all charity for our Father's children who belong to other churches. I say it with love for his sons and daughters who do not understand, but he has commanded that we should say this thing. It is his will that people should know. In no uncertain tone is the gospel being proclaimed among the children of men, and the message of life and salvation is being offered, without money and without price, to all our Father's children, in order that they may avail themselves of the knowledge that will prepare them for eternal life in his celestial kingdom. That is why there is rejoicing in the lives of those who keep the commandments of God.

#### THE CAUSE OF HAPPINESS

The happiest men and the happiest women that you know in the world are those who are conforming their lives to the teachings of the gospel of Jesus Christ. They are those who have the assurance of eternal life; they are those who understand the purpose of our being; they are those who realize that to seek first the kingdom of God and his righteousness, means for them all that men and women can enjoy in this life or in the life that is to come.

With happiness and with thanksgiving, there departs into the world from his Church a group of men and women whose lives are devoted to proclaiming the truth. In the neighborhood of two thousand are in the world today, paying their own expenses, going from door to door, teaching what our heavenly Father has said must be known by the children of men before this world can be transformed into the kingdom of our Lord. These are your sons and daughters. After them shall go others who will carry this message forward to the honor and glory of our heavenly Father. As I have traveled to and fro in the world bearing this message, my soul has been filled with joy, and my eyes have been dimmed with tears, when I have seen how perfectly men's lives may be transformed by the gospel of Jesus Christ. I have seen those who were discouraged, those who were in darkness, those who questioned the purpose of their being, and when they have had taught to them the glorious truths of the gospel of Jesus Christ, they have changed, they have learned to be happy, to be contented, to be satisfied, to be enthusiastic in believing and teaching the gospel that was proclaimed by Jesus Christ when he dwelt upon this earth and traveled in Galilee.

#### THE GOSPEL MISSION PROCLAIMED IN LOVE

Brethren and sisters, the world does not understand that, but it is our mission to assist them to understand it, and it is not with egotism, it is not with arrogance, but with charity for all, with loving tenderness, that this message is sent forth. We do not say to the Presbyterians, to the Methodists, to the Baptists, to the Catholics, and those others who in their lives are striving to live the teachings of their churches, we do not say to them: "You must give up all that you have been taught, you must turn away from the truth that has been deposited with you in order that you may come into the Church of Jesus Christ." But we say to them. "Keep all that you possess. Keep all the virtues, keep all the truth, keep all the goodness that has ever come into your lives, and then permit us to share with you the additional light that our heavenly Father, in his tender mercy, has bestowed upon the children of men in our day." That is our mission to our Father's children. It is a mission of peace, of good will towards all men. It is an intense and enthusiastic desire to divide with all our Father's children the good things that he has so generously bestowed upon us; and it is with the hope that they may understand, that we go upon our bended knees, day after day, and pray that their hearts may be touched, that the spirit of God may come into their souls, that they may understand the truth as it is given unto them, and thereby make preparation for the time to come when our heavenly Father will gather those who have sought him *first* and who have prepared themselves thereby to be the eternal companions of Jesus Christ our Lord.

#### TESTIMONY AND GRATITUDE

This, my brethren and sisters, is what brings joy into our hearts.

That is why there is peace in your home and in mine. Therefore, this morning, as one of the humblest among you, I thank him with all my heart for the assurance that has come into my life, for the privileges that have been mine, for the associations that are so desirable, that I have been permitted to enjoy while I have lived here these few years upon the earth. And above all, I thank him for the knowledge that has been burned into my soul; I know that my heavenly Father lives, I know that Jesus Christ is the Savior of mankind, and that there is no other name under heaven whereby men and women may be exalted, but the name of Jesus Christ, our Lord. I do know that he came into the world in this latter day, that he bestowed divine authority upon a humble boy who was seeking the truth, and the result of that has been the organization of the Church with which we are identified; and there is with it the power of God unto salvation to all those who believe. Knowing that as I know that I live, I bear you witness of it in the name of Jesus Christ. Amen.

### ELDER J. GOLDEN KIMBALL

#### *Of the First Council of Seventy*

About the middle of September of this year I was taken by my son from San Pedro, California, to Hollywood. At that time I attended Grauman's Chinese theatre. They had printed on their program: "The Glories of the Scriptures." The screen play was "The King of Kings." The prologue was enchanting and wonderful. This screen play has not yet been released. Thousands and tens of thousands of people have gone to Hollywood to this great theatre to witness this play, the "King of Kings." The cast of great actors—they tell me they are among the great actors—represented Jesus the Christ, Mary the Mother, the Twelve Apostles, Mary Magdalene, Martha, and Mary of Bethany, Caiaphas, the Pharisee, the Scribe, Pontius Pilate, the woman taken in adultery, satan, and hundreds of other characters as found in the story of Jesus. The characterization, costumes, life and surroundings must have been true to life. At times it was thrilling and pathetic. Many who were at all spiritual were brought to tears. It was the greatest sermon of Christ's life, sorrows and sufferings, ending with his crucifixion and resurrection, that could possibly be presented, and its effects will be everlasting. To my mind it would almost immortalize Cecil B. De Mille and others.

The actors, so I am told, signed a pledge, a contract, binding upon them to live lives that would be fitting to the characters they represented, for three years, for in doing otherwise it would mar and destroy the effect and purpose of the picture.

When I returned home I read the *Life of Christ* by Giovanni Papini, to make clear my conception of men. I learned from this book this information:

"What manner of men were the Apostles, chosen of Christ?

"He chose them from among the Galileans; he chose them from

among the poor; simple men, but of divine simplicity, transcending all philosophies. He knew these men were rough, but had integrity; were ignorant, but ardent, and that he could in the end mold them according to his desire and bring them up to his level."

"These disciples lived with Christ and were fortunate to walk, to eat with him, to sleep in the same room, to look into his face, to touch his hand, to kiss him, to hear his words from his mouth."

"We see them, hard of head and of heart, not able to understand the clearest parable of the Master; often lacking in faith, in love, in brotherly affection, eager for pay; envying each other, impatient for the revenge which would repay them for their long wait; intolerant of those who were not one with them. One of them denies him three times." They disputed among themselves to know who should have the chief place in the new kingdom. Jealous of their privileges, they denounced to Jesus one who was casting out devils in his name. Jesus said: "Forbid him not for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part." This is a hard saying; who can hear it? and they left Jesus.

Peter, James and John are the only ones who accompany Jesus into the house of Jairus and on the Mount of Transfiguration and they are the ones whom he takes with him on the night of Gethsemane. But in spite of their long intimacy with the Master, they did not acquire sufficient faith and humility.

At one time Jesus and some of his disciples started together towards Jerusalem. They were crossing Samaria and were badly received in a village. James and John said: "Lord, wilt thou that we command fire to come down from heaven and consume them." But he turned and rebuked them. It seemed in vain that they had heard the Sermon on the Mount. James and John wanted Jesus to grant them the right (one to sit on the right hand, and one on the left hand in his glory). Yet John was among the nearest and most loving of the disciples.

Jesus Christ trained, educated, and tried to mold, his disciples according to his desire to bring them up to his level. To the Twelve much should be pardoned, because always they had faith in him, because they tried to love him as he wished to be loved. I would like to have myself and everyone feel and realize that God, too, is molding his servants in this day and age of the world. The gospel has been restored upon the earth through the Prophet Joseph Smith, with all of its gifts and blessings pertaining thereto, and I am a living witness, a Seventy and a preacher of righteousness who, standing before you without fear and without doubt—for I have seen the power of God made manifest through the administration of those ordinances. So it was with these great apostles, and we love and cherish their memories. But what they needed was to be enlightened by the flame of the Holy Ghost for their transformation. Until the day of Pentecost they acted like natural men. They were then prepared to announce that the king-

dom of heaven was at hand, to heal the sick and command men everywhere to repent; and they quoted the scriptures—as I have quoted those passages of scripture in the South hundreds and hundreds of times, and they are being quoted all over the world by the elders who are preaching the gospel.

"Behold I send the promise of my Father upon you;" that same promise is upon us. "Tarry ye," said the Lord, "Tarry ye in the city of Jerusalem until ye be endowed with power from on high." I never place my hands upon an elder to set him apart that I do not think of that passage of scripture. It has been verified and fulfilled, for elders have come back, young men of whom I have no remembrance, but they come back to the apostles and to those who set them apart and say: "Brother Kimball, you set me apart, and the promises you made have been realized."

"And he led them out as far as to Bethany and he lifted up his hands and blessed them." Luke 24:49, 50.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." John 16:26.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come.

"Nevertheless, it is expedient that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you."

After the crucifixion and death of their Master they go forth as witnesses to teach the truth and to speak without fear, and without hiding anything, and to cry out from the heights in order that all may hear it, in order that there may be no one to say on that day that he has not heard it.

Now, brethren, I confess to you that I have been among this people for a considerable length of time, and have tried to fill my appointments as best I could. I have traveled among the people from Canada to Mexico, but I have never in all my labors felt the thrill and the flame of the Holy Spirit like I did when I was on my mission. It has been strange to me that I have not been able to reach the hearts, to reach the humility, the childlike simplicity, the perfect faith in God that I enjoyed in the Southern states, as an ignorant elder, perhaps, and with very little information. Yet I traveled without purse or scrip absolutely, and I had such perfect confidence that I never doubted but that I would be cared for. Now, I want to say to you that a while back I was sick, two or three weeks, with what they call the "flu." I inherited that disease; I get it every little while. While I was there I wondered if I had exaggerated my experience in the South, so I hunted up my diaries which I had not read for forty years, and I discovered that I told the truth. The record is as correct as the record of the Bible, and I was astonished how God blessed me and how I enjoyed his spirit and the manifestations and testimonies that were given to me. Let me

call your attention to an incident. It happened away down in Alabama. That was at a time in the '90's when I presided over the Southern states mission. The elders had been asked to assemble themselves together. They were laboring in that low, marshy, malarial district that was scarcely safe for a human to live in, and they came straggling in, suffering with malaria, rather low-spirited, because they had been traveling without purse or scrip through that section of the country. We assembled to hold a conference. After the conference was over, two days, we were to hold a priesthood meeting. We had no place to meet in those days except in the woods, but I had instructed the elders to clean some place off in the woods, a circle, where we could meet together and hold our priesthood meeting. On that occasion there was a young man whose mother was a remarkable woman, a Latter-day Saint. The father had left the Church years and years ago. He opposed the boy, he stood out against him, he refused to assist him, but the mother's faith and the faith of the young man who was in that conference did not fail. I don't know what his trouble was, but one of his legs was as large as my body, and it looked like a great piece of raw meat. It looked like it would burst. The people there did the best they could for him. He had no physician. We did not know what a physician was in the South, in my day. There may have been physicians there, but I never happened to meet any. So on this occasion I said to this elder: "Well, you will have to stay here with the people. You can't go up there." "Why," he said, "Brother Kimball, I have been dreaming about this, and I have been talking about it. It would ruin my whole mission unless I can be at that priesthood meeting." "Well," I said, "if you feel that way, two of the elders will carry you up there, one mile." We went there in order to get away, to a place where we would be secluded, and when we got into the woods in that little circle and sat down, as best we could, I looked those elders over. I was not very well myself, but I said: "Brethren, what are you preaching?"

"We are preaching the gospel of Jesus Christ."

"Are you telling these people that you have the power and authority, through faith, to heal the sick?"

They said: "Yes."

"Well, then, why don't you believe it?"

This young man spoke up and he said: "I believe it!" He sat down on a stump and the elders gathered around him. He was anointed and I administered to him, and he was healed right in their presence. It was quite a shock; and every other elder that was sick was administered to, and they were all healed. We went out of that priesthood meeting and the elders received their appointments, and there was a joy and a happiness that cannot be described. The people gathered around, and the elders before their departure, got down and they cried. Those elders, many of them, had never seen one another until they assembled in that conference, and "Such love," those people said, "we have never known." My brethren and sisters, I realize that we at home are carried away in many instances with material things.

It is spiritual first, and then temporal. My experience of late has been such, unfortunately, that I have had to hark back to find testimonies of the great healing power of God.

I will tell you a story and then I shall stop. I got a telephone message some time ago, I think a year ago, may be, that I had some relatives in the hospital. They wanted me to hurry up there and administer to them. They were two sisters. They were married, and they were not city people, and, by the way, their father and mother were good Latter-day Saints, and these young girls had been taught and they had been active, but they were not healed, so they came to the hospital. When I arrived I found one of them in one room, and she had been operated upon, and getting along very nicely. The other sister wanted me to bless her before she was operated upon. I asked her how much she was paying for her room. She told me. "And how much are you paying the doctor."

"Three hundred dollars."

"Well, haven't you got confidence in him? He is charging you enough. Why don't you trust him?"

"Well," she said, "Uncle Golden, I have been administered to, but I was not healed, and I felt forced to come to the doctor."

I said, "I am a little jealous for God, and if I bless you, and you are healed, who is going to get the credit? If the doctor gets all the money and all the credit, and God heals you, I don't think that fair."

So I blessed her as best I knew how, and I blessed the doctor. I made a full anointing and blessed the nurse, and asked God that his spirit might be there and the patient's life be spared. I realize that hospitals, physicians, and surgeons, do wonderful things, and that faith without works is dead. I want to bear testimony to you, and I know it, I don't think it, I don't imagine it: I have seen God heal the sick. I know it isn't in me, but I know that where there is faith there is nothing impossible, and these young elders who are sent out now, it may not be wisdom to send them out as we went, but when we were in the South, God had to take care of us, whether it was stormy or sunshine, as we had no choice. I know the Lord can take care of us and will take care of us if we have faith.

I was in the South three years, presiding over the mission, under the greatest hardships; and the greatest difficulties I have ever endured in all my life were experienced in the missionary field, yet I have had the greatest joy and the greatest peace and happiness. During my three years of presidency there was only one elder who died. Elias S. Kimball presided over the mission for seven years, and he had seventeen hundred fifty elders under his presidency, and only two died. When the Spanish-American war was on, there were at Chickamauga Park, Tenn., forty thousand of the finest young men of America, and they were looked after, and yet they died by the hundreds. Don't tell me that God can't take care of his servants if they will have faith.



I know this work is true. I pray God always to help me to sustain the work, to uphold the hands of the priesthood, and to overlook my weaknesses and help me to finish and complete my mission here upon the earth. I have no fear of the hereafter. I am not afraid of God. I know God is a God of love, a Father who will look after you, if you will trust him. I sustain this work, and I sustain the brethren. I sustain all those who labor for God and his cause. All of which I humbly pray for, in the name of Jesus Christ, Amen.

### ELDER RULON S. WELLS

#### *Of the First Council of Seventy*

When President Grant announced the changes in the missionary field in his opening remarks yesterday. I whispered to Brother McMurrin who sat next to me: "Surely he overlooked the change in the European mission in the appointment of Elder John A. Widtsoe to succeed President James E. Talmage in the presidency of that mission." We were pleased, however, when the announcement was subsequently made, and I have been thinking: "How abundantly has the Lord endowed Brother Widtsoe to become the successor to that other defender of the faith (who is now honorably released to return home) with those qualifications and endowments that will enable him to accomplish a good work in that great mission, which, however, is a mission comprising many missions located in various parts of the eastern hemisphere, where a great many different foreign languages are spoken; and in this particular Brother Widtsoe is especially fitted and equipped, it seems to me, for the great work unto which the Lord has called him.

Not very many years ago I had the pleasure of attending the Canadian quarterly conferences in company with Elder Widtsoe. Previous to our conferences Dr. Widtsoe had been visiting the Northwest delivering addresses on agriculture, irrigation, reclamation, dry-farming and kindred subjects, and there were people including many not of our faith and living in outlying districts who desired to hear him, for his fame as an agriculturist had gone before him. Accordingly a meeting was arranged and some of the visitors at the Alberta conference, including myself, were also in attendance. He gave a most excellent talk. I have never listened to one where I received so much information regarding the principles of agriculture. He stated that there were five essentials to successful farming: first, soil. There must be soil. Second, there must be air. Third, there must be seed. Fourth, there must be water, and fifth, there must be sunshine. He went on explaining how it was necessary to break up the soil, to pulverize it in order that the air might get in, that it might be thoroughly aerated, fairly filled with atmosphere. He went on to show how it was necessary that seed should be planted in the soil, thus prepared. He continued to show that it was necessary that water should be applied if that seed is to grow and that the sun must shine upon it before it can yield a harvest. He made it much more complete than I would be able to do here; but

what surprised me most was that, at the close of his remarks, he said: "Now, before we dismiss this meeting I would like to hear from my companion, Mr. Wells, who is a practical farmer."

Well, I thought that was rather a strange introduction to give to me, as I had never held a plow in my hand in all my life. I had no horny hands of toil and my muscles were soft and had not become hardened to that kind of work, but nevertheless I responded to the invitation, and as I did so it came to me that perhaps after all Dr. Widtsoe was right, and that I was indeed a practical farmer, but the soil that I have been endeavoring to cultivate is the soil of the human heart. It is sometimes an unwieldy soil, and full of hardness. It needs to be broken up and harrowed; it needs to be pulverized and softened before it is prepared to receive the seed. The seed that I have been planting has been the seed of faith. We do not call it farming; we call it sowing the seeds of faith—faith on the Lord Jesus Christ, that men shall believe that he is indeed the Son of God, who was chosen before the foundations of this earth were laid to create it and redeem it. For, let it be remembered, there had been a great council in Heaven, when the great plan of life and salvation had been proclaimed among the children of God before this world was, "When the morning stars sang together and all the sons of God shouted for joy;" and, in order to carry out the Lord's plan, the question arose: "Whom shall I send?" There was one like unto the Son of man who arose and said: "Here am I, send me. Thy will be done and the glory be thine forever." This was the first-born, even Jehovah, who became the Only Begotten of the Father, and was known as Jesus Christ in the flesh. I have been teaching men to have faith in him who came into this world, created and peopled it with the children of God, that they might have life in this world, this natural world where we should have the experience of an earth-life; to have faith in him who not only created the world, but who should redeem the world; who should redeem mankind from the fall which was to ensue, thus giving us the opportunity to prove whether we, with a knowledge of good and evil and in the exercise of our free agency, would do all things whatsoever the Lord our God should command; to have faith in him by whose almighty power mankind should be redeemed from death and the grave.

But there was another who arose in that primeval council who rejected that plan and led many away from God through his deception and insidious sophistries, and he said: "Here am I, send me. I will be thy son, and I will see that not one soul shall be lost and surely I will do it; therefore give me thine honor." And God said, I will send the first; and satan, for he it was who spake thus, became angry and was cast out of heaven and with him fell one-third of the hosts of heaven. The one all important thing, then, is to teach men to have faith in Him whom God sent, and reject the other whom God cast out of heaven. The first was a plan of freedom wherein men should exercise their own volition; the other was one of compulsion and eventual subjection to the power of evil. To teach this fundamental truth has been the good seed which

I have always endeavored to plant in the hearts of men, in this oftentimes unwieldily, sour and hardened, but withal most prolific and fertile soil.

But other seeds were constantly being planted in this receptive soil—evil seeds. That war begun in heaven is continued here on earth. The evil hand that led so many away from God in that primeval conflict, with all his evil followers, continues here to lead mankind astray by planting evil seeds, the seeds of hate, of greed, of avarice and lust, and these grow, too, along with the good seed. These are the weeds, the thistles and the thorns, hence the good farmer will pull them out or cut them down, lest they overrun the good and hinder its growth. This we call repentance from sin or casting the devils out.

Then comes the need for water, another essential in successful farming. So we preach not only faith and repentance but also baptism by immersion for the remission of sins, for the extinction of all the evil effects of sin, that the hearts and souls of men may be washed clean in the blood of the Lamb of God, by being buried with him by baptism into his death, and coming forth from that watery grave in the likeness of his glorious resurrection.

Now let in the sunshine of God's Holy Spirit. How can the garden grow in darkness? How can the trees blossom and produce their luscious fruit? Or how can the fields grow and ripen into golden harvests, unless the *sun* shall shine upon them? How can we know or understand the things of God without the light of his Holy Spirit? And yet, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Hence; there is need to obtain the gift of the Holy Ghost which in the gospel of our Lord is bestowed upon repentant and baptized believers by the laying on of hands.

These are the essentials in this practical farming which has engaged so many years of my life. There appear to be two kinds of farming and both are practical. How greatly and grandly do they resemble each other! I think it was Goethe, the great German poet, who said: "*Alles vergaengliche is nur ein Gleichniss*,"—all things temporal are but symbols of things eternal.

And now, Brother Widtsoe, so well informed in the science of agriculture—the reclamation of the waste lands of the desert—has also had a still greater experience as an apostle of the Lord Jesus Christ in the cultivation of human hearts, in planting the seeds of faith, not only by word of mouth, but also by his convincing pen in this still wider field of human welfare, by applying, in their spiritual form these same essentials of practical and successful farming.

May the Lord bless him in his ministry abroad. And, as he shall travel in the various missions of Europe, may he be able to speak forth the words of eternal life to every nation, kindred, tongue and people wheresoever he shall come, even to the convincing of the honest in heart and in a language which they can understand. This is my humble prayer and sincere wish for Brother Widtsoe, and I ask it in the name of Jesus Christ. Amen.

**ELDER JOSEPH W. McMURRIN***Of the First Council of Seventy and President of the California Mission*

I have rejoiced, my brethren and sisters, in the proceedings of this conference, and feel that we have had a truly wonderful time together. I have enjoyed the testimonies and counsels of all who have spoken, from President Grant to my companion and fellow-laborer, President Rulon S. Wells. I would like to say that I know, by close association with President Wells, that he has been a successful farmer in the manner that he has indicated, in sowing the seeds of the gospel of the Lord Jesus Christ in the hearts of the children of men. I joyfully bear witness to the good that has come to me as an individual through my companionship with President Wells, both at home and abroad, and I thank God for his example, for his patience, for his excellent teachings, for the love he has manifested for his fellow men, and for the blessings that he has produced in my own soul by his teaching and by his kind and loving companionship.

If I caught aright the suggestion made by the President of the Church yesterday, it was his desire that the mission presidents should give information concerning the mission intrusted to their care. You have all learned from the remarks of President Grant that some things a little out of the ordinary have taken place in the California mission. Three stakes have been organized in that mission. I suppose I can say in the mission, although in a sense they are entirely outside of the mission, for the presidencies of the stakes, and those who are under their direction, control and manage and direct the organizations that are within the stakes, are entirely independent of any mission authority, and yet there are missionary districts covering some of the same territory that the stakes cover. The Los Angeles missionary district covers the territory that is embraced in the Los Angeles and Hollywood stakes. The San Francisco missionary district covers the identical territory now embraced in the San Francisco stake. I think there has never been just this kind of experience in missions before. It is true that stakes have been organized that have taken sections of missions, but the mission headquarters have not been maintained in the midst of those sections; so that, in California we have what might be termed a double line of authority, the authority of the mission and the authority of the various stakes.

I am happy to say that the utmost goodwill has been maintained between mission authority and stake authority. At the present time in the San Francisco stake, President MacDonald and his associates, and Bishop Newman of the San Francisco ward and his associates, and the Relief Society organizations in that section, are all banded together to improve the quarters in San Francisco that are occupied by the missionaries. We thank the Lord for such men as are in the San Francisco stake presidency and other presidencies in California, and for their desire to honor and respect and build up the missionaries and

give them opportunity to accomplish the work that belongs to them. I feel that that is just as it should be. The missionaries are sent forth by proper authority to proclaim the gospel of the Lord Jesus Christ, and they should be given in California, in every stake and in every ward, abundant opportunity to lift up their voices in proclamation of the truth, that they may magnify the callings whereunto they have been called. I am happy to say that this condition prevails.

Then, outside of California the missionaries, under the direction of mission authority, have labored in the St. Joseph stake of Zion and in the Snowflake stake of Zion, and I think have been instrumental in accomplishing good in all of the stakes named. We have gone into those stakes by permission of stake authority, and have operated among the people under their jurisdiction, with their full approval and sanction. The mission has turned over to those stakes of Zion possibly some thirty wards, numbering about eleven thousand souls, and with the organization of the stakes there has gone to the stakes about two hundred thousand dollars' worth of chapel property that had been built up under mission authority. In the organization of the San Francisco stake, ten splendid wards went into that organization. I am happy to say that since the stake was organized, we have been successful in organizing four new branches in other parts of the mission, two of them being in Sacramento, the capital of the state of California. Instead of one branch in that city we now have three branches, and recently a branch has been organized in San Luis Obispo, the first Church branch ever established in that city, and we have just recently organized a branch of the Church in Compton, right in the heart of the Los Angeles stake; and this has been done with the full sanction and approval of the presidency of that stake. We hope that under mission authority men and women will be developed in the branches and in the auxiliary organizations who in a time to come will be instrumental for the advantage and welfare of that and other stakes of Zion that I have named. I am reminded also that we have labored in the Maricopa stake of Zion and have been given a most hearty welcome in that stake by President Price, who formerly was the bishop of the Phoenix ward. He has always given me to understand that when missionary tours were being made in Arizona, that he would like the Phoenix ward to be numbered, temporarily at least, in the California mission. We have had some wonderful times in Phoenix, and we have rejoiced very greatly in the testimony of Bishop Price and others that the ministry of the missionaries in that section of the country has been very greatly to the advantage of the work of the Lord in that stake.

We have, at present, outside of the stakes of Zion, nearly fifty Relief Societies, seventy Sunday schools, thirty Young Men's Mutual Improvement associations, thirty Young Ladies' Mutual Improvement associations, and thirty Primary organizations. All of these organizations are established exactly in the same manner as they are organized in the stakes of Zion, and are officered in that manner. They conduct their services strictly in accordance with the lessons outlined

by the General Boards, and that are in use in the stakes of Zion. In our mission, branch presidents carry practically the same authority carried by the bishops in the stakes of Zion. They stand at the head, they receive the tithings of the people, they ordain, according to their judgment, young men to the Aaronic Priesthood. Usually, if men are to be ordained to the Melchizedek Priesthood, before such ordination their names are referred to the mission president.

We need more missionaries. I suppose it is impossible to get that into the minds of the men in authority, who are here in this congregation. I mean not the men behind me, but you men down in the congregation who make recommendations to the presidency of the Church. We have discovered a way of getting missionaries that could be adopted. It is to call stake presidents into the mission field. They sent Stephen L. Chipman to the California mission, and there seemed to come to Brother Chipman a great revelation concerning the necessity of missionaries, and while he was in the mission field he got more missionaries from the Alpine stake of Zion than he has been able to obtain since he returned. One of our missionaries intimated that it was because he had the missionary spirit upon him in the mission field, more than he had in the Alpine stake of Zion; but if we could have other stake presidents sent into the California mission, who would do the same work that President Chipman did in obtaining missionaries, one of our great problems would be solved.

I was impressed yestergay with the testimony of President Henry H. Rolapp. He told us that when he was called to preside over the Eastern states mission he had some question in his mind as to whether that would be a satisfactory way in which to spend his time, and yet he declared that a wonderful revelation had come to him regarding the joy of missionary work. Well, that comes to every missionary who faithfully meets the obligation that rests upon him. I would not like to be misunderstood, or to give offense to anybody, but I say deliberately that in the mission field I have listened to trembling boys and trembling girls bear witness concerning the truth of the gospel, when my own soul has been pierced just as greatly as in listening to the testimony of any man of authority who has ever saluted my ears with his testimony. I thank God for that condition. Young men and young women do make the discovery by the power of God that they are engaged in the work of God; and I feel that when these weak vessels, for they feel that they are weak, can pierce and melt my own soul and bring tears of joy to my eyes with their testimonies, surely by the same spirit and by the same power they may reach the hearts of men who are not of our faith, and that the Almighty, by the weak things that he has called and sent forth to minister in his name, is actually accomplishing the work designed in the sending forth of these young men and young women who feel most intensely their own weakness. I thank God for their companionship. I am proud of them, I love them, I trust them, and I believe they love me. They gladly hearken to my counsel, and they carry out, generally speaking, without hesitation, and

in great cheerfulness, the recommendations that are made to them.

During this last month of September, we suggested to the missionaries of California that in honor of the one hundredth anniversary of the delivery of the plates of the Book of Mormon to Joseph the prophet, they should make an extra effort to place the Book of Mormon. They responded wonderfully. We do not know just how many were placed, but we believe that in September alone we placed in the California mission three or four thousand copies of the Book of Mormon.

I am glad to say that about twenty-six of our branches are housed in comfortable chapel buildings, which they own and control. This has been brought about by the liberality of the presidency of the Church, and it has given me wonderful satisfaction to tell the people in the California mission that every dollar of the tithing paid throughout the California mission has been expended in helping to house the branches of California in proper meeting places. When I say that of California it includes portions of the state of Nevada, and portions of the state of Arizona. We have built during the season just closing a comfortable little chapel in Fresno, California. We are roofing at the present time in Prescott, Arizona, a wonderful chapel, built to endure, you would think to look upon it, forever and ever, built out of blocks of granite. And the preliminary steps have been taken for the erection of a chapel in Binghampton, Arizona, and in Palo Alto, California. So, little by little we are obtaining better foothold, and I am happy to say that I feel in my soul that it is not a liability, in any sense of the word, in the California mission, to be known as a member of the Church of Jesus Christ of Latter-day Saints. I believe, with many of our non-"Mormon" friends, that the announcement that an individual is a member of the Church is a distinct asset to him, and we are held, generally speaking, in high esteem by our non-"Mormon" friends in Nevada, in California and in Arizona. We feel that the purposes of God are advancing, and we know, thank God, that we are engaged in the Lord's service. May he help us to meet our obligations and magnify our callings, I humbly pray, in the name of Jesus Christ, Amen.

### PRESIDENT HEBER J. GRANT

We are honored with the presence of General Charles T. Summerall, Chief of Staff of the United States Army, and some of his associate officers. He is visiting Salt Lake on a tour of inspection. We will ask our organist to play a selection in honor of these guests, and then we will be honored by listening to the General.

An organ solo was then rendered by Edward P. Kimball.

### PRESIDENT HEBER J. GRANT

I have very great pleasure in presenting General Summerall.

**GENERAL CHARLES F. SUMMERALL***Chief of Staff, United States Army*

*President Grant and friends:* It is a very distinct honor to appear in this noble temple, the fame of which is known throughout civilization, and to look into the faces of the men and women who represent the sterling citizenship of this great state of Utah. While I am not a stranger to your people, this is the first opportunity afforded to bring to you, as a representative of the army of our country, a greeting and an expression of appreciation of what the people of your faith have done as patriotic citizens, throughout your history, in the service of our country. Many, many years ago, it was my privilege to number among my friends and my comrades in arms, men who represented not only the high ideals of the faith of your Church, but the high ideals of officers and soldiers of the army of our country.

Our nation is great, not because of any material development of the people, so much as by the lofty faith of the religious denominations throughout our great land. It is the religion of a people which has ever marked its civilization. One cannot traverse your state and see its productive fields, its prosperous and happy homes, its attractive and rapidly growing cities, without realizing that there is a guiding hand and a great influence over the minds of its population. They have achieved great industrial development. Their educational system is second to none. This morning I was only a few minutes in your University, and yet I was profoundly impressed by the educational standards, under the dominant leadership of Dr. Thomas, which must make you indeed very proud. You are guiding the footsteps and the minds of the rising generation along the paths which you and those who preceded you have found to be essential to make a noble, a powerful, a pious and a God-fearing people.

I stand before you, therefore, with reverence at your accomplishments, with admiration of your ideals, and with a sense of pride that I, too, am with you a citizen of this great land. We share love of country and the flag and patriotic loyalty with our fellow citizens wherever they may be found. It is a noble tribute to your faith and your convictions that we find today so many who have laid aside the burdens of their daily lives to come together for religious devotion in order that they might make better, not only their own lives, but the state and the country in which they live.

Let me thank you, indeed, from the bottom of my heart, for this privilege, and to hope that I may continue to enjoy the friendship of your people, and the support that we need from you in carrying out the great mission of making our country safe for us and for those who come after us. Thank you.

**PRESIDENT HEBER J. GRANT**

I regard it as a great honor to have listened to the very splendid



compliments that have been paid our people. I rejoice in knowing that there are no people in all the United States of America who are really more patriotic than the Latter-day Saints, or more willing to perform every duty that devolves upon them, and where the members of our people have been in the army or the navy they have made a record second to none.

The congregation sang, "Come, come, ye Saints."

Prayer was offered by Elder George Whitehead of the St. George temple.

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

## AFTERNOON MEETING

The meeting opened at 2 o'clock in the Tabernacle, October 8, 1927. President Heber J. Grant presided.

The congregation sang, "O ye mountains high."

Elder Franklin S. Richards offered the opening prayer.

The congregation sang the hymn, "How great the wisdom and the love."

## ELDER MELVIN J. BALLARD

There is no situation that has arisen since the organization of this Church, neither will there be, in the future, that the Lord has not made ample provision to meet. No matter how complicated it may seem to be or how difficult, there is ample provision made in the wisdom of the Lord to solve it.

### THREATENING DANGERS FORESEEN

We read in the first section of the Doctrine and Covenants:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant, Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the prophets."

The Lord has seen fit to warn his sons and daughters, has anticipated their danger and foreseen their needs, in ample time to save them. He has submitted not only the warning that there is danger ahead, but the means of escape have been provided and in ample time to save his children. So that I say the Lord knew the perils of this hour that were spoken of yesterday, the dangers that threaten the world, this country, and this present civilization. These things were known by the Lord when he laid the foundations of this work, and he prepared his work to be able to withstand all the storms that should beat upon it, and that it should stand as a shining light before the nations of the earth. He

endowed us not only with the responsibility of becoming the salt of the earth but with every facility to attain unto that distinction.

In the 115th section of the Doctrine and Covenants, the Lord says to all the Church:

THE GOSPEL, A KEY TO THE SOLUTION OF ALL PROBLEMS

"Verily I say unto you all: Arise and shine forth, that thy light may be a standard to 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."

I say that the Lord has made ample provision that we may arise and shine. The obligation is upon us. There is coming a day when we shall see the fruits of the gospel as it has been lived in the lives of the Latter-day Saints, and discover that it has not only brought peace and happiness to them while they live, but made them a light to the nations, and their salvation. In keeping these simple gospel commandments, men and women are also fortified to stand when the storms do beat upon the children of men, and in them lies the key to the solution of all the problems that at present distress the world.

DANGERS AHEAD

I confess to you, my brethren and sisters, that I have felt in my own spirit that there is danger ahead, not only for the world but for the Church. I recognize that the powers of evil have been arrayed against this Church from the beginning. When the prophet's life was taken, that was but one item in the program of the adversary. The driving of the Latter-day Saints from their homes to this western country was another; and their long years of struggle to maintain their right to exist has been contested until that right, apparently, is conceded. And yet I can plainly see that the adversary of this work is not yet satisfied. I believe that the thing he has at heart is to realize his first great ambition; namely, to have the privilege of ruling over the kingdoms of this world. He has never lost sight of it, and when he met the Redeemer of the world and tempted him, while Jesus was among men in mortality, the great purpose of that temptation was manifest in the last effort when the kingdoms of the world passed in panoramic vision before the mind of Jesus. The tempter said, Are they not wonderful? Would you not love them? They are mine. Bow down and worship me, and you may have them on easy terms. He knew that this was the purpose for which Christ came into the world to die—to earn the right to become the King of kings and Lord of lords and rule over them. Satan's purpose was not to give the kingdoms of the world, but to overcome the elect and chosen Son of God. Jesus went to Calvary and paid the price and earned the right to rule over the kingdoms of the world. But the enemy was not satisfied, and he encompassed Christ and brought about his death, and planned the death of the apostles and the destruction of the Church.

## ESTABLISHING THE WORK THAT SHALL NOT FAIL

No wonder when the boy Joseph Smith knelt in the grove that before the Father and the Son could appear unto him the powers of evil knew that this humble instrumentality was God's means of establishing once again the work that shall not fail. He is vain enough to believe, the enemy of our souls, that he is yet to win the contest, for he has an ambition to become the king of this world, and has sought to frustrate every proposition that our Father has made permanently to establish here God's work.

How grateful I am for the assurance that we have in the vision which the Lord gave to Daniel of old that in the last days, when our Father should set up his kingdom, it should not be overthrown nor left to another people; and yet that kingdom shall be buffeted, and has been buffeted. Nephi saw it. He saw its trials, saw its dangers, dangers that are past and dangers that are yet ahead of it; and yet out of it all, we cling with joy and gladness to the assurance that these are the last days, that this is the last time when God shall set his hand to accomplish his work, and that it shall not fail no matter how the powers of evil may conspire against it.

## EVERY INDIVIDUAL TO BE TRIED

Powers of evil are not through with their opposition, neither have they conceded to us the right of way, but are seeking to tempt the Latter-day Saints, to turn away from the promises of the Lord, seeking to blind their eyes. The spirit of self-indulgence that is rampant in the world, that leads to such lawlessness as was described here yesterday will naturally have its influence over the Latter-day Saints. There will not be a man or woman in this Church, a boy or a girl, who shall not be tempted or tried. The adversary will lay individual siege against every man's faith and against every woman's faith, to seek to darken their spirits, and have them believe that they have perhaps been deluded in some of these great and wonderful things; that the Lord is not sustaining the establishment of this work, or that the Lord delayeth his coming, or, that after all it is only a matter of opinion. The love for things of this world will take possession of the hearts of men even in this Church and blind their eyes, for the desire for material things will darken their spirits. But the most damning thing that shall happen is the sin and transgression into which men and women will go, who, yielding to that spirit of self-indulgence, will not be able to keep the commandments of God because of not observing the Word of Wisdom, and they will weaken themselves until they shall succumb to a greater and more terrible evil, the evil of immorality, which is the end of self-indulgence, which has brought about the destruction of men and nations.

## HOW TO GAIN STRENGTH TO RESIST

Yet the Lord has fortified the Latter-day Saints in these simple gospel principles, if only we shall adhere to them, to enable us to stand

when the storms do blow, and when the dangers threaten. Men and women who keep the Word of Wisdom, observing to abstain from the things that the natural appetite of men may crave, shall develop a strength and power to resist greater temptations when they come. But whosoever has been unable to observe this law that is suited to the capacity of the weakest of the weak, may not be able to survive the dangers that shall come.

#### A WARNING OF DANGER

Now, I do not want to paint a dark picture, I simply want to lift my voice in warning as a watchman upon the towers of Zion, that there is danger ahead; that the time of peace and prosperity of the people becomes their most perilous time, and has been so in all the ages of the past. And yet with perfect confidence I look forward throughout those days of individual testing to a time to come when vindication will arise for those who are true and faithful under all circumstances and adhere to these gospel principles. It is not an idle boast. We have lived long enough to see the fruits of "Mormonism" in the lives of Latter-day Saints, and by their fruits they shall be judged, and that is a just and righteous judgment.

Behold how the application of the law of tithing has helped to solve a problem for the Latter-day Saints. It has brought them into the enjoyment of facilities and opportunities, not only in a religious, but in a social way. It has enabled the authorities of the Church to provide ways and means for the social welfare of people by the building of recreation halls, by the building of temples and the building of tabernacles, by the provisions such as are not found in any other church. And this by reason of the fact that the great majority of the Latter-day Saints have observed the law of tithing.

#### SOLVING THE CONFLICT BETWEEN CAPITAL AND LABOR

That is only, however, an incident along the way, for all this is a training and preparation for other things that are to come. The eternal conflict that has been waged between capital and labor cannot be solved nor shall it be solved by all the legislation that men shall enact. When men become their brothers' keepers, when the love of God is in the hearts of men, and they are willing to pay their honest tithing they are making a step towards the establishment of an order that obtained once in the days of Enoch and shall obtain again when the Lord Jesus Christ comes to rule and reign. And there shall be no rich and no poor. The Lord's gospel plan is the true and only solution of that problem.

#### GOVERNMENT'S STRENGTH LIES IN THE PEOPLE'S OBSERVANCE OF LAW

I rejoice in every measure that is put forth to curtail the use of alcoholic beverages. I rejoice to know that at one time at least in the history of our own country we rose to the height that we were enabled to establish in the Constitution of the United States a law that prohibits the use of liquor or strong drink which every intelligent man knows is positively an injury to the human body. Yet I grieve to see a spirit

rampant in the hearts of men who ought to know better, to temporize with and alter this law. If we do recede from the high ground we took when this country made an attempt to free itself from the destructive influences of alcoholic beverages, we shall start on a downward program that is full of danger and destruction to the people of this country.

So far as the Latter-day Saints are concerned, we rejoice in every measure that seeks to preserve us from these destructive influences, and yet I recognize that all the legislation that can be enacted will not charge the appetites of men or control their will. If it becomes necessary for us to use half the people of this country to police the other half, civilization will be in dire peril. The strength and power of the American government was in the willingness on the part of the great masses of the people to observe the constitutional law and honor and respect it. We have been changing year by year from that time until the present, and never before in the history of our government has there been such a police force in use in the nation, in the states, and in the counties and in the cities to attempt to maintain law and order. There must come an awakened respect for law and order or we shall reach the point where 51% of the people shall be lawless, and then our interests will be in danger, our constitution, our privileges and our rights will be in imminent jeopardy.

#### CIVILIZATION RESTS UPON SELF-CONTROL OF PEOPLE

I heard an eminent economist of our country, (I refer to Dr. Thomas Nixon Carver) deliver an address at the commencement exercises of the University of Utah a few years ago, wherein he discussed the subject of how much civilization can the world maintain. He undertook to prove, and I believe he was successful, that the present civilization can endure only because the majority of the people of this country can maintain the power of self-control; that a nation or a people who have lost the power of self-control have lost all possibility of preserving unto themselves and their children a civilization. There was published last year by Professor Wiggam, an interesting treatise upon that very subject. He draws attention to the fact that ours is not the only civilization that has reached a glorious eminence. He refers to Egypt in all its glory, to Greece, and to the civilizations that arose and flourished on this American continent, that perhaps in some respects excelled our own civilization. And said he:

"We need not feel that we are secure as the mountains, or that our present civilization shall stand and endure no matter what may come."

#### DANGERS THAT THREATEN OUR CIVILIZATION

He points out the dangers that threaten our civilization and asks the question whether or not we have reached the summit and shall begin to recede, and whether there is in humanity itself the power to preserve forever a civilization. He said that it is only a short step, as nations in the past have shown, back to the jungle; that while there has always been an element, a few, that have contended for the maintenance of

these high standards, they have been gradually absorbed and overcome, and the will of the majority has prevailed and darkness has come over the spirits of men again. As I read his gloomy forecast I was filled with this hope and absolute conviction, that the Lord God Almighty knew the dangers and determined to preserve a civilization that shall withstand all the troubles of the future. But that civilization cannot be maintained by the wisdom of man. God alone can do it, and the gospel of the Lord Jesus Christ alone is the path and the way and the means by which that civilization may be preserved.

#### KIND WORDS FOR THE LATTER-DAY SAINTS

This same author that I am referring to calls attention, in a treatise of that subject, to the strength and power of the "Mormon" Church. It is gratifying to me to know that while we ourselves know the plans and purposes of the Lord and have faith in those plans, that men who are looking from the outside are also noticing the fruits of "Mormonism" in the lives of the people. And so it ought to be. We should be attracting the attention of the world.

I remember that a few years ago Dr. Carver said from this very place where I now stand, that if he were going to search the world over to study the highest state of civilization being developed he would come to Utah and find it among the "Mormons." I discovered in Boston, during my recent visit there with President Rolapp, that Dr. Carver is just as freely speaking there of his findings among the "Mormons" as he did here. For he said, on his return in 1925 from teaching summer school in the Agricultural College, the philosophy of life involved in the "Mormon" Church is the most constructive thing he has seen in American life. He sees only a church which embraces the whole faith and has a tremendous value for the adherents, so well is it organized, so much is it the center of all community pleasure, so closely does it endeavor to establish heaven upon earth.

Dr. Wiggam, in his observations, has the following to say in *Next Age of Man*:

"There can be little question that in all ages religious appeal has had great influence upon the birthrate."

He is calling attention to the fact that nation after nation is receding in its birthrate, that decay is setting in and the end may be that nations will destroy themselves by their own suicide; and in the solution of this question he sees a ray of hope in what he calls the "Mormon" plan:

"As an illustration the 'Mormon' people of Utah, under the influence of their religious belief, have kept up a higher birthrate among their intellectual and professional classes than the people of any other state of the Union. Their theology teaches that every child that is born means that this act of human beings gives another soul its opportunity to pass from a lower state of existence through the trial state of this bodily life to a higher state of spiritual evolution. Dr. Johnson, a professor in the University of Pittsburgh (I met this gentleman in the east. He was in one of our meetings in Pittsburgh) believes that the 'Mormon' religion is the most eugenical religion in the world."

## ETERNITY OF THE FAMILY RELATIONSHIP

In this time of trouble that is threatening not only the peace of the nation but its life, in the destruction of the home, the "Mormon" example is attracting attention, wherein we plan to be united in companionship not only until death does us part, but for eternity, which is quite in contrast to the spirit of the age that seeks for companionship marriage that may be dissolved at will, without the edict of the court. Upon an enduring foundation we look forward to the perpetuation and the establishment of these unions throughout time and all eternity. God never could have provided for the strength and endurance of this Church on a more solid basis than he did when he established in it the union of families for time that shall endure throughout all the ages, and gave us the conception that the children who come to us are his sons and daughters, entitled as much as we are to the rights and privileges of earth life, and that it is one step onward towards their glorious destiny.

There has been inculcated into our hearts, therefore, by the example of our fathers and mothers, through the observance of the first great commandment of God to multiply and replenish the earth, the true conception of one of the chief purposes of life that cannot and must not be lost sight of by the Latter-day Saints, and through adhering to it we shall survive and shall not perish.

## THE KERNELS OF LIFE IN GOSPEL TEACHINGS

So each simple gospel principle has in it the very kernel of life. We need no new revelation. All we need to do is to get a new conception, perhaps, of those simple gospel principles contained in these doctrines taught during this conference: The observance of the Fast day, thereby taking care of the poor of the Latter-day Saints, and also providing for a spiritual growth and development on the part of the membership. The adherence to these gospel principles shall bring honesty, for the man who pays an honest tithing is inculcating deep in his heart the elements of honesty such as no other practice or teaching can do. The old "Mormon" slogan that "a 'Mormon's' word is as good as his bond" should be the watchword of all Latter-day Saints if we are to seek to distinguish ourselves and establish integrity the like of which is not known elsewhere.

I think as I said a moment ago, the Lord has overlooked nothing in enabling us to realize these great promises. He has selected the right people. They are the house of Israel, sons and daughters of Joseph.

## WE ARE THE CHILDREN OF JOSEPH

I read, a few years ago, an article by an eminent author in one of our national magazines in which he discussed the question, "Are the Jews the chosen people of God"? He granted to them a claim to all the blessings that were pronounced upon their father Judah. "But when," said he, "they assume to be the inheritors of those blessings that were pronounced upon his brother Joseph, they are usurping that

which they have no right to." And he concluded his article with the statement that if somewhere in the world we could find the descendants of Joseph, the descendants of Ephraim, we would indeed find the chosen people of God.

#### WE SHOULD THEREFORE RISE TO THE LORD'S EXPECTATIONS

How we ought to rejoice in knowing that they are found and that we are the children of Joseph. These are the chosen people of God, and yet not in boastfulness, but as the natural inheritors of blessings and privileges. We should arise to the Lord's expectations; and through his providing we ought to become distinguished and unlike the world, a peculiar people. The Lord brought us to the right place, in the right part of the United States, where, with all its natural privileges and advantages, there can be developed an unusual race of men. Every environment, every setting, every struggle through which this people have passed and the very nature of their employment, means that there is in these things the building of men and women who shall arise and shine. I am glad to know that we have the only plan, God's plan, that would make any people, I care not who they are, distinguished people—with inspired leaders, with a man to whom the revelations of God are given, to tell the people what to do next in the unfolding of this program. With such possibilities, nothing overlooked on the part of the Lord, why shall we not arise and shine, that our light indeed may be a standard to the nations, that we may become the salt of the earth? The power is in this Church, to become a mighty people.

God bless us that we shall treasure our heritage, that we shall recognize that we are to do an unusual thing. We are not called to be imitators, we are called to be exemplars to the world, a light that shall shine until the day will come when from the east to the west, the north to the south, they will come, not to look upon our lands nor our fields nor our factories, but to learn of our ways that they may walk in our paths, and thereby find peace, preservation and salvation now and eternally.

May God bless us to keep our eye upon our glorious destiny and recognize that within our hands are the means of accomplishing such an end, and not be blind to our privileges. The Lord help us thus to see his wonderful providing and go forward towards that which is ours, through our faithfulness, and may God grant it, I ask in the name of Jesus Christ. Amen.

#### ELDER CHARLES H. HART

*Of the First Council of Seventy, and President of the Canadian Mission*

During the fifteen minutes allotted to me I am very anxious that the spiritual feast which we have thus far enjoyed shall be continued.

I recognize the practical value of the principal theme of this conference—law enforcement. The Dominion of Canada is a country of



law enforcement. They have celebrated this year the Diamond Jubilee, or the Jubilee anniversary of confederation. They revere the fathers of federation as we revere the fathers of our Constitution. They are not unmindful of the comparison between the United States and Canada in the matter of law enforcement. My defense has been that the United States is great in potentialities, in practical statesmanship, in self-government and in good common sense, and that it is just a question of a little time when the laxity of law enforcement in the States will be remedied. There have grown up too many technical refinements in the administration of the criminal law, and those refinements and technicalities will have to be swept away without impairing the valuable system of judge-made laws that exists in the United States.

Canada can give us an example of law and order upon the Sabbath day. No newspaper is published nor even distributed on that day, that I have been able to learn of in my sojourn there.

In speaking of the missionary work in Canada: We do not have the background that exists in many of the missions of the United States, the background of from five to eight thousand members to support the missionary work. The statistics of the Dominion give our church credit for having nearly twenty thousand members, about ten thousand of whom are located in the stakes of the Alberta Province. The other ten thousand I do not know just where they may be scattered. Certainly there are not more than one thousand of them in the mission over which I have the honor of presiding. We do feel the assistance of the few we have, scattered as they are among the millions of population there, in supporting the cause. We have young ladies newly converted to the Church who will stand upon the street corners and with very fine courage give a reason for the faith and knowledge which they have. At one of our conferences we called forward two young converts, one from the Northwestern states mission and one from Montreal. Each of them gave a telling speech describing their conversion and the great joy which had come to him as a member of the Church.

We are building upon the work of all those who have gone before—the work there of President Grant, and Elders George Albert Smith, Orson F. Whitney, and Joseph Fielding Smith, all of whom have made tours through that mission. We are building upon the work of President Nephi Jensen, President Joseph Quinney, Jr., and the hundreds of elders and sisters who have served there during the past decade. We are finding very many encouraging symptoms. In going through the districts of the mission last month I discovered a marked contrast between conditions existing now and those of three months before. Instead of the conferences assembling in a private home, as was the case in the city of London, a city of some sixty-five thousand people, we had two or three times the number of people in attendance in a public hall, and some of them had arisen as early as 5:30 in the morning and traveled long distances to be in attendance at that conference. We have no meeting houses of our own there, but

we have about reached a stage when it will be proper to have the stabilizing influences which will come to the people by owning their own meeting houses. I am sure the Presidency will be just as generous with the Canadian mission as with any of the other missions. They have indicated that. They have given token of that in spending the large sums of money necessary to build the Cardston temple.

We have a very fine body of elders and sisters in that mission, although few in number. They are of the same quality as described by the brethren of the other missions. It will save much time for me to simply incorporate in my remarks here the same words of just praise that have been given the missionaries in each of the other missions by their presidents during this conference. These elders and missionary sisters are of the same cloth, so to speak, that these other missionaries come from. They manifest good zeal, good spirituality in all they have encountered, and when they have made it a matter of fasting or of prayer, the end desired has been attained. That was the case in the matter of having the privilege to use a Young Men's Christian Association pool to baptize in. As they went back after their fasting and prayer, without any argument, they were accorded the privilege denied them by the same man shortly before their fasting and their prayer.

We have experiences of interest, adventures upon every street corner where we hold meetings; and we are holding many street meetings during the summer months. The period is very short during which it is practicable to hold such meetings in that cold climate. Next month, if not this, will surely terminate the holding of street meetings for the year.

While upon an elevator in the Queen's Hotel, going to luncheon, by invitation of a member of the Rotary Club, I was introduced to "Jim Hughes," as they called him in Rotarian parlance, but no less a person than Dr. James L. Hughes of Toronto. He said to me in a voice loud enough to be heard by all those in the elevator, knowing that I was from Salt Lake City:

"Are you a member of the 'Mormon' Church?"

In a tone just as emphatic I declared that I was. I did not know what was coming, but he followed his question and the answer thereto by saying:

"Mr. Hart, do you know that I am the first man in Canada to do justice through the press to your people?"

He had written a splendid article for the *Canadian Magazine* in the April number, 1904, under the caption, "My Misconceptions of the 'Mormon' People," or some such heading. He had visited the tabernacle. His interest in the subject started from an acquaintance with one individual, Sister Susa Young Gates. He told me that after his article was published a preacher said to him, "Dr. Hughes, I am ashamed of you for writing the article you did." And he said, "I retorted to the minister, 'I should think you preachers would be ashamed after all the fibbing you have done and are doing against the 'Mormon'

people. I'll tell you what I will do. We will get on the train and go to Salt Lake City, and if you can find a single misrepresentation in that article I will pay the expenses for both of us. But if you are unable to find a single thing in which I have misrepresented the case, then you pay the expenses. Now, come on, let us get on the train." The preacher would not accept the challenge.

We need such information as that and such friends to remove prejudice. It is not an unusual thing to find people who at first will rave at the mention of the "Mormon" people; they will decline to accept a tract, will refuse to hold a conversation with you, but by being a little patient with them so as to get our cause before them, they soon grow apologetic. It is a rather good sign when they are so intense in their feelings to begin with, because after we get the truth to them they are more friendly than they perhaps otherwise would be.

The missionaries there are laboring hard. For example, one of the elders purchased a second-hand car, and used it as a means of conveyance by day and a bedroom by night for himself and his companion. They presented the picture slides, giving archaeological and geological support to the Book of Mormon, to 2,500 people scattered through the eastern part of the Dominion. They traveled 3,725 miles and held fifty-seven meetings.

We had a choice treat in meeting at the Memorial Cottage. We had the honor of warming our feet at the same hearth where the Prophet as a child had been warmed, whose destiny was to take part in the greatest single achievement of the nineteenth century,—the coming forth of the gospel and the restoration of the holy priesthood. The monument to Joseph Smith is certainly a very beautiful creation. Those who had to do with it are to be congratulated. The one hundred tons of granite are certainly in very beautiful form.

It is a matter of regret to me today that I could not attend the unveiling of the monument to our Salt Lake boys of the 145th Artillery. I stood the other evening viewing the Mormon Battalion monument, and it seemed to me it was a beautiful creation, and I was impressed much as the poet Vachel Lindsay was impressed, as recorded by his traveling companion, who gave a description of the Canadian temple by electric light and moonlight. For an artistic treat one should visit the monument not only by day but also by night.

We were thrilled at Cumorah in celebrating the centennial of the anniversary of the delivery of the golden plates. We had the honor to there meet President Grant and several of the mission presidents. Those who sang, those who prayed, and those who spoke did so in proper appreciation of the historic significance of that occasion. The missionaries, two hundred of them, some of whom had traveled a thousand miles to be in attendance, at the invitation of President Grant, were greatly impressed. I am sure they received a spiritual elevation that will richly repay them for the journey. They made that journey, many of them, by the "missionary express," and they were not so modest as not to remember the scriptural passage, "Ask and

ye shall receive." They were cheerfully driven by men who acknowledged that they were not in the habit of picking up people upon the highway, but it seemed to be different to them on this occasion. The elders have preached the gospel as they traveled, and have received the appreciation of people of distinction who have driven them for hundreds of miles.

We were thrilled by holding the exercises in the Sacred Grove. I look forward to the time when that will be made a Mecca more than it is now. I anticipate that the desire to visit there will increase from year to year and that they will receive spiritual exhilaration, as they contemplate the glories and wonders of the great event that occurred there more than a hundred years ago.

My time has expired. May the Lord bless us, my brethren and sisters, and help us to put into this work all it is entitled to receive, that this glorious message may go forth to all the world, is my prayer, in the name of Jesus Christ, Amen.

William Holdaway sang a sacred baritone solo: "Asleep in the deep."

### ELDER LEVI EDGAR YOUNG

*Of the First Council of Seventy and Supervisor of the  
Bureau of Information*

*My brethren and sisters:* The Japanese gentleman present this morning on the stand with us, was Dr. Seiska Tada of the University of Tokio, Japan. He is at the head of all the railways of the government of Japan and this is his first visit to America. Doctor Tada is one of the very many distinguished men who have visited the Temple Block mission this year. There has grown up at this mission a wonderful center for the entertainment of tourists who come to Salt Lake City.

Recently we had a party of German scientists who for three days kept coming to my office to talk on the subject of religion and science. One of these distinguished men was a relative of the great German historian and philosopher, Oswald Spengler, whose book entitled *The Decline of Civilization in the West*, is one of the outstanding works of history. It is considered by some to be the most scholarly work on history written since the days of the French philosophers of the eighteenth century.

We had the pleasure of conducting a party of French actors through the grounds one day this Summer, and when we took them to the stage of the old Salt Lake Theatre and told them the story of the building of the great theatre in the wilderness, they were overcome by its beauty and idealism. We have working at the mission fourteen brethren and sisters who willingly give much of their time in coming to the Bureau of Information to conduct tourists through the grounds and buildings. They are very faithful, and are doing a very important work.

We receive letters from all over the world asking about Utah and

the "Mormons," and while it sometimes requires weeks to answer them, information is sent as requested, and many of our letters have been printed in leading newspapers of the world. It is necessary that we missionaries become careful and comprehensive readers, for the questions asked cover a wide field of knowledge on religion, science, and philosophy.

During the months of June, July, and August we have averaged from eight to ten thousand people a week. The groups are cosmopolitan in nature. One day we had twenty-two states represented, and in another group there were thirteen nationalities represented. It is our object to welcome every tourist who comes here, and to make him feel that we are servants in God's house, and if there is anything we can do for him it is our desire to do it.

During the past year we have had a missionary class consisting of the missionaries of the Temple Block. To give you an idea of the instruction the brethren and sisters receive, I quote to you one of the twenty letters that was placed in their hands to study:

#### TO THE MISSIONARIES OF THE TEMPLE BLOCK MISSION

*Dear Brethren and Sisters:* In conversing with a company of tourists on the Temple Block, try to understand the nature of the people with whom you speak. The spirit of crowds is often very much the same, and there are some dominant personalities who will lead the conversation. In conversing on the GOSPEL, remember that you can give your views freely if you will bring your hearers to you. There are always so many vital truths common to all people. Belief in God and the great work of Jesus Christ our Lord will find a happy response on the part of your hearers. If you speak about the beauties of the Holy Bible and the Bible as a work of history and religion, you will win the people to your side, and then is the time to explain something of the GOSPEL OF JESUS CHRIST.

Let me give you an example of how I was able to interest a crowd not long ago. We were in a museum, and a woman read the words of Emerson inscribed on the wall: "MAN IS LORD OF HIS OWN ACTIONS." As she went to copy them, she asked how I interpreted their meaning. The crowd was interested, and immediately I had the opportunity of explaining to her the vital principles of the ethics of the "Mormon" people. We have the right to choose between right and wrong, and the choosing of right becomes more powerful on our part, as we discern the spirit of the Gospel of Christ by our lives and our attitude towards the world and humanity. In fact, the thought of Emerson opens up the whole theme of the gospel: Free Agency, Faith in God, the principles of the gospel by which we come to know the life that God would have us live. This was the way I interpreted Emerson's words, and the people listened.

Another little folder we issued is entitled *The Missionary's Responsibility*.

#### THE MISSIONARY'S RESPONSIBILITY

Any faith that lasts will teach righteousness toward man as a part of duty toward God. It was so in all the past and will be so in all time. Thousands of inscriptions exhumed in these modern times teach us this truth of the past and we have Christ's teachings and those of his followers to guide the present. In this particular mission field on Temple Square, we come in close contact with people from every nation, every creed, every race, every tongue. They come in a peculiar frame of mind—they are curious, open-minded, tolerant and pleasant

and without fear of the petty worries and anxieties of every-day life. They are on a vacation, free and observant; critical and appreciative. For these reasons and many others I believe this mission to be the greatest in the world. When they leave us we want them to have the wish, the desire, the determination to know something of the truth we believe to be the everlasting and true Gospel. We wish to inspire them with our ideals, our faith, concerning what we are and what we know we ought to be. That "Power that makes for righteousness" and "A Power not ourselves" is the basis of every reasonable faith and all durable hope. We wish to impress them with a knowledge of this Power as it has been brought to us and as it has brought our lives to their present stage of righteousness "toward man"; and knowledge of what God is and what he has destined man to be.

We always meet these tourists and talk to them with this one thought in mind: "Therefore all things whatever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." To live this law means a careful study of *yourself*, as well as a careful study of the attitude, the mind, and the feeling of the traveler, the tourist, the stranger, the brother who comes to you. We meet the learned and the simple alike. The gospel to them all should be intelligible, attractive, and convincing, remembering always that no truth is really important in our lives that cannot be simply stated. St. Paul expressed a fear for the Corinthians that lest, "as the serpent beguiled Eve, their minds should be corrupted from the simplicity that is in Christ." Robert Louis Stevenson said, "My duty to my neighbor is not to make him good but to make him happy if I can." Does not this state Christ's admonition in another form? This is simple and true. How do we like to be treated? Do we wish to express our views? To answer this imagination is absolutely necessary. We must for the time be the "other one." We must develop imagination or we are ignorant and dull.

Loving God, loving one's neighbor as one's self, doing justice is what the Lord requires of us. It comes to us through study, which is work; through prayer, through cultivation of imagination, and sympathy.

We are very anxious that the spirit of reverence be increased in our hearts, for these buildings and grounds so that the tourists may know rather from a spiritual influence than by words, that we have sincere faith in Almighty God. We show the visitors this great Tabernacle and our beautiful Temple. Marvelous buildings, they are. The Latter-day Saints were never so happily inspired as when they erected these buildings. A house of God or Temple such as this is a "part of the great picture book of humanity." As I look over this vast congregation to-day, I am reminded of the words of the priest, Abul-Fazl, which appeared on the portal of his temple in Kashmir:

"Oh God, in every Temple, I see people who see Thee,  
And in every language I hear, they praise Thee."

We are often asked what these buildings represent, and the answer naturally brings out the resourcefulness and courage of the founders of the State of Utah. But they signify something vital and far more important than the average man appreciates. I want to say that these buildings express the conception of the all-loving Christ as the Redeemer of fallen humanity. This is the thought that inspired the building of them, and it has vitalized every bit of our creative work and ideals in our history.

I was impressed this morning by what Doctor Tada said to me.

He was to have left the building at 10:30 and when the hour came and I suggested that we go, Elder George Albert Smith was speaking, and Doctor Tada turned and said, "I beg your pardon, but let us wait until the gentleman who is speaking finishes his devotions to his God; then we will go."

The success in preaching the gospel of Christ lies in the method of approach. Impressions are lasting things, and if we can impress the people of the world with the spirit of our lives, it will go much further than words, "For he who walketh in the light has the truth, and the light shineth upon the paths of men." Much has been said at this conference concerning the ills of human society. The social order is in a furor and there are five principal ills afflicting humanity. They are the unprecedented challenge to law and authority; hatred between man and man; the abnormal aversion of work; the excessive thirst for pleasure as the aim of life; and the gross materialism of the day which denies the reality of the spirit in life.

I wish to add a larger element to this statement. Today there is a great misunderstanding as to the meaning of religion. The difficulty with the various Christian sects is that religion does not exist for the saving of the souls but for the preservation and welfare of society. If Christ our Lord taught anything it is the fact that "Pure religion and undefiled is for the saving of the souls of all men." The trend of modern sociology has resulted in a false conception of the word "religion."

There are three distinct things needed in the world today as forces to spiritualize humanity. First, a revival and adherence to the Ten Commandments given to Moses on Mount Sinai; the second is a renewal of faith in God the eternal father, and his son Jesus Christ; and the third a divine knowledge that in this day and age of the world the gospel of our Lord and Savior Jesus Christ has been restored by revelation. The priesthood, sacred in its gift, divine in its influence, and spiritual in its character, has been given to man directly by the power of God. These are the three great truths that must be taught to the human race.

The gospel of our Lord and Savior Jesus Christ is a champion of the truth concerning the redeeming love of God, "and is the custodian of a particular and exclusive way in which the redeeming power reaches man." To have the right kind of belief in the plan of salvation is indispensable to right relations with God. We believe in the infinite power of the human mind; we hold to the truth that man is divine, and his personal power and individuality live throughout the countless ages of eternity.

I pray that we may grow in knowledge and in faith; and that the divine love of God will lead us to people with his divine message. Amen.

**ELDER HYRUM G. SMITH***Presiding Patriarch of the Church*

I am very grateful to be present at this conference, as it has been a year since I was present, not being able to attend the last general conference of the Church.

Just a year ago today (Oct. 8, 1926) I left Salt Lake City, in company with a group of missionaries, one of whom was our eldest son, who is now in Germany. At that time it was my privilege to visit the Northern States mission in company with President John H. Taylor. I enjoyed the spirit of missionary work manifested in the devotion of the young men and women who are in the field.

I was very sympathetic in my feelings when the mission presidents were making their reports, and declaring to us the testimonies and blessings that come to the missionaries and to the presidents of missions because of their faith and humility in the mission field. It is a sacred truth that the happiest time of our lives is while in the mission field, and in the faithful performance of our duty.

It is true, however, that the Lord blesses his servants both in the mission field and at home, for I am a witness of the fact, and I wish to take this opportunity to thank both the Lord and my brothers and sisters for their kindness, for I know that it is through the kindness of the Lord and the faith of members of the Church that I have thus far been so greatly blessed.

I am very grateful that the Lord has extended his mercy to me and given me a testimony of his work. I am very grateful for the privilege of doing what little I can in his service, because I feel that I am one of the weakest of the weak, and that it is an important privilege to labor in his service. I am also very grateful for the privilege of standing here, in the sight of those who are members of the Church, to acknowledge the hand of the Lord in blessing the people, for I have seen his blessings manifest as I administer in the stakes of Zion, and to individuals. I know that the Lord has blessed this Church and the people and that not only has he magnified those who are called into service and leadership, but he has blessed the people in their homes, in their flocks and in their herds. He has blessed us far beyond our gratitude and acknowledgement of his kindness. He has extended his mercy to the sick and afflicted, to those who are tried and those who have been deprived of many of their privileges.

I desire to bring to your attention one of the items that is so interesting in the Book of Mormon. We are told in III Nephi, 17:25 (I will not take time to read it. I think I can tell it more briefly), that the Lord, when he visited his people on the American continent, expressed his joy in meeting them and his heart was touched in kindness towards them. He blessed them, and we know that they received his blessings because they gathered around him in the spirit of appreciation and gratitude. After he had taught them pertaining to the Lord's Supper and had given them the emblems of his body and



blood, which we call the sacrament, they further desired his blessings, and as they gathered around him they expressed their appreciation in fondness.

He desired to further bless them, and so he said, in words to this effect: Bring your sick and your blind, your lame and those who are afflicted; bring them hither and they, too, shall receive a blessing. And so they did. I imagine I see them now, going from home to home or from place to place, tenderly and lovingly bringing their sick and afflicted, and their blind and those who had caused them great care and anxiety, and there, in the love of the Lord he extended his blessings to them and healed and restored them. Then he further directed them to their little children, that they, too, might receive a blessing. They were brought, and the people saw the angels of the Lord ministering to their children.

This is only one example of how the Lord extended his kindness to the people that once lived upon this continent. He has been just as kind to us. I have seen the sick healed. I have seen the power and kindness of the Lord made manifest to his people. I have seen his blessings fulfilled upon little children. I have seen little children offer their prayers for the restoration of the sick and afflicted, and I have seen those prayers answered immediately; so that I know that the Lord still loves us and is still anxious to extend further mercies, if we will only hearken to the teachings and counsels that we have received in this conference, because the Lord in all his kindness, in all his anxiety to bless us, to heal our sick, to restore the blind, to comfort those who are in distress, and to bless those who are healthy and well, is bound by law. It is a wonderful thing for us to have the laws of the gospel, which are the laws of Christ, given to us in our own language and in such plainness.

Now, my brethren and sisters, let me plead with you as members of the Church of Jesus Christ of Latter-day Saints, accounted to be the most blessed people in all the world because of the wonderful opportunities that have come to us, and because of the fact that we have the gospel, the law of Christ, for we have all the blessings and privileges that the Lord in his kindness has seen fit to grant unto us for our happiness and our progress. Therefore we should express a greater appreciation for our blessings by greater diligence in serving the Lord, and by further preparation for the blessings which are promised unto the faithful.

I see in our midst a number of Lamanites, commonly called Indians. I am very grateful that they have faith as well as we do. They are descendants of Manasseh, and we are of Ephraim. The Lord has blessed the sons of Joseph who were sold into Egypt, and I was much interested when Brother Pratt made his report relative to the great nation of the house of Manasseh, for they truly are the descendants of Joseph, but they are the descendants through Manasseh, while we are the descendants through Ephraim. Now, there may be others of the house of Israel among us, but the great majority of people

who love and enjoy the blessings of the Lord upon both North and South America, are the people of Joseph, and they are enjoying the blessings which were declared upon the head of Joseph and his sons Ephraim and Manasseh. So I desire to call your attention to the kindness of the Lord in blessing this land and the people who live upon it, both in North and South America.

I pray that the Lord will continue to bless us and further extend his kindness to us, and magnify us in the eyes of all the world, that the purposes of the Lord may be brought about through our efforts to serve him and keep his commandments. I know that it is a good thing to hold up to the world our good deeds and to strive diligently to make our deeds better, and to cause that our light should shine before the world, and to honor the Lord and to glorify him. I therefore, desire to put to the front the best we have, and acknowledge the hand of the Lord for his kindness in blessing us in our homes and in our congregations, in our fields, in our flocks, and in all that we possess. I pray for a continuation of God's blessing upon the land of Joseph and the people who possess it, upon President Grant and all the leaders of the Church, all who bear the priesthood, all who are called to lead and to direct, that we may further honor the Lord through obeying the teachings which he has given us in such simplicity and plainness, that we may be recipients of his kindness and mercy even unto the end.

I pray for these blessings and leave them with the Church and with this congregation in the name of Jesus Christ, Amen.

## PRESIDENT HEBER J. GRANT

### INTRODUCING STAKE PRESIDENTS

With the exception of some of the brethren who have been absent, all of the stake presidents have had the opportunity of offering a prayer in our general conference. There are still some thirty-three stake presidents who have not had the privilege, during the past five years, some of them during the past seven years, of saying anything in our general conferences.

I would appreciate it if the stake presidents, when they cannot be at our conferences, would notify us of that fact, because it must be a little humiliating for me to call upon brethren to pray or to preach for a few moments and they not be here. There are many occasions when it is not possible for men to be at these general conferences, and I have been very glad to receive excuses from those who are not here.

I am going to call upon some of the brethren to make five- or six-minute speeches. Of course, I do not know whether they are here or not, but I am going to start with those who have been longest neglected.

## ELDER CLARENCE GARDNER

*President of the Star Valley Stake of Zion*

*My brethren and sisters:* While I feel my weakness and inability in addressing you this afternoon, I desire to assure you that I appreciate my standing in the Church of Jesus Christ of Latter-day Saints.

As I look over this congregation I feel that indeed it should be a great strength to the Church in going from this conference, in carrying with one the spirit that has been manifest during these meetings. I have enjoyed to the fullest extent everything said during this conference, the wonderful spirit that has been manifest by the brethren who have occupied this position. I greatly enjoyed the excellent remarks yesterday by the brethren who have been called and chosen to go out into the various parts of the world to lead the work of the Lord in proclaiming his word to the nations of the earth. My heart is filled with gratitude unto the Lord that I have had the privilege of going into the world and bearing testimony that Jesus is the Christ, that Joseph Smith is indeed a prophet of the true and living God. I am grateful also that my son has just returned from a mission after having spent two years of his time in the Eastern states in raising his voice in defense of the truth. I also feel grateful that I now have a daughter who is in the Northwestern states mission laboring for the advancement of truth in that part of the Lord's vineyard. I am grateful beyond words that I have been called and chosen to labor in the ministry of the Lord in one of the stakes of Zion. I desire from the bottom of my heart to fill and magnify my calling in a way that will be acceptable unto our Father in heaven, and also those who preside in this Church.

I feel that we are indeed a blessed people. I love my adopted state, the state of Wyoming. I was born in the state of Utah and moved to Wyoming. I want to tell you we have a splendid people there. For a number of years in our schools, and in our different gatherings, our children would sing of Utah, "Utah, the queen of the West," but today after years in that state our children have learned to sing "Wyoming, we love thee." And we do love Wyoming. We have a splendid people, and I find in my travels throughout that state that we are becoming established in every part of it. Branches are being organized in all parts of Wyoming. Therefore, no matter where we go, whether it be Canada, on the north, or Mexico, on the south, or whether it be in these stakes and wards of Zion, we find the same testimony borne, we find the same spirit manifest in all parts of the United States. I am grateful for this, and it is a testimony unto me that we have the truth, that we hear the same teachings, no matter where we go. As we meet upon these grounds, and as we meet our brethren and sisters in this conference, whether or not we have met them before, as we take their hands we feel that same good spirit coming from them, which to me is also a testimony that we are engaged in the work of the Lord.

May God grant unto us who preside in the stakes of Zion and those who preside in the wards, that we may enjoy the splendid spirit that has been given unto us, that has been manifest always, that we may carry that same spirit back to our stakes of Zion, and, as has been said here, seek first the kingdom of God and his righteousness. Then I know that the Lord will be with us and make us equal to the great duties and responsibilities that rest upon us. God grant these blessings unto us, I pray in the name of Jesus Christ, Amen.

### ELDER GEORGE E. BROWNING

*President of the Weber Stake of Zion*

*My brethren and sisters:* I appreciate the honor of being asked to occupy a few moments of your valuable time this afternoon. To me the associations of the Latter-day Saints is worth more than all else in life. Had it not been for the early elders in the Church having found my father in his native state of Tennessee, where he accepted the gospel, and moved to Nauvoo, where he was a neighbor of the Prophet Joseph Smith, from whence he came to Utah in the early days—had it not been for the first elders of the church going to England, where they found my mother, who accepted the gospel and came here, walking from Omaha to this valley, pulling a handcart all the way—had it not been for their faithful lives and for these glorious events I would not be here today. So I owe all that I have to the gospel.

I feel grateful indeed to my heavenly Father for the testimony I have, that the Prophet Joseph Smith was a servant of God raised up in these latter days to restore the gospel. I am thankful that I have a testimony that President Heber J. Grant, together with his counselors and the quorum of the Twelve are prophets, seers and revelators unto us, and I trust that I may ever be able to remain faithful and true unto the covenants that I have made. It is gratifying indeed to me to be associated with the faithful band of brethren and sisters who are striving to do the will of our heavenly Father, and for the blessings that we see following those who believe and practice the principles of the gospel.

I pray that the Lord may bless the youth of Zion; that we may all ever stand for the right, and against the wrong, and that we may ever remember that "angels above us are silent notes taking of every action. Do what is right." May we ever have the moral courage to stand up for our honest convictions and thereby gain the respect and love of those who know us, I humbly pray, in the name of Jesus Christ, Amen.

### ELDER LEVI S. UDALL

*President of the St. John Stake of Zion*

*My brethren and sisters:* I have waited in fear and trembling for five years for this occasion, and I hope that I can attend as many

more conferences of the Church without being thus embarrassed. But I do appreciate the confidence of my presiding brethren. I appreciate the privilege of coming here and partaking of the spirit of this conference, and of mingling my testimony of the truth of this work with those who have spoken before me.

The message that I would like to leave with you this afternoon is this: If, as brethren and sisters in the wards and stakes, you will avail yourselves of the opportunities that come to you to entertain the general authorities of the Church, and take them into your homes, I am sure you will never regret it. But on the contrary it will be the greatest influence in the lives of your children that can come to them. I speak as one who was reared in a home where the general authorities of the Church visited for thirty-five years. I believe that their association, their example and their teachings in my father's home have done as much as any other influence to inculcate a love of the gospel in the hearts of his children, and I would like at this time to thank the general authorities for their wonderful influence in my life and the lives of my children and those whom I love.

As has been stated in this conference by some of the previous speakers, the strength of the Church lies in the individual testimony of its members. We are not depending upon the testimony of the general authorities or upon the testimony of others, but each of us can, if he will but live for it and study, gain for himself that testimony that will give him a knowledge that this is the work of God in which we are engaged. It seems to me that we have some of the most beautiful principles in the gospel, and that the world should see them, and some of them have seen, as was quoted from Emerson, who said:

"The vice of our theology is seen in the claim that the Bible is a closed book, and that the age of inspiration is past."

This great thinker recognized what was the vice in their theology. Thank God we have, in our Church, inspiration, that we have books that have come to us, such as the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, which make clear the principles taught in the Bible, and to us the Bible is not a closed book, because we have with us the living oracles of God.

It is my testimony, my brethren and sisters, that the work we are engaged in is true. May God help us to do our duty. I desire in closing to read a verse from the Doctrine and Covenants:

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen."

### ELDER GEORGE A. LITTLE

*President of the Oquirrh Stake of Zion*

*My dear brethren and sisters:* This is not altogether a surprise to me. However, I was very much surprised this afternoon, because

I thought the time would be occupied by the other brethren who were called to the stand.

I am pleased and proud of this opportunity of standing before the Saints in this general conference. It has been my privilege to be called to preside over the Oquirrh stake which lies on the west side of this valley. It consists of five wards and about five thousand members. We are situated in the section where the Utah Copper and the American Smelting and Refining companies have their works. A large number of the members of our stake consists of men and women who are working for these companies. A great many transients come into our midst. One of the bishops, a short time ago, told me that there were 128 recommends sent out of his ward this year. We are receiving new people continually and others are moving out, and it is rather difficult for us to keep our organizations in working order, as we would like to have them. However, we have a faithful people, a class of people who are anxious to serve God and keep his commandments; and even though men and women come into our community and remain there only a few months, we find them to be good, faithful Latter-day Saints, and willing to do anything that God has asked them to do, or willing to do anything they are called upon to do by those presiding over them. We appreciate this. We appreciate the spirit that exists among the Latter-day Saints in our stake.

What a wonderful privilege it is to be a member of the Church of Jesus Christ of Latter-day Saints. It is a Church of development, it is a Church of privileges.

When the brethren were reporting their missions today, it took me back to the time when I was called into the mission field, and I sometimes feel that I would like to be called there again. What a wonderful thing it is to go out into the world and preach the gospel to the people, and bear testimony to them, and to know that the gospel is true when you are preaching it to the people. When I went to the doors of the people to carry my message to them, it was a reality to me. I knew as I know today that the gospel is true, and I knew that Joseph Smith was and is a prophet of God. I knew that God had called his servants out into the world to preach the gospel, and I could not understand how it was that sometimes the people could not see and understand that our missionaries were really preaching the true principles of the gospel of Jesus Christ, because of the strong testimony that they bore and the earnest desire they had to carry that message to the people, and the Spirit of the Lord that accompanied them while they were doing so. The young men would leave their rooms with determined looks upon their faces and with an anxious desire to find someone who was seeking after truth. They would go from door to door and find some who would listen to them, but there were many who would reject them.

I am thankful that my father was a pioneer, and that I was born of goodly parents; that my mother was a pioneer. I am thankful that I have been born and reared in the Church of Jesus Christ of

Latter-day Saints, and that I was born under the covenant. I have a strong testimony that the gospel is true. I am thankful for the privilege of bearing my testimony to you this afternoon, and I pray that God may bless us, in the name of Jesus Christ. Amen.

The congregation sang, "The time is far spent, there is little remaining."

The closing prayer was pronounced by Elder Nathan Ricks.

The conference adjourned until 10 o'clock a. m., Sunday, October 9, 1927.

## THIRD DAY

### MORNING MEETING

Sunday Morning, 10 o'clock, October 9, 1927.

The great tabernacle which had been comfortably filled by an ever-increasing number of people during the past meetings of this session of conference, was this morning filled in every space both in the galleries and main hall, and hundreds were standing in the doors and aisles. The Assembly Hall, where an overflow meeting was held, was filled to capacity, and many were unable to gain admission to either building, and remained on the grounds or in their homes listening to the services by radio.

President Heber J. Grant announced that the choir and congregation would sing the hymn, "We thank thee, O God, for a prophet."

Following this song, which was sung with enthusiastic spirit, the opening prayer was offered by Elder Edward J. Wood, President of the Alberta stake of Zion.

A duet and chorus by members of the Tabernacle Choir sang, "An angel from on high."

### PRESIDENT CHARLES W. NIBLEY

This is a glorious day for the Latter-day Saints. We live in a glorious land; for in spite of all the crime that is committed—and it is shameful that there is so much of it—this is the land of Zion spoken of by the prophets; and this country, especially this intermountain country, this western country, is the place for Latter-day Saints. We are a God-blessed people. If you don't think this is a goodly land, and a blessed country, go down into Mexico, our neighbor on the south, or over to Europe; go to Russia, to China or Japan, and you will return here and say this land, which the Lord in his mercy has given to us, is the best in all the world.

### PROGRESS OF THE WORK OF THE LORD

We have heard during the sessions of this conference concerning the progress of the work of the Lord. I have been much encouraged and thrilled in my soul by the remarks that have been made, showing the evidences of the growth and development of this great latter-day work. We are commissioned to preach the gospel. Every elder of this Church has that mission. He should feel, as St. Paul expressed it, that "a dispensation of the gospel has been committed unto me, and woe unto me if I preach not the gospel."

### WE ARE ALL MISSIONARIES

We are all missionaries in that sense, by the power and authority of the holy priesthood, and we ought to be filled with the spirit and



determination to extend this work and to build it up. From almost every part of the earth come calls for more and still more missionaries. We can't get enough to meet the demand. Then along with the spiritual side, the necessity for more preachers of righteousness, there is a growing demand also on the material side for more meeting houses, for means to extend the work.

We say—and we prove it, too, by our works—that we do love this great latter-day work of the Lord. But do we do all that we should for it? The test of love, after all, is what will you do for the thing you love, the person you love, the institution you love, the country you love? How much will you do for it? Will you give your life for it? Will you give up your means for it? To what extent will you help to build it up in a material way? This tabernacle, for example, was not built simply by preaching and praying. It was built by hard labor. It took material, it took work, it took means.

#### BUILDING MEETING HOUSES

We have heard from the president of the Church down through the presidents of stakes and presidents of missions, of the wonderful development that has occurred in the building of meeting houses in the Church. Let me just give you some figures. I will read first the expenditure for meeting house purposes in all the Church for the year 1917. That is ten years ago and the people were doing well then, according to the means they had. The entire appropriation for meeting houses for that year, 1917, was one hundred sixty-eight thousand dollars. Now, in nine months of this year, just to the end of September, the trustee-in-trust has paid out in appropriations for stake and ward meeting houses, seven hundred and fifty thousand dollars. For the same period last year, 1926, it was four hundred thousand dollars. So you see the amount appropriated for that activity alone, the building of meeting houses, has been enormous.

I hope the time will never come when there will not be a call for more meeting houses, because if such a time should come, there would be no more growth. Since we expect to grow and expand and to keep on growing and expanding, there will necessarily be additional calls for more meeting houses and more elders to preach the gospel.

#### ROOM FOR IMPROVEMENT IN PAYMENT OF TITHING

One other item: Comparing the tithing of 1926 with that of 1917, it shows an increase in nine years of about forty per cent only, whereas the appropriation for meeting houses increased in the same period between four and five hundred per cent. I have not included the appropriations that have been made for meeting houses built in the missions. That is additional. I will not take the time to go into the details of the figures, nor in the increase of Church population, etc; it would take too long. But the point is that all this requires means, and I am under covenant, and you are under covenant, to furnish the means to build up this Church. How? By tithes and offerings.

In the observance of this principle nearly every member of the Church can improve, can't we? How many hundreds are there, not thousands, but how many hundreds are there in the whole Church who pay strictly and exactly one-tenth of all their interest? The revelation says one-tenth of all your interest annually. How many of us do it? There are some, of course, but there are not many who cannot improve and perform more fully this duty in respect to this matter.

The Lord commanded the law of tithing in ancient times. He has revealed it to us in this dispensation. You may read in Genesis that first of all, Abraham, Jacob's grandfather, paid tithes of all that he had to Melchizedek; and then Jacob, the father of the twelve tribes of Israel, made this covenant with the Lord: "Of all that thou shalt give me, I will surely give the tenth unto thee." In Leviticus 27:32, the Lord says this concerning the tithe of the herd and of the flock, "the tenth shall be holy unto the Lord." Solomon, in Proverbs, 3rd chapter, 9th verse, says:

"Honor the Lord with thy substance, and with the first fruits of thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

In the last book of the Old Testament the Lord, speaking through the Prophet Malachi, reproveth the Saints in that day. I don't think we need such a stern rebuke as he gave them, but these were his words:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. \* \* \* Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

#### THE LORD'S REQUIREMENT

Here was a challenge to them to prove the Lord. That same challenge is open to every Latter-day Saint today.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

"And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts."

You can read the revelation given to the Prophet Joseph Smith with respect to this principle of tithing, and that same thought occurs in it, namely, that if you will pay your tithing the very land shall be sanctified and shall be made holy. Let me take occasion to read a little of this revelation to the Prophet Joseph, given in July, 1838:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my Church in Zion.

"And this shall be the beginning of the tithing of my people.

"And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever for my holy priesthood, saith the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto

the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, If my people observe not this law, to keep it holy and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

"And this shall be an ensample unto all the stakes of Zion."

#### THE SAVIOR'S VIEW ON TITHING

We have the commandment from the prophets of old, and here also is the command through the prophet of the last dispensation. I know it is contended by some people that the Savior in restoring the fulness of the gospel in his dispensation did not insist on the law of tithing, and that it was done away in the law of Moses, etc. Anyone who takes that position is entirely wrong, for here is the word of the Savior himself, in the gospel according to St. Luke, 11:42:

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone."

In other words pay your tithing, of course, but don't go around boasting about it as you do. This ye ought to have done, said he, and the other ye ought not to have left undone. So there is the positive injunction of the Savior of the world that the principle of tithing shall be observed.

#### HAVE FAITH TO PROVE THE LORD

My brethren and sisters, my testimony is that I could always get along better and be more prospered, more blessed and certainly more satisfied in my heart and soul, at the end of the year, if I got along with 90 per cent and gave the Lord his ten per cent. I have tried to do that; not perfectly, not as I should, but I have done it well enough to prove the Lord. I accepted the challenge which he made through Malachi:

"Try me and prove me herewith, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

I have proved the truth of it in my own experience and to my own satisfaction. I know there are those who quibble about it and say: "Will 90 pounds of flour go as far as 100 pounds of flour? Will \$90 go as far as \$100? If you are spending a dollar a day, will not the one amount last 100 days and the other last only 90 days?"

Yes, mathematically you are correct, but, spiritually and counting faith in God and in his promises, you are all wrong. For "without faith it is impossible to please God." You may take as a sample a couple of men working—I have in mind two such men now. One spends all his means, and hasn't enough to pay tithes, he thinks. The other struggles along and pays his tithing. At the end of the year the one who has paid his tithing is better off somehow or other. He has had less sickness, less of what we call bad luck, and a better "break" as they phrase it, than the other man has had at the end of the year.

## SANCTIFY THE LAND OF ZION—KEEP THE COMMANDMENTS

I bear witness before you, my brethren and sisters, that if we keep that law, the Lord, just as he has promised, will sanctify the very land, and it shall be the land of Zion to us. It is a land of Zion to the man who has paid his tithing honestly before God. He feels it in his soul. He feels that he is dwelling on a blessed, happy, prosperous land. He knows that he is keeping the commandment of the Lord. Do you not think the Lord, by his Spirit, will sanctify and bless the very land for us according to his promise? I know he will, I feel that way when I come on this block. Time and again, especially if I am alone, my hat goes off in reverence as I step inside the wall. Why? Because I feel in my heart and in my soul that the very ground upon which I stand is holy, sacred unto the Lord. It has been blessed by the power of the holy priesthood and it is sanctified, so that the spirit of reverence, the spirit of thankfulness to God comes over me, and off comes my hat in token of that reverence.

I know, too, that in our homes, with our farms, in our merchandising and all that we have, if we keep this law, we will sanctify to the Lord the land upon which we dwell, the homes in which we live, and all that we engage in; and we will feel the influence of his spirit and know by the power of the living God that we are helping to build up his work, far more, of course, than we would if we fail to obey this commandment.

## HOW THE TITHING IS EXPENDED

I repeat, means are called for as well as prayers. Prayers are necessary, preaching is necessary, but it takes work, it takes means to build up the kingdom of God.

I have just given you enough figures to illustrate how the means are expended. I could give a great many more items. In closing, I just want to take occasion to say that the funds that you give to the Trustee-in-Trust of the Church are honestly and wisely expended with absolute integrity and sincerity of purpose, supplemented by the wisdom that the Lord gives. No man or set of men could expend them with greater care. I know that. I have known it for twenty years, for I have been in the Presiding Bishopric and with the President of the Church since that time. You can trust these men implicitly. They have not the first selfish thought for themselves with respect to any of the means. Every penny is as sacred as if it were held by any of your own family. You can depend upon that. President Grant is almost an exception among men in this regard. He almost leans over backwards in the strictness of his integrity and honesty.

## PROVE THE LORD IN THE PROPER SPIRIT

Now I have taken all the time I should. The Lord bless Zion, bless latter-day Israel. May we as members of the Church resolve now once again in our hearts and souls that we will prove him, not in the way of challenge, not in the way of saying: "Here, I am giving you some-

thing, and I want a whole lot more in return." No, that kind of spirit in paying tithes will not get you any blessing. The Lord loveth a cheerful giver—one who can go to the bishop and say: "Bishop, I feel all right. I want to help the Church. I am going to do all I can. Here is my tithing, my full tithing. I want to build up this work and be the means of helping it." If he goes in that spirit, thankful for what he has received, he will obtain the blessing. But let him not give something merely in the hope of getting more in return, for that spirit will not do at all. Let him give in this spirit: "Lord, thou hast blessed me. Here is thy portion. Of all that thou wilt give unto me, I will surely give a tenth unto thee." The Lord bless you. Amen.

The choir sang an anthem: "The earth is the Lord's and the fulness thereof."

### ELDER STEPHEN L. RICHARDS

#### MESSAGE OF THE WORD OF WISDOM

I know of nothing wiser than the Word of Wisdom. I regard this great message from the Lord as being one of the most distinctive and one of the most vital contributions coming to the world through the Prophet Joseph Smith. Like all great messages and documents it connotes even more than it denotes. It is given in sufficient detail to obviate all ambiguity, and at the same time it is sufficiently general to have application to many phases of life and to all of those items which enter into clean living. It proceeds upon the assumption that the greatest thing in life is living, and that the most indispensable thing to good living is health—bodily, mental and spiritual.

We cannot contemplate a good man who does not have respect for the sacred institution of his body. God has given to us in this dispensation a new conception of the body of man. It is something more than earth and the elements of earth. We believe that the spirit is the literal child of God, that it comes to earth in divine providence to take on mortality, that while here it is housed in a tabernacle, that that tabernacle itself is made through the beneficent provision of the Creator in his own likeness. In that conception no one may defile the tabernacle, wherein dwells the spirit, without offering affront to God who gave it. He cannot pollute his body with poisonous or disintegrating substances without committing an offense against his God and his Creator.

#### SENT BY WAY OF GREETING

The Word of Wisdom has come to us in what seems to me the most excellent, the most pleasing manner possible to give a message. It came by way of greeting to the Saints, not by way of constraint—so it states—in which respect it has seemed to me to be comparable to the greatest messages which came from the Redeemer of the world when in the flesh he spoke to mankind. It rings with the same spirit as do the Beatitudes, wherein the Christ said, not by way of constraint, not in the thunder of commandment, but in that lovely spirit which

characterized his ministry: "Blessed are the pure in heart, for they shall see God. Blessed are the merciful, for they shall obtain mercy." So he gave to us this fundamental message of life and health and strength and purity, "as a principle with promise."

Is it less binding upon us; does it constrain us the less, because the Lord has said that it is pleasing unto him that we should do the things here enumerated and avoid the things here enjoined?

#### SPIRIT AND BODY CLOSELY RELATED

Within it comes to me the very genius of the philosophy of the gospel. Where is the man, impure in body and defiled, within whom may dwell the Spirit of the Most High? Is there not the closest of relation between the condition of our tabernacles and the spirits which therein reside? I take it that one of our supreme messages to the whole world is the word which comes from this transcendent statement of the fundamentals of our very faith: Keep clean your bodies and undefiled, in order that you may serve God and work out your destiny in mortality.

We have heard considerable during this conference relative to the disorders of society and the great iniquity which prevails in the land. If it were possible to make a survey of all those who have been guilty of infraction of the law, and who have perpetrated crimes against society, we should not find that the perpetrators of these offenses were men and women who have had sacred regard for the tabernacle of their spirits and kept clean their bodies which God gave to them.

The most serious, the direst consequences which follow an infraction of the Word of Wisdom in my judgment, are spiritual, rather than physical; for while the body may be impaired, the spirit suffers most. When the boy begins to smoke he usually ceases to pray, and when he ceases to pray he loses contact not only with our Father in heaven and his uplifting influence, but he often becomes estranged from his family and the best people and is thrown into environment which frequently brings his downfall.

#### TEACH PURITY AND CLEANLINESS OF LIFE

So, my brethren and my sisters of the Church, I charge you to go forth among the youth of Zion and give to them the lofty conception that we have of the bodies which God in his kindness has given to us. Do all that lies within your power to keep them from polluting these sacred institutions. Exhort them to preserve their purity for efficient service in the kingdom of our Father, for if they keep clean they will be fit instruments for the working out of the great purposes of our Lord. Let us devote our time and our energy, our preaching and our teaching, to the cleanliness of life that follows the keeping of the Word of Wisdom. I pray also that the message which comes from this great and remarkable statement given to us through the Prophet Joseph Smith may go beyond the confines of the Church into all corners of the earth, that men and women may understand that they are created in the image of God and have sacred obligation to preserve that image in all respects.

We love God. As we love him we will do what he asks. He has asked us in the most kind and affectionate way to do these things for our own welfare, for our prosperity, for our spiritual growth and development, for the preparation we need to make to carry forward his great work, to preach the gospel in its fulness, and to give to mankind proper conceptions of life. Surely as we love him we will follow his admonition and yield to his kindly persuasion. I pray that his spirit may attend us in the keeping of our bodies pure and immaculate, in the name of Jesus Christ. Amen.

### ELDER GEORGE F. RICHARDS

It is exceedingly gratifying to those who have responsibility for the conduct of this great latter-day work to witness the large attendance at this conference, this large Tabernacle being filled to overflowing, as well as the Assembly Hall, and great crowds of people on the grounds, perhaps thousands. And this, notwithstanding the fact that a great many people in their homes today are hearing the proceedings of the conference through their radio sets.

#### SALVATION AN IMPORTANT QUESTION

I have been edified and built up by what I have felt and heard during the sessions of this conference. My heart has been made to rejoice exceedingly. Every speaker has spoken upon some one or more phases of the gospel, and the gospel is given us that we might know what salvation is and how we may attain that boon and blessing. There is no other question of such great importance to mankind as that of salvation, of what it consists and how it may be attained. There is no other question that has engaged the attention of so many people as that of salvation, and perhaps there is no other question upon which there has been such a diversion of views and opinions. As I understand it, this is the cause of there being so many religious sects, creeds and denominations upon the earth today, and this fact is strange when we think that all these religionists have based their views and established their creeds and denominations upon a belief in the Bible, and its doctrines.

#### WHY SO MANY CREEDS?

It seems to call for an answer to the question: Why is it so? And I am reminded of the sayings of the scripture that prophecy came not in olden time by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost. The contents of the Old and New testaments, then, are the things of God given to the children of men by the inspiration of the Holy Ghost. The trouble with men today, and the cause of this spiritual darkness that is found everywhere throughout Christendom is that men lack that spirit, the power of the Holy Ghost, that was enjoyed by the prophets who wrote and spoke the things contained in that sacred book, the Bible. If we had the same spirit, the same measure of that spirit, we would understand as they understood, and we would all understand alike.

## REPENTANCE NECESSARY

Why do we not get the Holy Spirit, the measure necessary to understand these things aright? The answer is that we have not taken the course that is indicated by the gospel, by the scriptures, to obtain it. A man must be born again in order to even see the Kingdom of God. He must be born of water and of the spirit, to receive the Holy Ghost in the measure that it was enjoyed by the prophets who gave us the word of the Lord contained in the holy scriptures. We must be born again, first of the water and then of the spirit, but before we can receive these ordinances and these great blessings, our faith in God must be such as will be approved of him, that will lead us to do the things that he would have us to do, as fast as they are made known unto us. We must have that faith that will lead us to forsake evil and wrong-doing of every kind, to repent of our sins, to right the wrongs which we have done, as far as it lies in our power, and to forgive our fellowmen who have trespassed against us, even as we desire to be forgiven. Then when we receive the ordinance of baptism by immersion, by one having authority, and have hands laid upon our heads for the bestowal of the Holy Ghost, and confirmation to membership in the Church of Christ, our sins are washed away, the Holy Spirit comes upon us, even the Holy Ghost, whose office it is, and his mission is to bear witness of the Father and of the Son, and of the truth of all things.

## OUR MISSION TO MAKE PLAIN THE WAY OF SALVATION

Our mission as Latter-day Saints is to the world to make plain the way of life and salvation. With us what salvation is and how it may be obtained is no longer a question. That question has been solved. We know the way. God our Father, because of his love for us, desires above all other things that we shall have salvation in his kingdom, exaltation where he and his Son Jesus Christ dwell, and that we might have salvation he has made the provisions of the gospel, including the atonement wrought out by his Son Jesus Christ. He has also given us the organization of the Church. One might ask why all this religious activity in the Church, and all that we see of the auxiliary associations? It is necessary; the salvation of man depends upon it. These children of Zion are to have their faith established, and they are to become so educated in the work that they in turn may be able to take responsibility and labor for the accomplishment of God's purposes. Why all this effort and this expenditure of means in the preaching of this gospel, as it is done by the Latter-day Saints? The answer is, the salvation of man depends upon it. Why the building of temples and the work that is accomplished therein at such tremendous effort and expense? The salvation of man depends upon it; and the salvation of man is the end in view that our Father in heaven has. All his works of which we have any account are but a means to that end, and it is because he loves us. The sacrifice made by the Savior—for he gave



himself willingly as such—is the result of love for us, because we are the children of his father, because we are his brothers and his sisters. What a glorious truth, what a glorious principle, that we are born sons and daughters of God. That is why he loves us with a perfect love, because we are his sons and daughters. We ought to love him with all our hearts, with all our minds, and with all our souls, and serve him and keep his commandments, seeking to know his will concerning us and doing it at all hazards.

## TESTIMONY

Brethren and sisters, I know that this is the work of the Lord. I rejoice in the light that has come to us through the everlasting gospel. I know that Joseph Smith was a prophet of God. I am not afraid to bear this testimony. I never have been. It is my responsibility, and it gives me the greatest of pleasure to have the opportunity to testify of these great facts. I know just as well that Brigham Young, who succeeded the Prophet Joseph Smith in presiding over this Church, was inspired of God, that he held the place the Lord prepared for him, and that his work was acceptable unto the Lord. And so I know of each of the succeeding presidents of this Church. They were the mouth-pieces of God unto this people, inspired of the Lord for their work, and the work has grown and prospered; and today he who stands at the head is an inspired man of God. We know him because he is mortal, and we see that which is mortal of him perhaps more apparent than that which is divine, but we who have association with him so closely bear witness to you as Latter-day Saints and to all the world, that Heber J. Grant has uppermost in his heart the desire to know what the will of our Father is concerning this great latter-day work and this people, and to do the thing that our Father would have him to do. He is inspired, has been and ever will be, and under his administration this work will go on and prosper. I know that this work will triumph, that it is our Father's work, that he is at the helm. Men cannot accomplish this. There is nothing that we can do without his help, but with his help, his purposes will be accomplished, and his name will be glorified in the earth. I bear this testimony to you, brethren and sisters and friends, in the name of the Lord Jesus Christ. Amen.

## ELDER RICHARD R. LYMAN

## WE KNOW NO PARTY

In time of war we know no party; all come to the defense of the country. In this hour, when Constitution and laws are being ridiculed, there ought to be no Democrats and no Republicans, no Prohibitionists and no Socialists, but only the one great party—the party of those who stand for law and order, for the Constitution of our country and the liberties for which we have paid so great a price.

\* Surely this, the greatest country in the world, is not bringing up

a generation of young folks who carelessly, recklessly, and thoughtlessly break the laws and trample the Constitution under foot, shouting in drunken laughter that this sacred document is "only a scrap of paper."

Four things I desire to mention in the few moments that I stand before you: First, the coming forth of the Book of Mormon; secondly, a brief reference to the teachings of this book; thirdly, the greatest problem that confronts the people of the United States at this moment—lawlessness and disrespect for law; and fourthly, in a few words, I desire to make an appeal to you, here in the tops of these everlasting hills, to come to the defense of the Constitution of the United States.

## I. THE BOOK OF MORMON

My lifetime has been devoted to the study and the teaching of mathematics and engineering. I think I am not regarded as one given to hysteria. I have asked many scientific men to offer a solution for Joseph Smith and the work that he accomplished. I have not found anyone able to give any other explanation than that which we give; that is, that Joseph was directed in his work by divine Providence. One man might be deceived; but can you deceive three or four together?

### THE THREE WITNESSES

"Be it known unto all nations \* \* \* and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record. \* \* \* We know that these plates have been translated by the gift and power of God, for his voice hath declared it unto us. \* \* \* And we also testify that we have seen the engravings which are upon the plates. \* \* \* And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; \* \* \* And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."

### THEY WERE NOT DECEIVED

Let us consider that testimony. Is it not remarkable, odd, strange—something new in the world? One man might be mistaken; but can three or four? Here are the Prophet and three witnesses. They say:

"And we declare with words of soberness"—three sane men, mark you—"that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and it is marvelous in our eyes"—marvelous to me, marvelous to you, marvelous to all the world for an angel in these days to come down from heaven.

"Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things."

In this skeptical age when the world doubts nearly everything, men might not be satisfied with the testimony of the Prophet himself

and these three witnesses; so there are eight more, twelve in all, who bear also the same testimony:

#### EIGHT MORE WITNESSES

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., the translator of this work, has shown unto us the plates \* \* \* which have the appearance of gold."

Does anyone suppose that these witnesses were deceived in that respect? They say the plates had the appearance of gold. People may object: "All that glitters is not gold; the witnesses may have been in error." But their testimony is: "They have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands." Can eight men be so deceived? Can they come along, one after another, and handle with their hands plates which have the appearance of gold and be deceived as to their reality?

#### "WE HAVE SEEN AND HEFTED"

"As many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has \* \* \* the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not. God bearing witness of it."

I want someone who thinks these testimonies are not true, to account for them.

#### TESTIMONY OF THE SPIRIT

Those who were in the Assembly Hall this morning listened to the reading of the sixth chapter of Jacob in a silence as profound as I have ever observed in an audience. When you go to your homes, open that book. If you can read the sixth chapter of Jacob as it was read this morning, and can be impressed as was this audience, I believe that a light of heaven will shine into your souls, and bring to you the conviction which we call a testimony, that this is scripture.

## II. TEACHINGS OF THE BOOK

#### A PERVERSE GENERATION

From Helaman, 13th chapter—that odd number 13—I shall read from the 38th verse, a few words spoken by Samuel the Lamanite prophet, as he stood upon the walls of the city of Zarahemla:

"O ye wicked and ye perverse generations \* \* \* how long will ye choose darkness rather than light?" Does not that sound like scripture?—like the gospel of Jesus Christ? It seems to me that, generation after generation, as Samuel explains, the human family "will choose darkness rather than light."

## CYCLES OF HISTORY

Nations go around in a cycle. Out of poverty comes religion; out of religion come character, honor, industry and dependability; the result is faith. Then come success, prosperity, riches—all the bright lights; but with these, temptation and that darkness spoken of by this prophet arise. Sin, iniquity, wickedness, follow this darkness, and thus again, the causes of poverty return. Within a few generations, we begin with poverty, rise into riches and success, then go back to poverty. Speaking to the people in Zarahemla, Samuel says: "In the days of your poverty you shall cry unto the Lord, saying, O Lord, canst thou not turn away thine anger from us?" Then he continues:

## HOW TO BUILD MEN

"But behold, your days of probation are past; ye have procrastinated the day of your salvation \* \* \* ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity."

And does not the world, at this minute, seem to be seeking for happiness in doing iniquity? It is character, it is honesty, it is integrity, sincerity, dependability, that will bring stable success. This Church is struggling to bring up a generation of people having these qualities. The Relief Society conference, just adjourned, was struggling to learn what to do before and after children are born, to make them young men and young women with the qualities of Abraham Lincoln, upon whose life and character no limelight has yet been turned that is strong enough to find a flaw.

## A CALL FROM LINCOLN

'In a proclamation, March 30, 1863, Lincoln said:

"We have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our own hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. It behooves us, then, to humble ourselves before the offended power, and to confess our national sins, and to pray for clemency and forgiveness."

## INIQUITY BRINGS RUIN

Can doing iniquity bring happiness? Iniquity is the absence of character, honesty, integrity, virtue, sincerity, genuineness and dependability. It is the want of rectitude and uprightness; it is injustice, unrighteousness, and wickedness. Some of its fundamentals are drunkenness, immorality, gambling, crookedness. When I speak against these, I am teaching not only the doctrine of my own Church,

but that of every church, of every philosopher. Educators agree that these vices will bring ruin not only to individuals, but to nations and peoples.

#### PROHIBITION AND PROSPERITY

I shall here refer to only one of these types of evil—the use of intoxicating liquor. The United States is enjoying unprecedented prosperity. The savings of the country in 1926 were five times those of 1914. In that year the savings amounted to but \$6.71 per capita, while in 1926 they were \$33.00 per capita, an increase of 390 per cent.

Many attribute this unprecedented prosperity to prohibition. The late Wayne B. Wheeler has said that since the war we have had hundreds of thousands fewer arrests and jail commitments per annum for drunkenness; that our drink-caused poverty has decreased 74 per cent, and that we have reached the lowest rate of pauperism that has been known in the United States.

John G. Cooper of the Brotherhood of Locomotive Engineers says that prohibition is making a capitalist out of the worker; that when the saloon closed, the "Poor Man's Club" vanished, that it is being replaced by comfortable homes. He adds that labor is getting greater satisfaction out of an automobile and a decent home than it ever did out of the corner saloon.

No less an authority than Herbert Hoover says that our prosperity is due to the elimination of industrial waste and to the advent of prohibition. When prohibition was adopted we had in the United States 507 distilleries, which produced annually 288,000,000 gallons of distilled spirits; 130,000,000 of these were made into whiskey. We were maintaining 1,300 breweries, which made annually two billion gallons of beer. There was a saloon in nearly every business block of our larger cities.

#### HOW STANDS THE LAW?

Today, anyone who buys, drinks, gives, sells, or has in his possession intoxicating liquor is doing so contrary to the provisions of the Constitution and contrary to both federal and state laws.

### III. LAWLESSNESS AND DISRESPECT FOR LAW.

The National Economic League which is composed of leading and influential men from all the States of our Union, has concluded that the greatest problem confronting our country today is "lawlessness and disrespect for law," due, they believe, first to indifferent public sentiment on prohibition, and secondly, to lax enforcement of the law.

Hoover says it is time for all good citizens to give attention to the following by-products of our prosperity: One, weakening of moral fiber; two, loosening of family and home ties; three, youthful criminality; four, easy breaking of the law by adults.

"GOD GIVE US MEN!"

We need in official positions, more men like John Wanamaker. To the end of his days, this man, perhaps the world's greatest merchant, regarded as one of his most valuable possessions a notebook in which were recorded the names of those with whom he had taken the temperance pledge.

When Postmaster General, he passed through the gay life of the Nation's capital without partaking of wine and without serving it upon his table. This unusual conduct brought censure and ridicule; but this broad-minded citizen passed without flinching through this fire of criticism.

Not infrequently young men were taken into his presence, while millionaires impatient for an audience with him paced his waiting rooms. When wealthy men expressed surprise at his neglect of them, he explained that those who came on spiritual or religious matters had come on the King's business, and that he always attended to the King's business first.

#### THE DAY OF EFFICIENCY

Not many years ago a lawyer would hardly think of standing before a jury without a few jolts of liquor behind his belt. It is not long since it was the rule to close a business deal with a drink. But that day has passed. In this age of efficiency, no man can trust himself to do business if his mental machinery is impeded by liquor. Competition is so keen that, other things being equal, he who drinks will fail.

In all seriousness I ask if the United States, or the people thereof, have partially lost the old-fashioned virtues of honesty, sincerity, sobriety, virtue; and dependability.

#### A PERILOUS TIME

Is it a time to look with indifference upon leading citizens and young people who are breaking the law?

In Salt Lake City recently a national officer in one of the social fraternities of the country said that all good citizens ought to be aroused to the seriousness of the situation. "Most of the young men who are in college today," he declared, "are drinking liquor." If so, what may we expect in years not far ahead? This subtle menace threatens the very foundations of our constitutional freedom.

#### IV. APPEAL TO CITIZENS

I appeal to you as good citizens to go to the primaries, to do your duty at the polls, and elect to office men who are concerned with the wishes and hopes of the people, not heeding the bidding of men whose principal interest is money-making.

#### THE HOUR HAS COME

The hour has come when a call ought to be issued for citizens

to stand with the Boy Scouts and pledge allegiance anew to the Flag of the United States and to the Republic for which it stands.

A resolution of the judicial section of the American Bar Association explains that the United States has undertaken to suppress the age-long evils of the liquor traffic; that when, for the gratification of appetite or for gain, lawyers, bankers, manufacturers, merchants, and social leaders disobey and scoff at the prohibition law, they are aiding the cause of anarchy, promoting mob violence, encouraging robbery, and increasing homicide. Is it not time for us to call out for those who can save our country from lawlessness and ruin; time for us to exclaim with J. G. Holland, "God give us men"? Do not the times demand strong minds, great hearts, men whom the lust of office will not kill, whom the spoils of office cannot buy?

#### THE PRICE OF LIBERTY

American liberty has been purchased by the blood and lives of our ancestors. My own brother's son gave his life in the recent World War in defense of that liberty. The body of my own brother lies buried in the sacred soil of France, where he gave his life in the same cause.

Have such lives been given in vain? Are we losing respect for the Constitution, that document which Gladstone has called "the greatest state document of all the Christian ages"? Must voices be raised in the tops of these everlasting hills, calling to the people of the United States to come to the defense of the Constitution? Our forefathers and our own loved ones have spent their lives for its principles. Are we unwilling to cast our votes for those who will honor it?

#### PRESIDENT RUDGER CLAWSON

*My brethren and sisters:* We have had a most glorious conference. I have enjoyed every moment of it up to this hour. The teachings of this conference have been equal to any that I have heretofore listened to.

#### A LARGE PRIESTHOOD MEETING

Last evening a great multitude of men bearing the holy Priesthood of God gathered in this tabernacle. It was a time of interest and instruction, and perhaps as largely attended a priesthood meeting as we have ever had in the Church. Represented there were all the orders and degrees of the priesthood of God. The duties devolving upon the priesthood are quite well defined in the revelations of God. You will pardon me if I refer briefly this morning to the Council of the Twelve Apostles and the First Council of Seventy, since I am quite closely identified with these councils. As to whether the Council of the Twelve and the First Council of Seventy enjoy the spirit of their calling, you Latter-day Saints are perhaps well able to judge. They are very close to you and you know them.

## THE WORD OF THE LORD TO THE APOSTLES AND SEVENTY

The word of the Lord to Joseph Smith the Prophet, respecting these councils, will perhaps be appropriate at this time. In section 107 of the Doctrine and Covenants the Lord says:

"The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews.

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all nations, first unto the Gentiles and then to the Jews;

"The twelve being sent out, holding the keys, to open the door by the proclamation of the gospel of Jesus Christ, and first unto the Gentiles and then unto the Jews."

This is repeated in section 124, where the following language occurs. Remember, these sections disclose sacred revelations of God to Joseph Smith, his servant:

The "Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature."

And in respect to the First Council of Seventy, the "Quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, mine apostles, shall send them to prepare a way before my face."

## THE LABORS OF THESE COUNCILS

You will remember that it is said that the Twelve is a Traveling Presiding High Council. Such is actually the case. They are not expected to preside directly in the Church, but are also required to travel, and so that has fallen to the lot of these two councils since the Church was organized. They are constantly on the road, so to speak, going or coming, whether at home or abroad, going into the stakes of Zion, when at home, to regulate the affairs of the Church in the stakes, under the direction of the First Presidency; to visit by rotation, some ninety-nine stakes of Zion. And you will perceive that it requires some time to get around and visit these stakes. At least ten, eleven or twelve stake conferences are held weekly, and at most of the conferences members of the Twelve and the First Council of Seventy are represented. What are they there for? To preach the gospel of Jesus Christ, to organize and reorganize wards and stakes of Zion, and to set apart to the callings of the priesthood presidents of stakes, high councilors, etc. And, having accomplished this work at any one or all of these conferences, the apostles and the members of the first council of seventy return to report their work to the first presidency of the Church. And I may say that these brethren have very great pleasure and delight in the labor that is placed upon them.

What about the nations? Well, as the Twelve and the First Council are required to have a very considerable interest in the missions of



the world, we have some twenty-seven missions, it is the particular duty of the Twelve, and so stated by the revelation, to open the door for the proclamation of the gospel to the nations, and perhaps also to teach the gospel, by first opening the door and then sending the word of the Lord to the nations. It gives me great pleasure to report here this morning that the Twelve have accomplished, in my judgment, a very great work in respect to this matter. The door for the proclamation of the gospel was opened up to America, our beloved country, by Joseph Smith the Prophet, and the keys to turn this door were also committed by Joseph Smith, the prophet, to members of the Council of the Twelve.

The gospel was introduced into Great Britain in 1839 by Elder Heber C. Kimball, who was then one of the Council of the Twelve. He was accompanied by Orson Hyde, Willard Richards, and Joseph Fielding. They accomplished a great mission. The gospel was introduced into France in 1850 by Elder John Taylor of the Twelve; and in Italy in 1850, by Elder Lorenzo Snow; in Scandinavia in 1850, by Elder Erastus Snow; in Japan in 1901 by President Heber J. Grant; in South America in 1925, by Elder Melvin J. Ballard, who was accompanied by Elder Rulon S. Wells and Rey L. Pratt.

The Pacific Islands mission was opened in 1844 by Elder Noah Rogers and others. Elder Rogers was not of the Twelve. Elder David O. McKay and Elder Hugh J. Cannon visited the Pacific Islands mission in 1921. It was a complete and extended visit. They also went to China, and while Elder McKay was there in that distant land, he felt impressed to bless the land that the gospel might take root in the hearts of that people.

We are told in the revelation that the Twelve will not only take the gospel to the Gentiles, but also to the Jews. Perhaps the first step taken in this matter was the appointment, by the Prophet Joseph Smith, of Orson Hyde of the Twelve, who was despatched to dedicate and consecrate the land of Palestine for the gathering of Judah's scattered remnant, and also the scattered remnants of Israel. You will understand, my brethren and sisters, that since that time there has been a pronounced movement on the part of the Jews of the world to gather to Palestine, undoubtedly influenced by the sacred prayer that was put upon the land of Palestine and by the Spirit of God, who is directing in all these matters.

#### TESTIMONY

I rejoice in the integrity, in the faithfulness, in the devotion of my brethren and associates of the Council of Twelve and the First Council of Seventy. I know these brethren intimately. I think I have been able to look into their hearts, and to know how they feel. I know what they are doing. I believe that their labors are approved of the Lord, and that his blessing is attending their activities.

We members of these two councils rejoice greatly in the spirit of the gospel and are pleased to labor under the direction of the First

Presidency of the Church. We love one another; we uphold one another in our faith. I believe, in fact, I think I may say that I know that the Council of the Twelve and the First Council of Seventy see eye to eye.

Of course, there are other councils in the Church, and there are a great many important callings. I might be pardoned in closing my remarks by quoting from Paul the Apostle, who is regarded as a very eminent authority on things pertaining to the work of God. He said:

"The Church of God is founded upon apostles and prophets, Jesus Christ himself being the chief cornerstone." Now, the Apostle might very well have added—certainly he might have truthfully added—that the Church of God is founded, or built, upon the foundation of the apostles and prophets, of high priests, of seventies, elders, and of priests, teachers and deacons, because it must be very apparent to the Latter-day Saints that, after all is said and done, the real meaning of the pronouncement of the apostle was this: that the Church of God is built upon the foundation of the Holy Priesthood of God for that represents divine authority upon the earth. And it is by divine authority that the Church of God has been established and will be built up upon the earth.

This is my testimony. I know that Jesus is the Christ. I know it as fully and completely as I know that I live. I know that Joseph Smith was and is a true Prophet of God. He was a mighty man in Israel, and I bear this testimony in the name of Jesus Christ. Amen.

The choir sang the anthem, "Awake, my Soul," by Evan Stephens. Benediction was pronounced by Elder J. Wesley Smith.

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

## FIRST OVERFLOW MEETING

In the Assembly Hall, 10 o'clock, Sunday Morning, October 9, 1927, an overflow meeting was held.

Elder David A. Smith, of the Presiding Bishopric, presided.

The music was rendered by the Ensign ward choir, Wallace Bennett, conductor, Alex Schreiner at the organ.

The choir and congregation sang: "Come, O thou King of kings."

The opening prayer was offered by Elder Axel A. Madsen, bishop of the Ensign ward.

The choir sang the anthem: "Fierce raged the tempest."

## ELDER BRYANT S. HINCKLEY

*President of the Liberty Stake*

*My brethren and sisters:* It is perhaps known to many of you that the Liberty stake of Zion is located in the southeastern part of this city. This stake is about a mile and a half wide and

three miles long, so that it occupies very little territory. Residing within the limits of this stake there are approximately 25,000 people, 15,000 of whom belong to the Church. It is an easy matter to walk from my house to any meeting house in the stake in twenty minutes and to make the journey over paved walks. In some sections of the stake, and I may say generally, the people are pretty well-to-do. They live in good homes, on an average better, I suppose, than the homes owned by the Latter-day Saints in many other places. Many of them are professional men. Many of them are successful business men. And withal one must say with pride, the people are good people. We know that it requires the same faith to save a rich man that it does a poor man, and that no man can buy salvation with anything as cheap as money. It requires the same humility and the same obedience and the same diligence to save a rich man that it does a poor man. We have fine meeting houses in our stake, good choirs. Every opportunity seems to be within easy reach of the people, but I am sure our problems are just as serious and just as difficult as the problems of the people who live in the remoter parts of the Church. It is a difficult thing to maintain in the Sacrament meetings the attendance that many of the wards on the outside maintain. I discover that it is a very difficult thing for a man who is prosperous, who is successful, who has gathered about him the things of the world, to exercise the same faith, the same humility, that he did in his humbler days, but nevertheless it is necessary.

I came from the country. I grew up on the soil. I came to this city when I was a grown man. Of course, I can never forget my love for the plain people. My early contact with the people of the soil has left forever in my soul an appreciation of their worth and of the contribution which they make to the Church and to society. I love the people of the city. There are no more faithful people in the world than some of the Saints who live in this city. I know hired girls who pay more tithing, I really believe, than many prosperous farmers.

I have enjoyed this conference very greatly. I think the reference made by the President of the Church, to the support that should be given to law and order, and the pride which this people should have in the great government of which they form a part, was very timely and fundamental. Whenever I am depressed with little things, my heart is inspired with two great thoughts that always cheer and comfort me. In the first place, I am devoutly grateful that I am an American. It is a proud thing to be an American. I firmly believe that the flag that waves over you and over me is the best flag that ever waved over any land or any people—made so by the heroism of the men who founded this Republic and who have maintained it. My heart was touched with the beautiful and dignified tribute which a distinguished visitor, General Summerall, paid to this people yesterday morning. I

hope we deserve it, and I believe that we do. I am sure that "Mormonism" has in it the genius of the best civilization the world has ever seen. All good Latter-day Saints are good citizens. Poor citizenship is an evidence of poor affiliation with the Church. It cannot be otherwise. I am grateful for the government that shelters us, for the opportunity which it gives to its citizens. I love this land of ours. The Almighty in his infinite kindness has established our feet in the tops of the eternal hills and given us a place where the sun shines more days in the year than in any other place, where the skies are bluer and the water clearer. We ought to be good citizens, and we ought to stand firmly for the maintenance of the principles bred in the institutions which we love and cherish.

And I am grateful, my brethren and sisters, that I am a Latter-day Saint. I am not boasting, of course, of my devotion, but rejoicing in the thought that I belong to this people. We belong to a great Church. Every man and every woman who belongs to this Church is to be congratulated upon his opportunity, his opportunities for growth, for development, for the establishment of his character. The history of the past should inspire us, and the promises of the future should sustain us. It is a great thing to belong to this Church.

Stress has been placed upon missionary work during this conference. In no sense would I minimize the importance of that work. I know that the ingenuity of men never devised such a marvelous educational agency as the missionary system of the Church of Jesus Christ of Latter-day Saints. There is nothing like it in the world. Boys go to the ends of the earth and bring back all they see, and enjoy the advantages of education that comes from travel. Now, that is only one part of it. There is something about putting a young man on his own responsibility and compelling him to make the Almighty his friend that has a marvelous influence upon him. A young man came into my office and when I looked into his face, I said to him, "Where have you been?" He said, "I have been to New Zealand. I have traveled around the world." Then he told me what he had seen. In the conversation he said to me: "What is the greatest thing you ever saw?" I had the inspiration, I believe, to say to him, "The finest thing I ever saw in my life is a boy in whose eye the fire of the Holy Ghost burns, in whose face is reflected the presence and power of the spirit of Almighty God." Isn't it marvelous that mere boys, modest, trembling boys, go away from home and come back in two or three years transformed into strong men? Have you ever seen anything that is quite comparable to that experience in helping a boy? I never have. It is wonderful.

Now, this Church has just three great things to do: First, to preach the gospel to every nation, kindred, tongue and people, declaring with a loud voice that an angel has flown through the midst of heaven and has revealed again, to earth, the gospel of

Jesus Christ. We are trying to do that; we are doing it, feebly, perhaps, but doing pretty well. Now, the second is, to develop the individual members of the Church, to help them to grow into their best. And the third is to make a community which will reflect the spirit and power of the gospel. Now, my brethren and sisters, the great problem that always addresses itself to each of us is to preach the gospel of Jesus Christ in our daily contact. That is not so easy. I know men who have gone on missions and preached with power the gospel of Jesus Christ, but who, when home, under the influence of prosperity and ease, have grown apathetic and indifferent and careless. You know it is an easy matter to face belching guns when the delirium of war is on, but many a man who is brave in battle falls down supinely under the monotony and routine of daily life. Our mission at home is to "carry on," so that when men come from far and see what we are doing and get in touch with us, they will discover that back of our conduct there is something sincere and genuine, something that carries over. That is the acid test. God expects to make of us a great people. I believe that we will become rich and prosperous, if we are only big enough to stand it. If we only have that childlike faith that will enable us to practice the plain principles of the gospel of Jesus Christ, we will succeed. We wear better clothes than our fathers wore; we live in finer houses, eat finer food, but that is not fundamental. Have we a better quality of faith? Do we manifest that faith in more righteous behavior? That is the important thing. God bless you, my brethren and sisters, you men and women who come from afar to hear the word of the Lord, in whose honest souls a love of truth burns. You and all people of your kind are, after all, the salt of the earth, and your names will endure forever on the records of his Church. God help us all, I pray, in the name of Jesus Christ, Amen.

### ELDER GEORGE R. MAYCOCK

#### *President of the Kolob Stake*

"It takes a heap of livin' in a house to make it home." I know that my good teacher, Brother Hinckley, did not mean that Liberty stake has better homes; he meant that Liberty stake has better houses. I come from a stake so much larger than his that he does not really know that he has any troubles. Our stake is six miles wide and forty-five miles long, and we haven't any paved roads, and very few paved sidewalks. But we have wonderful people and a wonderful lot of homes, homes wherein the Spirit of God dwells, where people are trying to keep the commandments of God and where we are endeavoring to draw near unto him. I appreciate Brother Hinckley, my brothers and sisters. I have loved him for a long, long while. There came into my life some of his teachings in 1897, in the Brigham Young Academy, that have stood out from

then until now. I am glad to follow him and the good things that he taught us in that class. I never have been, in another class, so filled with inspiration. I have never received teaching from another teacher that stood out in my life like the teachings of Bryant S. Hinckley, and so I love him and appreciate him and pray God's blessings upon him.

I appreciate the privilege of laboring in the gospel of Jesus Christ, and the responsibilities that have come unto me have helped me to appreciate more fully the blessings that have come; because I believe that as we labor we learn to love; because I believe that as we associate with our brethren and sisters and see their integrity and devotion and determination to keep the commandments of God, we more fully appreciate the gospel that has been given to us. We can see its fruits, we can see its blessings, and we cherish them more the more we work.

I love this wonderful country of ours, and I am glad that our brethren have talked to us about keeping the laws of the land. I desire to read a few words from Abraham Lincoln on this subject:

"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 their violation by others. 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 the schools, in seminaries, in colleges; let it be written in primers, in spelling books, and in almanacs; let it be preached from the pulpit, 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 old and the young, the rich and the poor, the grave and the gay, of all sects and tongues and colors and conditions, sacrifice unceasingly upon its altars."

My brothers and sisters, I wish we could get that into our souls and appreciate the fact that we should not only live the law ourselves but that we should sustain it by assisting others to live it. We have, to a certain extent, a responsibility in this regard, because we are American citizens. I have been in a position the last few years to know something about the enforcement of law, and I have seen some of the results that have come from people stepping over just a little. First we break some of the lesser laws, disregard some of the lesser things, and then our conscience is seared to the extent that we can disregard some of the greater ones. And in our disregarding those things we are setting examples to those with whom we associate. I wish that every mother in this great country of ours could say to her boy and to her girl, "I want you to live the laws of the land as your father lives them." But what would be the condition if our mothers did that? We sometimes are prone to try to cover up our actions, to try to break the law and not let anyone know it. But there is always someone to watch. There is that boy and that girl who are always seeing and always imitating what the older ones do. This summer we raised a little garden at the back of our house, and not so long ago I took the hand plow and went out and was pushing that plow in

the garden. As I stepped in the loose soil after I had plowed it, I looked back and there was our babe, nearly four years old, following. I said, "What are you doing?" "Walking in your steps." My brethren and sisters, there came tears to my eyes. I said to myself, "Am I leading aright? Am I willing that my child should walk in my steps in all the things that I do?" If I can so live that I am willing that they should, if I can so live that my children can appreciate the gospel and appreciate the country in which we live, because they have walked in my steps, then I shall feel that my mission has been well filled.

It is not only in the laws of our land but in the laws of our Church that we must keep the commandments. You know the prophet said that there has been a law irrevocably decreed in heaven before the foundation of the world, upon which every blessing is predicated, and if we expect to receive the blessing, we must keep the law upon which it is predicated. Too many of us, my brethren and sisters, are trying to dead-head our way into heaven. Too many of us are expecting to be judged in that great judgment day by the things that we believe rather than by the things we do. The apostle of old said, "The devils also believe, and tremble." The Latter-day Saints believe the gospel. I have a friend who never did anything for the Church; in fact, he scarcely knew that he belonged to the Church. He went away and someone attacked "Mormonism," and he began to defend it, but he defended it not as the "Mormon" elders defend it, but with his fists. He believed the gospel, and when the time came that he had to defend it, he defended it the best he could. Will we be judged by the things we believe? If we must keep the commandments to receive the blessings, it is time that we begin to work.

There are three great commandments revealed that will give to us, as Latter-day Saints, every blessing, I believe, that we could desire. The first thing, it seems to me, that we need—the very first thing that we need as Latter-day Saints, is the Spirit of God to attend us continually, and there is an ordinance given that if we would gather together on the Lord's day and partake of his sacrament and covenant to always remember him, we will always have his Spirit to be with us. I have sat in congregations of the Saints and have watched them partake of that sacrament, have seen them put out their hands—in fact, I believe I have done it myself on many occasions—with my mind just as far away from that ordinance as it was possible for it to be, not remembering him always, not remembering him even while I was partaking of the sacrament. I believe that we should keep that commandment. I believe that we should partake of the sacrament regularly and always remember him, in order that we may have his spirit to be with us.

And then, after we have his spirit to be with us, we want next wisdom and knowledge and understanding; we want health and strength. And if we will read the eighty-ninth section of the Doctrine

and Covenants, we can read there the commandment by which we can receive these blessings—wisdom, knowledge, and understanding, and health and strength, and not only that, but we have been given the promise that the destroying angel shall pass by us, even as in the days of the children of Israel, and not destroy us.

And after we have received those blessings, my brethren and sisters, if we turn to the fifty-ninth section of the Doctrine and Covenants, we can read there the commandments by which all things else, it seems to me, that we may need will come unto us; because we are told in that section (and with your permission I will read a few verses):

“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.

“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.

“Verily, this is fasting and prayer, or, in other words, rejoicing and prayer.

“And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

“Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the tree and walketh upon the earth;

“Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards.”

All are ours, my brethren and sisters, by keeping the commandments of God.

I bear you my testimony that we are laboring in the cause of Christ, that we are in his Church, which is indeed the power of God unto salvation. Every fibre of my soul declares unto me that these things are true. My brothers and sisters, I pray that we may live to show to the world that they are true, for our actions will show more than our words. May the blessings of God attend us in this conference and throughout our lives, I pray, in the name of Jesus Christ. Amen.

### ELDER JOSEPH J. DAYNES

*President of the Grant Stake*

I sincerely trust, my dear brothers and sisters, that I shall enjoy the spirit of this conference, that the Lord will direct me in what I



shall say, that I shall enjoy your sympathy and good will, and that my efforts shall be the means of stimulating myself to better action and perhaps of helping those of you who are here.

I appreciate the responsibility that comes to an elder in this Church when called upon to speak to the Latter-day Saints. I appreciate that we should undertake to believe in the principles that we advocate. I have observed in this conference, since its opening session Friday morning, that the theme generally has been that of law and its enforcement, all of which I feel to endorse and feel to appreciate its importance. There are many laws that are given to the people of the city and nation which are given for a benefit and a blessing; first, to teach us to respect the rights of others; and secondly that in respecting the rights of others we may grow stronger ourselves. There are other principles that have been given not in the way of legislation by the authorities of the land, but laws and commandments given unto us by our heavenly Father.

One of these principles, known as the Word of Wisdom, has been touched upon more or less during the conference. Being a profound advocate of this doctrine I have been impressed with its importance, and with your kind permission would like to consider some of its many phases. It really surprises us very much to observe that when we are subjected to an examination, that as to our own strength, in the living and observance of this law of the Church, that we have many shortcomings, and fail to measure up to the ideals and standards of a typical Latter-day Saint.

One great authority has said that in the United States, during the year 1925, there were consumed sixty-nine billion ready-made cigarettes, which would mean that during that year every man, woman and child consumed 690 ready-made cigarettes—not counting the number of hand-made cigarettes, cigars, and tobacco. It would be unfair to say that this startling condition exists only in other states, for Utah, the land in which we live, has undoubtedly contributed its share. From the records that have been published it may be well for us to see as to what extent Utah has been a contributing factor in the consumption of some of these articles. During the year 1924 the residents of the State of Utah, including of course all classes, and not Latter-day Saints alone, actually threw away:

For coffee .....	\$2,000,000
For cigarettes .....	1,500,000
For tea .....	1,500,000
For tobacco .....	2,000,000
<hr/>	
. Total	\$7,000,000

I have not given an estimate as to the amount of money involved in the purchase of liquor, because that perhaps would be beyond computation.

I have taken this sum of \$7,000,000; and have done a little figuring

to see what we could accomplish if this sum of money were applied in legitimate channels for the development and growth and upbuilding of our communities, and this is what I observe. We could buy any one of the following things: ten million bushels of potatoes, seventy million loaves of bread, seventy million quarts of milk, 2,500,000 pairs of shoes, 100 million streetcar fares—in fact, this money, if applied, would ride the entire population of Salt Lake City, estimated at 140,000 people, to work and return every day for one year. It would buy 14,000 Ford automobiles. You could take a series of one-dollar bills, standing them up end to end, and construct a fence reaching from Salt Lake City to Los Angeles. It would build 230 meeting houses, at an average cost of \$30,000. Assuming that it would cost \$500 per year to maintain and sustain each of the students in attendance at the following schools for their living for the entire year, it would provide the education and living for the total enrollment of the student membership of the University of Utah, the Agricultural College at Logan, the L. D. S. College here in this city, the East High School, Salt Lake City, the West High School, Salt Lake City; the Brigham Young University at Provo, the Granite High School, and perhaps others. A total of 14,000 students could be taught and educated for a whole year for this money. And further, let me state that if this money were used legitimately and honorably, it would pay the entire taxes for the State of Utah for the whole year. It would take 2,000 people on a tour around the world extending over a period of three or four months, giving to each one the sum of \$3,500 for expenses.

It may be interesting for you to know that in the United States there was expended in the year 1923 for tobacco alone, the amazing sum of 900 million dollars, for liquor two billion, while for furniture which contributes to the happiness and joy of every home, there was expended but 375 million. As we think of this inconceivable amount of money that is expended for these non-essentials, is it not time for us to consider as to what extent we may be contributing to these abuses? As a means of giving us a better understanding as to how to enjoy wisdom in all of our daily undertakings, I feel that a proper understanding of this precious revelation is most vital to every Latter-day Saint family.

In view of these alarming conditions might it not be well to ask ourselves the question, as to what we are doing to rectify the same? You will recall in the revelation given through the Prophet Joseph Smith on the Word of Wisdom, the declaration is made that these stimulants are not good for the human body. Are we exercising the proper restraint ourselves, and are efforts likewise applied in teaching our children, that the use of these beverages and narcotics can only work to their spiritual and physical detriment?

I feel to compliment and congratulate those who regard this principle as vital, and who undertake to observe this law. For those who are weak and apparently not able in and of their own strength to overcome, I earnestly pray that the Lord in his infinite mercy shall give

them that added strength that they may be successful in their righteous desires.

I earnestly pray that the means, the talent and the ability that God has given us, will be at all times used in honorable and legitimate pursuits. God help each of us to know our duty, and give us the strength always to properly apply it, I ask in the name of Jesus Christ, Amen.

A solo, "How beautiful upon the mountains" was sung by Arvilla Allen.

### ELDER HENRY A. GARDNER

#### *President of the Palmyra Stake*

Realizing my limited knowledge and ability, I feel very keenly, my brothers and sisters, the responsibility that rests upon me at this moment, and I humbly desire that the prayer that was offered by our brother at the beginning may be made manifest in my behalf, that I may be able to say something to encourage you along the pathway of life. Like Paul of old, I am not ashamed of the gospel of Jesus Christ, for I realize and know that it is the power of God unto salvation. I have been taught the principles of "Mormonism" from my youth up and have been taught to honor and sustain those who are in authority over me, and as I come to these conferences and gaze into the faces of the brethren who preside over this Church, I go home with a renewed determination and desire to press on in this great latter-day work. It seems to me that there never was a time in the history of our Church when the Lord has fortified us with men to lead and guide us as he has at the present time. Coming yesterday morning, as I read the *Tribune* and saw on the front page a picture of the First Presidency of the Church as they were taken just before entering the tabernacle, I thought, what a wonderful team of men—well fitted and qualified for the great responsibility of leaders of this people! With the other brethren, I thank God that I am a member of the Church of Jesus Christ of Latter-day Saints, for I realize that this is God's work. Though we may fall by the wayside, this work will go on, for it is God's. "Mormonism," so called, is the gospel of the Lord Jesus Christ. To me it is the grandest, noblest, broadest religion in all the world, for it not only accepts the truth that we have, but accepts the truth, the virtues and the praiseworthy things that we find in men, in churches, and in associations wherever they may be found. We are told to seek after the things that are elevating, that are uplifting and praiseworthy.

I come from the Palmyra stake, situated in the southern part of Utah county. We are there a common people. I thank God that I am among the common people, for I realize that if we are humble and willing to let the Spirit of God work upon us and

actuate our lives, we shall be fitted and prepared to enjoy our offices and callings as members of the Church.

Much has been said during this conference relative to law and order. It seems to me that the Latter-day Saints have been taught from their youth that the Constitution of the United States, and that great document of human rights, the Declaration of Independence, were written by men inspired of our heavenly father. Mr. Babson said recently, "The United States of America at the present time is blessed with everything except religion." I feel that not only as a nation, but sometimes as a people, the thing we need most is a return to simple faith in God our Father. We need in our home-lives more of the Spirit of God to lead and guide us. We need to have more family prayer. We need to pray in the spirit and meaning of the word.

I remember a little poem I learned a number of years ago. It went something like this:

I often say my prayers,  
But do I ever pray?  
And do the wishes of my heart  
Go with the words I say?

I may as well kneel down  
And worship gods of stone,  
As offer to the living God  
A prayer of words alone.

Prayer without the faith  
The Lord will never hear,  
Nor will he to those lips attend  
Whose prayers are not sincere.

If we go back to the beginning of this Church, we find that the Prophet Joseph Smith went out to the lonely grove that he might offer up a simple, earnest prayer to his heavenly Father, desiring to know which of all the churches then existing upon the earth was the true church of God; for they were saying, "Lo, Christ is here," and "Lo, Christ is there." It was that simple, earnest prayer that reached the throne of glory, and God our Father condescended to come and visit him on the earth. What glorious news to the children of men, to know that God lives, has spoken again, and has revealed in this day and age his Son Jesus Christ unto the world. How thankful we as a people ought to be! We ought to be willing, my brethren and sisters, to sing the song with the full meaning of the word, "We thank thee, O God, for a prophet, to guide us in these latter days." And when we are thinking and speaking of this great Church of ours, I sometimes wonder, my brothers and sisters, if there is not too large a difference between the prayer that we speak or utter and the lives we lead. Everywhere we go, up and down in this state and other states, we find the urgent need of the application of the ideals and principles of the gospel of Jesus Christ which we believe and

teach, more earnestly, adopted in our daily lives. We need the principles of the gospel of Jesus Christ preached not only from the pulpit but taught and preached by the example of the lives that we live. I want to tell you as a servant of God that I believe he is not pleased with us as a people unless we do our duty. He is willing, I believe, to draw near unto us if we will give him the opportunity, if we draw near unto him. Not everyone who saith unto him, "Lord, Lord," will enter the kingdom of heaven, but he that doeth the will of the Father, which is in heaven. We talk about Latter-day Saints and our Church, and I grant you it is a wonderful Church, for me it is the Church of God; but I sometimes wonder, and I wondered this morning as Brother Daynes read to us some of the statistics regarding our own fair state—the tremendous amount of money expended for those things that the Lord tells us in a simple way are detrimental to our health—I wonder if we are really and truly living up to the principles that are taught to us? Do those statistics indicate to us that "Mormonism" is not functioning as it should function, that we have not the faith to live the gospel as we believe it? Or does it simply show, my brethren and sisters, that we are not able to reach the goal that is set for us?

I hope and pray that we shall remember the counsel and advice given to us by the leaders of this Church, that we may be fitted and prepared for the great responsibility that rests upon us as members of this Church in carrying the great message of peace on earth and good will to the sorrowing hearts of mankind. Jesus Christ did for us the thing that we are not able to do for ourselves, and made it possible for us to have the glorious privilege and opportunity of worshiping God according to the dictates of our own conscience and carrying this great message to the sorrowing world, that they too may enjoy the glorious principles of Salvation and life that we possess. Everywhere we go we find the urgent need of the principles of truth, honesty, and integrity that we believe in, to be practiced and applied in the lives of the people. We are told in the Book of Mormon that the people of this land shall prosper as long as they believe and obey the will of the God of the land—meaning that if we do not obey the principles of truth and righteousness, even this fair country of ours, the grand old United States, may see perilous times.

I sometimes feel that unless we believe the principles of the gospel in our daily lives we may stumble by the wayside. Only recently I had a conversation with a brother who said to me, "Brother Gardner, that which I used to know, I do not believe now." And I said to him, "I wish that you would come back again, when I have a few moments, that we may have a heart-to-heart talk together." And, as he enumerated to me some of the things that had happened in his life—for I knew that at one time he was a faithful brother in the Church; I had listened to him bear

testimony of the divinity of this work, and had been inspired and touched by the sincere words that he had uttered—I found out that perhaps some time or other in his life he had been disappointed, had failed to reach some particular office, or that some brother in authority had failed to show him the proper recognition, or had hurt his feelings, and that because of such action he had become dark and gloomy and had drifted away from the Church. It seems to me that there can be no sadder picture painted than that of a man who has been instrumental in instilling in others the principles of the gospel and in showing others the pathway of life, who has planted faith and determination in the souls of men and women to serve God and keep his commandments, and at the closing days of his life comes and says to a young man whom he has inspired, "That which I used to know, I do not believe now."

Oh, I want to tell you there is no greater joy in this world that can come to any man living than the joy of rendering service in the Church of God. Oftentimes I feel my weakness and am very humble in trying to go about to inspire and teach others to do their duty in this Church, but I want to acknowledge to you that I know this is the gospel of Jesus Christ. I feel it in every fiber of my soul that Joseph Smith was a prophet of the true and living God. I feel, my brethren and sisters, that it is your responsibility and mine, in order that we may fulfil the great destiny that God our Father intended that we should.

I do want to say to you, let us be watchmen upon the towers. Let us remember who we are. Let us remember that as fathers and mothers it is our responsibility to see that our children are taught, that we do have family prayer, that we do pray with earnestness and sincerity, that we may enjoy God's blessings, and that we may be watchmen for our children and our neighbors' children, that we may be indeed our brother's keeper. But above all, may we keep ourselves clean and unspotted from the world, that the Spirit of Christ may be in our hearts and homes. For if we have a contented home, we are a contented people; and if we keep the commandments of God, we shall have joy in this world and in the world to come.

May the Lord bless us with the power of appreciation, that we may have in our hearts a love for the truth. May we have a desire to acknowledge the hand of God in our many blessings, and be willing to bear testimony of the divinity of this work, not only abroad but to the rising generation. I want to tell you that there are hundreds and thousands, not only of the older brothers and sisters but of the younger brothers and sisters, who are hungering and thirsting for the Word of God. We need to teach them the simple truths of "Mormonism." We need to implant in their hearts and lives a testimony not only of the divine mission of the Prophet Joseph Smith but of the divinity of Jesus the Christ, and that this is his work. May we be equal to the responsibility that rests upon us, I humbly pray, in the name of Jesus Christ. Amen.

## ELDER DAVID A. SMITH

*Of the Presiding Bishopric*

I rejoice, my brethren and sisters, in having the privilege of meeting with you.

Yesterday I appeared in the tabernacle in the uniform of an officer of the United States army, and many wondered why I should be about my official Church duties so attired. In explanation, let me say that as a reserve officer of the United States army, I was under orders yesterday to go to the station and meet General Charles T. Summerall, Chief of Staff of the United States army. His program had been arranged before he reached here, but in conference with the officers at Fort Douglas and the reserve officers in charge here, the suggestion was made that it might be interesting for the General to look upon a congregation of Latter-day Saints in conference session. Accordingly, we planned for it, with the permission of the Presidency of the Church, and yesterday morning as General Summerall arrived in the city an invitation was extended to him to attend and address the congregation. In order that he might do this, it was necessary to shorten his inspection tour at Fort Douglas and the University of Utah. Upon leaving the tabernacle, he expressed his appreciation for the privilege he had of sitting upon the stand and looking upon that vast congregation, and for the music, and for the privilege of saying a few words from the pulpit of that wonderful building. He left yesterday afternoon to continue his inspection tour of the army posts of the United States. One of the great outstanding features of his tour will be, I am sure, his visit with us.

While mentioning this, perhaps it will be proper for me to say that after the World War, I was offered a commission and refused to accept it, feeling that there was no further need of my serving in that capacity, knowing that my Church work was all I could possibly expect to do. Finally request was made of President Nibley, who at that time was Presiding Bishop. He authorized my enlistment. I was called before a board, and a commission with the rank of Major in the reserve corps was given to me. I have since been called to the Presidio of San Francisco and for two years have been a member of the Ninth Corps Area Conference Committee. This work I found to be very interesting, for it gave me an opportunity to study army life in all its phases.

One little experience I had there may be interesting to you. As members of the Conference Committee, we were lined up waiting to take conveyances to go on a tour of inspection, when the officer in charge called my name and stated that I was to ride with the Commanding General. I hardly knew what to expect of it. I was almost the junior officer, and as I stepped out of line, my companion from Utah, who was standing near, and who is not a member of this Church, said: "Now, bishop, cut out that Church influence." I did not realize that it was Church influence for the moment. I was somewhat bewildered,

but I had the privilege that day of riding with the Commanding General, stepping ahead of men who held higher offices; men of greater service and experience. It was not until a few days later that I found out what this Church influence really consisted of, that it was not I who was being honored; it was you. It was your sons, your brothers, your fathers. And I, as your representative, was receiving the reward for your service and activity.

As a member of that committee it was my privilege and duty to visit all departments of army work. It was my privilege to go into any office, of any department, of any officer, from the Chief of Staff down, to find, if possible, conditions that could be improved. In this work I discovered why I had been so honored. I found in all activities that Utah stands at the head. I found that the University of Utah as a R. O. T. C. school stands in the first rank. That our high schools—the Ogden, the East High and the West High, were outstanding in their work. I was proud of them. I found that in all our war work, whenever we have been called into service, every demand made by the war department had been met, and met admirably. Then I fully realized that it was not I who was being honored, but you, this people.

Last March I was called to attend a conference in Washington. With nearly three hundred men we stood out in front of the Interior building for the purpose of having a picture taken. I was standing about four rows back, where my rank required that I should be. My name was called, and I was requested to step down to the front. As I did so, all eyes were turned upon me, for they wondered what was going to happen and I wondered also. General Summerall, who addressed us yesterday, was standing in front of that group. I was requested to take my place at his side. And there I stood while pictures of the group were taken. I realized this time that it was not I who was being honored. I have met with high ranking officers many times, I have been a dinner guest in the homes of many, I have had an opportunity of finding out what these officers were doing, trying to do and hoping to do; of knowing what they thought of you as a people and of your sons, and they do appreciate every helpful service.

I am not a prophet, and I have no right to prophesy in the name of the living God, but, as his servant I am entitled to the inspiration of his Holy Spirit, and if I am faithful in keeping his commandments, I should understand the whisperings of that Spirit and know how to act and when to act. I remember before we got into the World War, (I had been called to render service for my country before that time), that on the way to a priesthood meeting held in this building, I mentioned to my father, Joseph F. Smith, who was then president of this Church, that I thought something should be said to the men who were assembled as to how they should conduct themselves in case we should be called upon to defend and uphold the spirit of freedom and liberty. During that meeting, father turned to me and requested that I make the statement I thought necessary. Briefly it was this, that (at that



time) I could not see how we could possibly avoid getting into war, for the principles upon which our nation was founded obligated us to assist in the cause of peace and freedom. I was concerned for our boys, and I advised that they immediately fill up the organizations of our state troops, that they join the national guard, which afterward became the 145th, that they get in, then, before final enlistments and drives should come. Nothing had been said of a draft at that time. And many of you bishops and presidents of stakes and fathers went home and, realizing the situation, advised your boys to enlist in their local units, where they could have the companionship of one another, where they could have in a measure, that spirit under which they grew and developed, to be with them during their enlistment, and their war experience, if such experiences should come to them. And finally they were mobilized and ordered to the Coast, and after a period of training were brought home and encamped at Fort Douglas. Then orders came to move on. For some days these boys were seen lined up at the Beehive House or Church offices, awaiting a blessing. Day after day it was my pleasure to be with my father as he gave blessings to those boys—your boys—going out to serve their country in a righteous cause. And in every case, as I recall, the blessing pronounced upon their head, gave them the promise that if they would keep themselves clean, obey the laws of the land, remember their God, say their prayers in faith and humility, and keep the commandments of the Lord, they would go and return uninjured. As I heard father pronounce those words time and again on those boys, and as I saw them leave, not knowing what minute they would be on their way, yet with joy in their souls because of the comforting promise, I paused to wonder! One day in the lull, I turned to father and asked, "What is there that impresses you to make this promise? When we read of the great slaughter and destruction on the other side, it seems to me the only possible thing that can cause your promise to come true will be the termination of the war before the boys get there." He answered: "I do not know whether they shall be called to go into battle or not, but this I do know, for the Lord has given me to understand and know; that promise is made to these young men through their faithfulness, and if they abide the commandments of God, they shall return." Well, the rest of the story you know. They served and met every requirement and returned home again to engage in their pursuits of life uninjured.

I am reminded of them by General Summerall's having been here. Perhaps it is not just proper to mention these things at this time, but I do it because I want you to know that we as a people are looked upon by the men who are responsible for our country's defense, as being outstanding in our willingness to serve. May I mention one more incident which goes to show their feeling toward us.

At the close of the conference I attended in Washington last March, General Cheatham, the presiding officer, stood up to give the closing address. He made this statement. "We have in this body today, an

officer who has travelled a great distance. You know very little of the district from which he comes. I am going to take the opportunity of asking him to address us at this time." He called upon me to address that conference. And I did so—but not upon military affairs alone. I bore testimony to them of the goodness of God to this people. I told them that we believed God had established this nation and that it should be a land of liberty forever, and that we believed it was our duty to defend it against evil and designing people. When I had finished and sat down, that body of men arose as one man, and I was somewhat bewildered. General Cheatham stood up and said, "I am on the program to deliver the final address of this conference, but I feel that anything I should say would only detract from the remarks which we have just listened to. I am going to let the remarks of Major Smith stand as the closing remarks of this conference. You are adjourned."

I stood there, as men crowded around me wanting to know something more. They questioned me on the way to the hotel. Some followed me to the station, and even to the train. One of those men shook my hand as I was standing upon the step of the car as it was moving off and said, "I am going home, and I am going to say to my dear old father-in-law that I have at last found a man who is willing to stand up under any conditions and circumstances and say that he knows that God lives, that Jesus is the Christ;" for I had borne that testimony to them. Now I am beginning to realize why Bishop—now President—Nibbey sanctioned my going into that work. I am a peace-loving person, and I have discovered in my association with these men that they are not warlike; the men who are directing the affairs of the Army of the United States, are not seeking war, they are putting their time and best thoughts and energies to devising means of preventing war and establishing peace.

The theme of this conference has been, obey the law. Some of us know enough to obey the law, for we appreciate that through obedience to law we are blessed. There are others who feel that it is proper to obey the law when there is danger in breaking the law of being caught and punished; some who obey the law when it is convenient; for that reason, it is necessary that we should have peace officers to protect those who are peace-loving, just and honest. When men cultivate the Spirit of God, when they learn to love God, when they can put out of their souls and their very lives, the spirit of selfishness, covetousness and envy, then will the need of peace officers be lessened and perhaps done away. But as long as individuals are seeking their own ends, regardless of the effect of their actions upon the peace and safety of others, we cannot hope for that condition which God has promised to come through our obedience to his laws. As long as that condition exists, it will be necessary to have peace officers and armies.

And so I say, I am grateful to have had the privilege of becoming acquainted with these men, to go into the very details of their work, not to know merely theoretically what they are doing, but, through the

records and their plans, to know just what they are looking for in the future. I find they are men of high ideals, men untrammelled by the course of politics. Army officers receive their position through appointment, upon merit. They go on year after year, and, as in the priesthood, if I may make a comparison, though not for a moment do I think there is an equality between the two, but only a similarity, for purpose of comparison. We hold the Priesthood, and under that Priesthood we are blessed as we honor it. We grow in intelligence and power to serve as we serve. One of our brethren has said during this conference, one thing that we want in this Church is more thought to the gospel doctrine, to the teachings of God. Let me add to that, and more real service, which permits us to apply that gospel and doctrine through actually doing the things of God; for it is not alone through the study of the work that we are to gain salvation, but through doing the things of God which actually require service. The army of the United States is built upon the same principle. Men develop as they serve and have ability to serve, and their knowledge enables them to go on, step by step. They are not there subject to any senator or politician. Unless because of misconduct, there is no power that can remove them other than the President of the United States, who is the Commander-in-Chief of the Army of the United States. That gives to them a freedom which enables them to speak from their heart that which they think. General Summerall, because of his position, is familiar with the record we have made as a people, which gave him foundation for the statement he made. As President Grant has said, "Thank the Lord he has said it, and thank the Lord he could truthfully say it."

Now, my brethren and sisters, I should not talk longer. I have not said what I intended to say. I wanted to say something about the Word of Wisdom and our missionary work. We have sitting over there in the tabernacle, 53 elders and nine lady missionaries. I wish you could have been with us last Wednesday night. We had been in session since early morning and when the time for dismissal came, they were not ready to go. They were full of questions. They put question after question. And it was 8:30 p. m. before we finally dismissed our little meeting. And yet in that group called to be missionaries, only eleven out of the 53 elders had assisted in baptisms, not one has ever confirmed a person a member of the Church, five have assisted in administering to the sick, three have assisted in consecrating oil, five have not assisted in the blessing of the bread or the water. Speaking of service, these are just every day things that should come to them at home and all of which will be required of them when they get into the missionfield. They are not at fault for not having had the privilege of performing these ordinances. We should see to it that these experiences come to them. This opportunity for service should come to them before they go into the missionfield. Many of them come here without a testimony of the gospel. Let me remind you, that a testimony

of the gospel comes only through work. President Young said that more men gain a testimony of this gospel while upon their feet than while upon their knees. We can pray from now to the end of our days, and prayer alone may not bring a testimony of this work. But through prayer and actual service, we do get a testimony.

Don't you know that every individual that comes into this world with the promise of the new and everlasting covenant, has embodied in his very soul a testimony of this gospel? That testimony we may liken to the parable of the Savior regarding the sower; some of the seed, when sown, falls upon stony ground, where it is picked up by the birds and devoured; some in shallow soil, where it sprouts and grows for a little season and withers and dies; some in soil where it grows up with the weeds, and the weeds choke it and prevent its growth; and some in good soil, where it grows and develops and brings forth fruit in abundance. That is the condition of our boys and our girls, and it is our duty as Latter-day Saints, as men holding the Priesthood, as mothers and fathers in Israel, not to wait until our boys get into the missionfield before that seed is watered and cultivated and cared for, that it may grow into a testimony and into service. That should be developed at home. From the moment of birth, the home, the parents, are responsible. The bishops of the wards are responsible with the parents for providing a means for development for these young men.

Now, my brethren and sisters, I must not talk longer. I rejoice in this privilege I have of being with you. I pray God to bless you. I rejoice in the fact that I have fellowship with you in this Church! I take a pride in it. I have found that it is for me a condition of honor wherever I go; for the people of the world are beginning to look upon your works, your faith, your lives, and your teachings as an example to be followed. To be one with you, to partake of these blessings, to partake of these privileges, is indeed a most wonderful opportunity, and I thank God for that blessing and that privilege. May his blessings continue with us. May we always be found serving in faith, that we may be entitled to his promised blessings, I pray; in the name of Jesus Christ. Amen.

The choir sang the anthem: "A prayer of thanksgiving."

The closing prayer was offered by Elder Don Carlos Young.

## SECOND OVERFLOW MEETING

At 2 o'clock p. m., October 9, 1927, a second overflow meeting was held in the Assembly Hall.

Elder John Wells, of the Presiding Bishopric, presided.

The music and song were given by the Ensign ward choir, Wallace Bennett, conductor; Tracy Y. Cannon at the organ.

The choir sang, "Now let us rejoice in the day of salvation."

The opening prayer was by Elder Charles B. Felt.

An anthem, "Send out thy light," was sung by the choir.

## ELDER LEE R. TAYLOR

*President of the Nebo Stake*

I certainly trust that the prayer offered shall be answered and fulfilled in my behalf. I feel a very weak instrument at this time in attempting to proclaim the gospel of our Lord and Master to you, but nevertheless with Paul, "I am not ashamed of the gospel, because it is the power of God unto salvation" to all those who accept its principles and live them. If considerable time and care were taken in the preparation of a questionnaire, scattered very generally, and collected, and the results tabulated, and if the main question in that document were this, "What is the great aim of life?" I am sure that the answers compiled, and the meanings boiled down to their last stages, it would be something like this, especially to the non-members of the Church, that the great object of life is to have a rich, full, abundant life. The answer of the Latter-day Saints could possibly be something like this, "To be saved and exalted in God's kingdom is the prime aim and object of life."

If we were to outline the plan whereby this aim could be accomplished, I think it would well come under three heads or divisions: first, to develop right attitudes—proper ideals, if you please; second, to develop knowledge, or the intellect; and third, to develop proper habits or to do the will of God.

With our first proposition, then, we must develop right attitudes or the proper ideals in life. We must know and teach our children to know that what we are to be, each day, each moment, each hour, we are becoming. And in the words of Thackeray, we must also know that "we sow an act, we reap a habit; we sow a habit, we reap a character; we sow a character, and we reap a destiny" in life. I sometimes wonder if our attitude in life does not depend very much more upon faith than it does upon reason. Please do not misunderstand me; as important as reason is in this life, and it is the power to reason that chiefly distinguishes man from the lower animals, yet there are too many people in the world today who accept this doctrine alone and quit at the point that it discontinues. That, it seems to me, is one of the tragedies of life, to accept only reason. Accepting only that, I doubt if one can have the proper ideals or proper attitude toward life; because faith begins largely where reason ends. Reason may be said to be finite, while faith has no limits. Think of a person who tried to live, who does live, only in the realm of reason, who has shut out from his existence the great field outside of the field of reason—faith. No Latter-day Saint could possibly stop with reason alone. I am sure that testimonies generally are not gained by reasoning them out. We go as far as we can by reason, and then we depend upon a higher source, and that higher source takes us into the realm of faith and makes possible the proper ideals and the proper attitudes of life.

Our second proposition: we must develop knowledge, the intellect. Herein comes the great battle against ignorance. Intelligence is the

glory of God. To know what a wonderful thing that is in life, to know, not to be driven by every wind of doctrine but at all times to be able to make decisions, to reach conclusions, through reason and through faith and thereby reach our second great aim to our salvation and exaltation in life. And I sometimes wonder if we take the time that we should, as true Latter-day Saints, to teach our children, in order that they may know. How many evenings, how many Sunday mornings, or Sunday afternoons, when the hours are long, do you call others about you, your children particularly? I am most interested at this moment in the children, in the young people of our Church, for next to creating a human soul, the divinest thing is to educate it aright. How many times do we call them around about us and teach them to pray? How many boys and girls can repeat from memory the Lord's prayer, the Beatitudes, the Articles of Faith, and can give a reason for the hope that is within them regarding each of these? How quickly they grasp them! You would be surprised how they drink them in. And I sometimes think that as teachers of this Church, and as exponents of the great gospel of Christ, we overlook a valuable opportunity in teaching our boys and girls so that they will know, will have the power to decide in the hour of temptation.

Our third proposition is that of developing right habits. This, the power to do, is the most important, I'm sure, of the three; because it is not a matter of what we say or what we know but what we do in life that is going to determine our happiness, our destiny, our salvation, and our exaltation. Would that somehow we had the power, that we knew the process, the formula, if you please, of transferring or working over that which we know so that it will be a guide to that which we do. I believe the nearest formula that we have, and which will insure the greatest success, is to start in life young, always to do the right and to keep in mind that that which we are to be, every moment, every hour, we are becoming.

And last, we must, in order to gain our aims and objectives in life, enrich the lives of others. How often others may be about us who would like to know the things that we know, who perhaps do not have the peace of mind that we possess regarding some of these eternal principles. And yet we are fearful that we might offend, or we are fearful that someone else could do it better, and as a result some of our near neighbors, some of our friends in life, go through without the proper perspective of this gospel.

It was a joy in our stake, quite recently, to have a very devout Christian man come back into the Church after an absence of 37 years. Through lack of understanding, largely through the lack of a kind word, a warm handclasp, a sympathetic and confidential chat, as others met him upon the corner, he felt that the Saints, that the Church were against him. Let me implore you, my brothers and sisters, not to let any opportunities pass in life to enrich the lives of others, to make them conscious of the great purposes of life. As to how it may be accomplished: first, by our attitudes, our proper ideals; second, by the knowl-

edge that we gain ; and last, by our habits or the things in life we do.

In conclusion, let me read the words of one who has said something that appeals to me very much.

"One ship drives east and another drives west  
 With the self-same winds that blow.  
 'Tis the set of the sails and not the gales  
 That tell the way to go.  
 Like the winds of the sea are the winds of Fate;  
 We may joy along through life,  
 But 'tis the set of the sail that decides the gale;  
 And not the calm or the strife."

It is a pleasure, at this time, to tell you that I feel very deeply the truthfulness of this gospel, and I bear you this testimony, and I do it in humble prayer, in the name of Jesus Christ. Amen.

### ELDER JOHN H. WHITE

*President of the Yellowstone Stake*

*My brethren and sisters:* I feel indeed humble in occupying this position, and most sincerely trust that the Spirit of the Lord may come to my aid. This is one position where one is solely dependent upon the Spirit of God, if he shall utter the things that are most profitable. I have been interested in the remarks of President Taylor in giving us the principal keys, motives, the attitude that should direct us in life. I was thinking about the words of the Lord to the children of Israel, "The Lord hath chosen thee to be a peculiar people unto himself." Living in this age of the world there is oftentimes a tendency among Latter-day Saints to try to be so much like those of other churches that there appears to be no means of determining whether they are Latter-day Saints or members of some other church, or of none at all. I think it is well that we try to impress the world and our associates that we are a distinct people—not that we hold ourselves as better than they, except as we may do better, but principally for the fact that we bear a message which no other people is in possession of.

How may we obtain a testimony of the gospel? No doubt a number of those who heard the teachings of Jesus doubted the divinity of his calling, and he read their thoughts and 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." We Latter-day Saints say to the people of the world, that if they will accept of the doctrines of "Mormonism," in faith and in the spirit of true repentance and humility, they, too, may obtain such a testimony.

There are certain features or blessings that characterize faith and obedience to the gospel. The Savior in commissioning his disciples, before sending them out to preach, gave them promises that certain blessings should follow those who would obey. Among those promises were the gift of faith, and the gift of prophesy. My attention is now directed to some incidents that have been of peculiar interest to me

coming from the Snake River valley. Many, many years ago, when most of the section now comprised in the Yellowstone stake was in its rough state, there was one section covered with large sagebrush lying level and beautiful. No water had yet been taken out of the river, and just a few people resided there, struggling against adverse conditions and almost discouraged because of the dryness of the soil. One of the brethren of the Council of the Twelve was present with a little body of Saints in our stake. A brother remarked to him, as the visitor was being entertained at his home, "I have dug a hole here in the hope of getting water, but I suppose it is hopeless." The visiting brother, being inspired of the Lord, said to the brother, "Do not fill up the well; you will yet have water in the well, and that within a short time." They had already gone through a few years of trial and had made similar attempts but without success. But within a year following that prophecy, water appeared in that well. Since that time everyone who desired it has obtained water. Water is plentiful. That section, then so barren and uninviting, is the paradise of the upper Snake river valley, the famed Egin bench.

Another incident comes to me. In 1909, when our stake was organized, two of the brethren, shortly after the selection of the presidency, and a few other stake officers, proceeded with the new presidency to different parts of the stake to set the wards in order. They went into one ward, which previous to that time had been a part of the Fremont stake. There was a vacancy in the bishopric, one counselor. These brethren made the visit to select the other counselor. As they sat in the little ward chapel, with its pulpit in the west and the entrance at the east, they went over the matter, trying to determine upon the right man to fill the vacancy. But they could hardly find one who seemed, according to the judgment of the bishop, to be the right man. While they were yet discussing the matter, a brother opened the door to the east and called out across the room to one of the brethren sitting on the stand, "Brother, you are wanted on the outside." Our visiting brother beckoning to him said, "Brother come in, come in." Turning to the brethren behind, he said, "Brethren, there is your man." He had no knowledge of having ever seen that man before. Who told him that that was the man to fill the place in the bishopric? What spirit told him that that man was even a member of the Church? The man was selected, and I am a living witness to the fact that he served in that capacity faithfully and well for a number of years, even up to his death.

I could enumerate a number of such incidents as proof of the fulfillment of the promise made by the Savior that these signs shall follow them that believe.

I wish to support most heartily the remarks of President Taylor with reference to teaching in the home. I fear, brethren and sisters, that we are not giving enough attention to the training of our children in the home. Too often parents thrust the entire responsibility of training their children upon the organizations of the Church, forgetting that at the hearthstone, where the family may assemble and have their



family prayer and devotion, is the place where the most important training and the greatest impression may be given.

Let me say further, that I sometimes feel that our people trust their children too much—not that we wish to lack faith in our children, but remember they are human. With the many temptations about us, sometimes those children, and perhaps we as well, do things that are not always in keeping with the Spirit of the Lord. Sometimes some friend would feel to give us warning of dangers that beset our children, and we turn them aside and say, “I do not believe a word of it.” I think it is well to give heed to any kind word that may come from our neighbor. I invite it from our good neighbors. If they can help my wife and me by offering us a suggestion of how dangers may be avoided, with which our children are confronted, we will thank them for it.

Another thing, brothers and sisters, that impresses me. I believe that the important factors that contribute vitally to the development of our children and to the advancement of the Lord’s purposes is the education of our children in our Church schools where they may be prepared to go into the world as ministers of the word of God. We note that when they return home they seem to bring life and spirit into our wards. I hope, brothers and sisters, that we will look upon the privilege granted us of sending our sons and daughters abroad as a very important opportunity; it means so much to the lives of these young people even aside from the great good they may do in carrying the truth to the people of the earth.

I wish before closing, to bear you my humble testimony. I know the gospel which we have embraced is the gospel of Jesus Christ, that it possesses all the saving principles that will protect and preserve us, make us happy in life and prepare us for a future in the eternities.

May the Lord give us faith. May we always have the spirit of humility and a desire to do his will, I humbly pray, in Jesus’ name. Amen.

Florence Higgs sang a soprano solo: “Lead, kindly light.”

## ELDER WILLIAM R. PALMER

*President of the Parowan Stake*

It is a bit disconcerting, I assure you, my brethren and sisters, to be called out of the congregation and asked to occupy a portion of the time of these meetings, at which the Saints have gathered from almost the ends of the earth to be fed the bread of life. I am tremendously impressed with the responsibility that rests upon the elder who presumes to occupy even a few brief minutes of this precious time, and I desire very much the support of your faith and prayers, to the end that the Lord will bless me with his Spirit, and draw from me those things which he would have you receive. I believe that it is quite as much the privilege of the congregation to receive the blessings of inspiration and to

receive it through the speaker as it is the privilege of the speaker to have that inspiration.

I have been impressed with the strength and the growth everywhere evident in the Church. When we see the Saints gather at these great conferences, the young people mingling with the old, it is evidence sufficient that faith is not dead, but that the Church is growing in strength and in power and in influence.

I was impressed this morning with the talks that were given by President Charles W. Nibley and by Elder Stephen L. Richards on those two somewhat commonplace principles of our faith, tithing and the Word of Wisdom. They expounded those principles much better than I could ever hope to do, but in the few brief moments of the time allotted to me; I desire to bear my testimony to you of the blessings that accompany the living of those principles. I like to find some logical connection between the promises of the gospel and the experience of my every-day life. I am not one of those who look for the mysterious, the mystic, and the miraculous. I like to read of the blessings, the promises, and their fulfilment, in the every-day affairs of my life and in every-day experiences. And it is in this light that I desire to interpret to you my understanding of these precious principles of truth.

The Word of Wisdom is given to us as a principle with promise. The promises that we have in that great revelation are these, that we shall have strength of body, that we shall walk and not be weary, that we shall run and not faint, that the destroying angel shall pass us by as the children of Israel and not slay us; and that there shall come to us through the observance of that principle, treasures of wisdom and of knowledge, yea even hidden treasures. Some time ago a brother came to me with a somewhat visionary and impractical proposition which he wanted me to support, and said to me that this had come to him as one of the hidden treasures of knowledge through the observance of the Word of Wisdom. Now, just what is the meaning of these promises? Does it mean that if I keep the Word of Wisdom, abstain from tea, coffee and tobacco and strong drink, that I can walk and never get weary, or that I can run all day and never get faint? I do not understand it so. I see this in it, it is a simple law of health. If I have been a violator of this law of health and then repent of that and keep the law of health, I will have an increased capacity to walk and not be weary, to run and not faint. In other words, my capacity, my physical strength, will be increased to me so that I can accomplish more in a day's work. And that is the realization of the blessing to me. And this promise of hidden treasures of knowledge—we know, brethren and sisters, and we knew it as a people, those who had faith in the word of the Lord, long before the scientific world knew it. But the scientific world knows it today, perhaps better than we know it, that tobacco and tea and coffee and strong drink does inhibit our mental processes, shuts down and restricts our capacity to reason, to analyze. Now, if I have been breaking the law and then I repent of it and keep the com-

mandments of the Lord, my mind expands and there is opened to me a whole world of treasures of knowledge and of wisdom that before had been hidden from me. And so I see in the observance of this law of the Lord an increase of wisdom or an increase of capacity to work and receive wisdom; because my mind can analyze and penetrate farther in its mental processes.

Now that other promise of the Word of Wisdom, that the destroying angel shall pass us by as the children of Israel and not slay us. Where is the fulfilment of that? You can read it in the statistics of the Church, the mortality rate among the Latter-day Saints is lower than even among the picked risks of the insurance companies of the world. Now, what is the meaning of those statistics? It means that the Lord is lengthening our days. We do not keep this law 100%. We are not as faithful in it as we should be. But just in proportion as we do keep it, just in proportion as we have been faithful in the observance of that law, the Lord has blessed us, and as a people our days are lengthened.

And so with this principle of tithing. It also is a principle of promise, a promise of temporal blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." I have faith in that principle. Now, I know there are always those who say, "Here is this brother who does not live his religion, who seems to care nothing about his faith, and yet everything he touches seems to turn to gold; and here is this other brother, who is as faithful as can be, but can hardly keep the wolf away from the door." The thing that is wrong in that analysis seems to me to be that this is a principle given to a people, as well as a principle to individuals. There are always exceptions to the rule, and these are the exceptions to the rule. I do not regard this promise as a promise of great wealth to us. I do not ask the Lord to send me great wealth for the reason that I keep the law of tithing. I take it that his promise to me is that if I keep that law I shall have plenty, I shall not want. Maybe, if the Lord showered wealth upon me it would be a curse rather than a blessing.

Now, brothers and sisters, if we have faith in that law and observe it and have the assurance in our souls that we will not want, is there any more to worry about? We strive, scheme and work to build up a bank account, and to create a large estate of houses, lands, cattle and so on, just so that we may not want and that our loved ones who are dependent upon us may not come to want. Brothers and sisters, if we keep this law of the Lord, we shall not want. We are not as a people observing the law of tithing 100%. We are not, perhaps, keeping it 75% or 50%, but to some extent we are observing that law. And are we a blessed people? I look over this congregation, I have observed people on this square. We are a well fed people, a well clothed people, there is no evidence of want among us. The Lord has generously fulfilled his promises to us. And it is my humble faith and testimony to you that if we keep these laws, the blessings that are

predicated upon them and that are promised to us will be ours. I bear you this testimony humbly and in the name of Jesus Christ. Amen.

### ELDER JOSEPH K. NICHOLS

*President of the St. George Stake*

*My brethren and sisters:* I have listened with great interest to these services, and to the other services which I have attended throughout this conference. I have had greater interest during the short time that I have occupied a leading position in our stake, for the reason that I desire to take home to our people the messages of the conferences which I attend. I have tried to analyze the message given by each speaker, with the hope that when I return I may take that home.

I am more particularly interested, as President Taylor has said he is, in the young people of our stake; because I believe that the hope of Israel resides in them. And I believe, too, that if we can inspire these young people with a testimony of the gospel which we have espoused, that no greater good can come to them than through this source. I recognize that, in general, we have the motive powers of life—the great joys and pleasures of life, the sympathies of our lives, have their sources in our religious services.

I believe that the opening services of this conference are more easily analyzed than the later services. I believe that I can appeal to the young people to recognize the necessity of law enforcement easier than I can give them the desire for a testimony, the kind of a testimony which men of long years of experience bear before our people.

I have tried to analyze this problem of a testimony, and I agree that it is not an easy matter. There is not as much evidence of a reasoning character to appeal to as we might think. And yet the greatest things of life lie beneath the certainty of this testimony. I think this is also paralleled in the fact that the greatest forces in nature are those we are not able to measure. It is not easy to analyze the strength that is in men which we call personality. It is not easy to analyze the fact that the greatest joy in life comes through parenthood. And especially it seems to me that it would be difficult to have a young unmarried man or woman believe, in this day and age, that possibly the greatest joys in life do come through parenthood. And yet those who have become parents and who know this great source of joy and satisfaction will testify that this is the case. These are facts. In the midst of an economic drive like we live in today, and unknown in the world before, the fact might be against a testimony that the greatest joys in life come through the family. A great teacher in the University of Chicago, Dr. Cope, has said that the family is the sure way to walk the path of the cross. We who are parents can testify of the truthfulness of this.

Now, it is not easy to analyze any fact, and obtain through the reasoning powers alone the great force of a testimony of the divine authenticity of our religious doctrine, and yet those of us who have

had sufficient experience know that this is the case. After our services the other day when the missionary presidents spoke, I wondered if we could pass before us the essential doctrines of all the creeds in the world—and they would number hundreds—if we had the power to analyze the essential doctrines of all these creeds, and through our intellect determine which of all these things were right, whether we would not have great difficulty indeed. I believe, though, that the student, through the general processes of reasoning which are applied to him, in his daily life, through his training in high school, in the district school, and through his college days, would adopt that as the natural recourse, and he may challenge you and me, when we bear testimony that this is the gospel of Jesus Christ, to know the reasons upon which we base that assertion. This student might say, "Have you reviewed all the doctrines in the world and know through this examination that yours are true?" I would have to say that I have not. "Do you know through travel the world over that the gospel of Jesus Christ which we have espoused is true?" And with many I would have to say that I have not so traveled, but it is the testimony borne by the Spirit of the Lord that is all-essential.

I had an experience once sitting before Brother Ballard, which gave to me one of the finest evidences of the divinity of this work that I know of. I heard him speak upon the redeeming power of Jesus, the redemption of his atoning blood. This subject to me had never been interesting, but in the light in which he placed it, it became so. Without much analysis he proceeded to testify, through a period of about one hour, of the divinity of Jesus, the fact that he had lived and died for us, and I saw men and women on every side of me weep with joy and satisfaction, and I said to myself that if I ever knew anything, if I knew that I lived, I knew that what this man said was true.

Sometimes when I have been called upon to bless little children I have tried to question myself as to what was the most important thing to present in a blessing upon the head of a child. As a father I would say that the most important thing in the world is faith, faith to believe, faith to see, faith to hope, faith to understand, faith to desire to do the right thing in the world, faith necessary to cause a man and a woman to serve each other. One of the finest things that I have learned in the Church is the continued sacrifice of men and women in this wonderful service, the great quantity of unpaid labor in this Church. I sometimes wonder how a man or woman can give so much time and effort to the common service of all the Saints.

Brothers and sisters, I rejoice in this wonderful gospel of ours. The finest thing that has come into my life is an opportunity to serve. I rejoice because of the people that I live with, who make my life happy, who help me to see the joy in each day. I rejoice in the message of the gospel. I pray that we shall all learn more and more as we live. How wonderful it is to know that Jesus lives, that he is the Christ, the son of the living God, and that in him there is life and light and hope and wisdom and salvation and all that life holds near and dear

unto us. May we rejoice in the privileges that we have to serve one another and the great Master of all, in the name of Jesus Christ, Amen.

Elder J. Robert Smith sang a tenor solo: "I think when I read that sweet story of old."

### ELDER HEBER J. MEEKS

*President of the Kanab Stake*

I have been coming up to the general conferences of the Church for sixteen years. In that length of time I have missed only three conferences, and during all the conferences that I have attended I have been thrilled by the spirit and teachings of the brethren. During the sessions of this conference I have been thrilled. My heart has been made to rejoice. I have seen many situations arise in the Church, but the Lord has provided a way by which every situation has been met. He has placed inspired men at the head of the Church, and he is wielding an unseen hand and power over this people.

I rejoice that we have a progressive Church, an organization which provides for the service of all its members, that they may all find work to do and thereby enrich their own souls and help to enrich the souls of their brethren and sisters. It seems to me that without inspiration it would be difficult to organize a church that would meet the needs and requirements of the present day. This Church was organized under the direction of a youth, but the foundations were laid so well and so deeply that it has provided not only for the present day but for the future, and we will find the Lord providing a means for this people to accomplish the work they have set their hands to do. I am grateful that I was born in the Church, that my father knew the Prophet Joseph. He has told me many times that the Prophet called at his house at Nauvoo only a few days before his martyrdom and said, "Brother Meeks, the Saints will yet go to the Rocky Mountains, and you will go with them," and told him many things that would transpire after the Saints came to the mountains, and especially, to my father and his family—all of which came true. After the Prophet's death, the Saints were in great distress of mind and anxiety regarding the future of the work, and my father testified that when the Saints were called together and Sidney Rigdon made claim to the guardianship of the Church and spoke in behalf of his claims for something like two hours to the assembled Saints, that he was there and heard him, and when President Young arose when Sidney was through, my father testified that Brigham Young spoke with the voice of Joseph Smith, that the mantle of Joseph fell upon him. He witnessed it, and he bore testimony to that truth. And it seems that it was burned into my soul to honor and revere those two great men.

Those who have succeeded have also been prophets of the living God and have been rightful successors to the Prophet Joseph and to Brigham Young. These brethren have each been given a period

of presidency. The Prophet's presidency has passed away, gone into eternity, and he is there giving an account of the years when he presided over the Church. President Young likewise has passed beyond. His administration has gone by, but he stands at the head of that time and will stand there throughout all eternity, and he must give an account of his stewardship, of his presidency. And their successors have been given their presidencies, just as every president of a stake and every bishop of a ward has been given a period of presidency. They must account for that not only here but in eternity; for we will be associated with this great organization there, and the kindred spirits with whom we associated here will be associated with us there, and if there have been differences, errors, creep in during our administrations, they must be corrected, and we must be responsible for the part that we play. Therefore, I feel the great responsibility that rests upon me in presiding over a stake of Zion.

I am grateful, as I said before, for the organization that provides for the service of all its members, and in analyzing the teachings of this gospel and what it means, what priesthood means to us, it seems to me that it may be summed up in these words, "It is the perfect plan of service." There can be no better plan devised for people to serve, both young and old, and the Lord has inspired this wonderful organization, and it bears the stamp of divinity and is recognized by those who study it. There is no human organization to compare with it. I appreciate the fact that it is the power of God unto salvation, not only spiritual salvation but temporal, and if we will observe the simple teachings of the gospel of Jesus Christ, we will be saved, both spiritually and temporally.

May we be given strength and power to withstand the temptations that come to us. May we be given strength and power to live the simple truths of the everlasting gospel, that we may grow in love, that we may grow in knowledge of the truth, and that we may have the favor and the approval of our Father in heaven, I humbly ask, in the name of Jesus Christ. Amen.

## ELDER JOHN WELLS

### *Of the Presiding Bishopric*

We have listened this afternoon to testimonies of the truth of the gospel, also to advise, counsel and instructions dealing with our temporal and spiritual affairs. We have appreciated the wonderful music rendered by the choir, appointed for this meeting. One of the soloists sang the hymn, "Suffer little children to come unto me." The remarkable incident of the blessing of children occurred in the little village of Ephron, in the district of Perea, on the east side of the Jordan valley, just before the Master started his journey to Jerusalem to be crucified.

The speakers at the tabernacle session have urged us to obey the laws of the country, to sustain the constitution, and to observe the Word

of Wisdom and the law of tithing. Our faith has been strengthened by marvelous stories concerning the Book of Mormon and the Prophet Joseph Smith. One of the brethren speaking in the tabernacle quoted the statement of Jesus:

"Come unto me, all ye that labor and are heavy laden, and I will give you rest.  
 "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

This thought occurred to me: Were the Master here today thousands in this building could say: "Master, we have come to thee. We have listened to the call of thy servants. We have obeyed the gospel. Testimonies have been given us of its truth. The burden of doubt concerning you has left us. We have found rest for our souls." The gospel of Jesus Christ will give rest and contentment to any person who will obey and live it.

#### THE SABBATH DAY

I want to use the remainder of the time allotted to me to call to your attention one subject that has not been spoken on during this conference, and that is, the observance of the Sabbath, or the Lord's day. During the last few years many changes have occurred in the social life of the people, caused by the automobile, motion pictures and the great world war, which has had a detrimental effect on the observance of the Lord's day of rest. In addition to these conditions, a habit is growing to hold football and baseball games, Sunday concerts with or without pay, Sunday railroad excursions, etc., and places of amusement and resorts are open on the Lord's day, and even some places of business.

#### LAW OF MOSES

The great law giver, Moses, at one time gathered the Hebrews around Mount Sinai so that they could see the manifestations of the power of the Lord. At that time there was delivered to him that remarkable series of laws known as the Decalogue, or the Ten Commandments. The opening of this remarkable series of commandments says: "I am the Lord thy God which hath brought thee out of the land of Egypt; out of the house of bondage," and among those ten commandments he gave these:

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labor, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Later the Lord re-stated this law to Moses, and he said:

"Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. \* \* \*

"Wherefore, the children of Israel shall keep the sabbath. It is a sign between me and the children of Israel forever."



To the credit of the Hebrew people they did observe the Sabbath. Even in their captivity and when in bondage to foreign nations they did their best to rest on the seventh day. Before the advent of the Messiah two great religious and political parties arose in Palestine. They added to the Sabbath day law many trifling and irritating restrictions. No Jewish army would attack on a Sabbath day; no Jewish army would march on that day; the people were forbidden to bake or cook; to build a fire or to prepare food, etc., and they could only walk a certain distance with a friend on that day. Some of their restrictions were rebuked several times by the Master and at one time he said: "The Sabbath was made for man and not man for the Sabbath."

The Master was crucified on a Friday. He was hurriedly buried before the Sabbath day, which commenced on Friday at six o'clock. His body laid in the tomb until Sunday morning, the first day of the week, when he arose from the dead. On that day he was seen by several women, then by Peter, and then by Mary Magdalene. He accompanied two of his friends to Emmaus and then appeared to his disciples and their friends in an upper room, and on the following first day of the week he again appeared to his disciples and others, and from that time on the Christian church observed the first day of the week as the Lord's day in remembrance of his resurrection.

The Lord has definitely placed the responsibility of the Latter-day Saints concerning the day of rest. On the 7th day of August, 1831, he gave a revelation to the Prophet Joseph known to us as section 59, Doctrine and Covenants. The part of the section which I wish to call to your attention is as follows:

"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. 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."

President Brigham Young called the observance of the Lord's day to the attention of the Saints in his time, and these instructions can be found in the *Discourses of Brigham Young*, as follows:

"All Latter-day Saints should observe the Sabbath by resting from all labor, except those who must be detained to take care of children or perform some work of mercy. Now remember, those who go skating, buggy riding, or on excursions on the Sabbath day are weak in the faith and gradually, little by little, the spirit of their religion leaks out of their hearts and their affection. When I see a man gathering in his crops, or cattle, or making repairs on the Lord's day, I count him weak in the faith. At least he has lost the spirit of his religion. We should devote our time as the Church requires it, on the Lord's day, for the express purpose of renewing our mental and physical powers and getting our spiritual food."

The late President Joseph F. Smith was equally as emphatic on this subject as President Brigham Young, and in his writings contained in *Gospel Doctrine*, he has said:

"Men are not resting from their labors when they plow, plant, dig or do work of any kind. Men are not resting when they work around the house all day doing odd jobs. Men are not honoring the Lord when they go to places of amusement. Men are not honoring the Lord when they loiter around ice cream places, go to ball games and witness these games. It is a reflection on any Latter-day Saint community to patronize a ball game on the Lord's day."

#### LATTER-DAY SAINTS AND THE SABBATH

No Latter-day Saint can feel in full fellowship with the Holy Spirit who uses the Lord's day for recreation and pleasure, who visits pleasure resorts, picture shows and theatres, who goes to baseball or football games, who goes on picnics, fishing or hunting trips, or on railway excursions on the Lord's day, or who uses that day in automobile riding for pleasure.

Experience has shown that those who remember the Lord's day and keep it holy are in harmony with the spirit of the gospel. The keeping of this law will affect our lives for good, and if we disobey it it will affect our lives for evil. The Lord has designed this day so that we may rest from our labors, attend to our religious duties in a spirit of thankfulness and appreciation for the gospel, and obtain spiritual comfort and spiritual food. I am wondering if, in the rush and whirl of life, we are overlooking some of the fundamentals of the gospel. Are we making this day a day of rest and devotion or a day of recreation and pleasure? I hope the Latter-day Saints will follow the word of the Lord given to us in these latter days and that we shall strictly observe the day of rest.

I testify to you that "Mormonism," as it is called, is true. That it is the power of God unto salvation to the believer. It is a living force which will make us better every day we apply its truth and principles, and will take us back to the presence of our Father in heaven from whence we came. Amen.

The choir sang, "The day is ended."

The benediction was pronounced by Elder David R. Lyon, of the Ensign stake.

#### AFTERNOON MEETING

The closing meeting of the 98th semi-annual conference of the Church opened in the Tabernacle on Sunday, October 9, 1927, at 2 o'clock. The attendance was very large.

President Heber J. Grant announced that the choir and congregation would sing the hymn: "The Spirit of God like a fire is burning."

After the fervent and earnest singing by the great audience, the opening prayer was offered by Elder Edward H. Anderson.

The Hymn, "I know that my Redeemer lives," was sung by the choir, Jessie Evans, soloist.

## PRESIDENT HEBER J. GRANT

HEARD BY RADIO

We have received word from Elder David A. Broadbent of the Wasatch stake presidency, that the Heber tabernacle is filled with Saints who are getting perfect reception of the conference services.

We have a telegram to the effect that there is a large gathering of listeners at Ephraim, who wish to express their appreciation of the KSL broadcast of the conference services.

It is only fair to say that the interruption that occurred during the opening meeting of our conference, at which time the broadcast of baseball news came into our meeting, was by reason of the fact that the KSL radio service is rented by the hour, and our time expired at ten minutes after twelve o'clock. They, therefore, thought we had adjourned our meeting.

## ELDER REED SMOOT

I crave a double portion of the Spirit of the Lord while I stand before this magnificent audience of Latter-day Saints this afternoon.

THANKS TO GOD

I thank my heavenly Father for all his mercies in the past, and above all I thank him that I know that my Redeemer lives. I also thank him, at this time, for the wonderful care he has had over Sister Smoot. Over seven months ago I was directed by a man of science, a great doctor, that if I intended that she should be buried in Utah, I should at once arrange for the care of her body and make plans for leaving Washington within forty-eight hours. I have to acknowledge, not only to the Latter-day Saints, but to all the world, that it is not science that has kept her alive so long, but it has been the prayers of God's people, which have safeguarded her so far. God's will be done, not mine.

THE INFLUENCE AND POWER OF GOD

I have been more than pleased at this conference. It is so often said at the close of conference that it was the best conference that was ever held. I have never before attended one in all my life where I have felt the influence and power of Almighty God as I have at this conference. The Spirit of God has been with us, and no man, no matter what his belief may be, could stand before an audience of this character and listen to what has been said and not admit in his heart that there is something in "Mormonism" which no other religion on earth has.

THE CATHOLIC FATHER MISTAKEN

On the 22nd day of September last I was thinking of an experience that came to me forty-five years ago last July. I was then a young man of twenty years and was superintendent of the Provo Co-op. I decided that I would go to Leadville and Denver, with a view

of opening up a market for the products of the farm that we handled in Utah county. I made that trip and was successful. On my return, coming over the Denver and Rio Grande Railroad, we had scarcely left Denver until a gentleman approached me. He was a Catholic father, a splendid type of physical manhood, a well educated man, one whose appearance would attract the attention of people anywhere. I had been conversing with one or two men. As I left them and took my seat he came and sat by me. Said he:

"I understand that you live in Utah."

"I do."

"Are you a 'Mormon'?"

"I am."

He then began to discuss the question of "Mormonism," and among other things he said: "I tell you, young man, that no matter whether the Church has grown in years past or not, it will never live a hundred years."

The reason assigned was that it was a fraud, that God did not reveal himself to man in these days; that the testimony of Joseph Smith was a falsehood upon its face; and an institution based upon a falsehood never lived a hundred years, and therefore "Mormonism" would not live that length of time.

The thought came to me as I have looked over these vast audiences gathered here in this general conference, of what has happened during the last forty five years, and O how mistaken that father was.

#### AN ANSWER FROM THE BOOK OF MORMON

There were a number of things that impressed me greatly in what he said. I suppose many of the people of Utah and particularly my neighbors knew that I had up to that time not taken much interest in Church work. I was wrapped up, body and soul, in commercial affairs. I had no testimony that this was God's work. And so when I got home the first thing I did was to tell my mother of this circumstance. Among other things that he called to my attention was this, that there must be something wrong with the Church, with the organization, with the people, because the whole world was in opposition to them, and therefore the Church could not be true. Of course he gave his reasons why the great Catholic church was the only church of God. I told my mother this, and in her quiet way she said:

"I wish you would read the second chapter of II Nephi, in that wonderful book, the Book of Mormon, and I think it will answer the statements made by the father or anyone else as to opposition."

I took occasion to read it, and I want to call your attention to it today. Not the whole of it, by any manner of means. I wish I had the time to do so, but I am going to content myself after reading just a few of the statements regarding opposition, by asking you all to read that chapter in the Book of Mormon. It is an account of Lehi addressing his son Jacob, and in it Lehi says:

"And behold, in thy childhood thou hast suffered afflictions and much sorrow,

because of the rudeness of thy brethren. \* \* \*

"And he [speaking of God] shall consecrate thine afflictions for thy gain."

And as to opposition Lehi says, in the eleventh verse of the chapter :

"For it must needs be that there is an opposition in all things. If not so, my first-born in the wilderness, righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. Wherefore all things must needs be a compound in one; wherefore, if it should be one body it must needs remain as dead, having no life, neither death, nor corruption, nor incorruption, happiness nor misery, neither sense nor insensibility."

#### NEED OF OPPOSITION IN ALL THINGS

Lehi goes on to explain why there must be opposition in all things. When you stop to think about it, it is absolutely as God's servant, Lehi, predicted. If there were no opposition to business it would run to dry rot. And, brethren and sisters, if there were no opposition to the Church of Christ, it never would make the headway it is making. Its foundations never would be so strong as they are without the opposition it has encountered. Many of the hardships and evils that come to us, come as blessings in disguise. People wonder why weeds grow on the farm, why disease comes to the body, why the wicked among the peoples of the world, why evil exists upon every hand? Evil is a challenge to good. The fight is between evil and good, and God intends to have a people who know the difference between good and evil, and follow in the footsteps of the teachings of the Master. And nothing but good ever was uttered by him in mortal life. Why do we have the poor among us? Suppose we did not have any poor. I have always considered poverty a challenge, and it does challenge our sympathy and generosity, and do you know that that is a wonderful thing to broaden a man or woman? And I know of no other pleasure in all the world equal to that which comes to one whose generosity and kindness helps one of God's children.

#### BELIEF IN REVELATION

One of the things that the Catholic father complained most bitterly about was that we claim to have had revelation in this day direct from God, and that Joseph Smith received revelations for the establishment of the Church of Jesus Christ of Latter-day Saints. That I think, my brethren and sisters, is pretty well found to be one of the great criticisms of the Church. I know that in my own case, when there was an effort made to unseat me as a Senator of the United States, after all the testimony had been given and I think most everyone of my witnesses had testified to the effect that revelation was given to the founder of the Church, and I myself testified that I believed it with all my heart, Mr. Taylor, in summing up the arguments of the case to present to the Senators of the United States with a view to unseat me as being unworthy of a seat in that great body, made this statement :

"Several hundred thousand sincere men and women have believed and now believe, as they believe in their own existence, that Joseph Smith, Junior, received

revelation direct from God, and if anyone ever believed that, we must believe that Senator Smoot believes it. Now a Senator of the United States might believe anything else in the world but that and not be ineligible to a seat in the body to which he belongs. He might believe in polygamy; he might believe that murder was commendable; he might deny the propriety as a rule of life of all the ten commandments; he might believe in the sacrifice of human life; he might believe in no God or in a thousand gods; he might be Jew or Gentile, Mohammedan or Buddhist, Atheist, or Pantheist; he might believe that the world began last year and would end next year, but to believe in the kind of conviction that Reed Smoot possesses, that God speaks to him or may speak to him is to admit by the inevitable logic of his conviction that there is a superior authority with whom here and now he may converse, and whose command he can no more refuse to obey than he can will himself not to think."

My time has expired, but I want to tell you today that I haven't any more doubt in my mind than that I live that God did reveal himself to Joseph Smith, that this Church is founded upon the great principle of revelation from God. He is the author, the one that we worship, the one into whose presence we hope in time to return and give a report of the stewardship that he granted to us, such that the Father would say, "Well done, thou good and faithful servant."

God bless the people, God bless our country. Instill in the hearts of the American people a greater love, if possible, in the future than in the past, of the great Constitution of this land. I feel in my soul that the time will never come in all the history of the world, be it short or be it long, that this people will deny that the Constitution of the United States came from God himself through men raised up for the purpose of establishing it and building upon it the greatest nation on earth. God be with us, I ask in the name of Jesus Christ, Amen.

### ELDER JOSEPH FIELDING SMITH

I have been made very happy while listening to the remarks of the brethren who have spoken, for the nature of the testimonies and instruction has been very timely.

#### A WARNING VOICE AGAINST EVIL

It is pleasing to know that the Latter-day Saints are loyal, as a people, to the Government, to the Constitution, and that they observe the law. Moreover, it is well to have our attention called to the duties and responsibilities that are ours as members of the Church, and to have the warning voice raised, from time to time, against the evils that prevail in the world that we may be prepared to resist them.

#### WE LIVE IN PERILOUS TIMES

I take it for granted that every member of the Church sincerely believes that we are living in the last days, and that most of those who are not of us who profess to believe in the scriptures and in our Redeemer hold the same view. This being true, I think we will have to agree also that we are living in perilous times, for the prophets of

old who had their vision opened so that they could see our times have spoken of these conditions.

#### PROPHETS HAVE FOREWARNED THE PEOPLE

Isaiah, Peter, Paul, and even the Savior himself, have spoken of these things. Paul when writing to Timothy of the last days had this to say:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy, having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats."

And again he says:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasure more than lovers of God;

"Having a form of Godliness, but denying the power thereof."

It appears that there is very little lacking in this prophecy that might have been said of the evils of our times; and the Savior declared that the days before his second coming were to be like the days before the flood. The prophets who dwelt on this continent had the same knowledge revealed to them and have proclaimed it in the Book of Mormon:

"But behold," said Nephi, "in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—

"And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire."—2 Nephi 27:1-2.

Then he adds this:

"Woe 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 that the Lord God will speedily visit the inhabitants of the earth; and in that day that 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 the Lord of Hosts. \* \* \*

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up to repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, 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 will he 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 saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."—2 Nephi 28:16-22.

## NEPHI SPOKE FOR THE BENEFIT OF THE PEOPLE OF OUR DAY

I have read these Scriptures to show that these ancient prophets, who saw our times, have spoken, not particularly for the benefit of the people of their day, but for the benefit of the people living in the days of which these prophecies speak. The world now is in just that condition declared by Nephi and by Paul. The people are denying the Lord and his atonement and the resurrection of the dead, and they are declaring that there is no personal devil, who is Lucifer who was cast out of heaven for his rebellion. Nor are the Latter-day Saints altogether free from these evils and these false teachings that prevail so generally in the world. We must not think that these things do not apply to us, for unless we walk in paths of righteousness and in harmony with the revelations from the Lord, we too will be under condemnation. It is in Zion, according to this prophecy, that people are to feel the "carnal security," that all is well, and Nephi has spoken to us words of warning:

"Therefore, woe be unto him that is at ease in Zion!

"Woe be unto him that crieth, All is well!

"Yea, woe be unto him that hearkeneth unto the precepts of men, and denieth the power of God, and the gift of the Holy Ghost."

Nephi further predicted that in these days there would be churches which are built up, not unto the Lord, and "they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

"And they deny the power of God, and the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

"Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work."

Does it not appear that this prophet has truly depicted the conditions in the world today, both in the churches and generally among mankind?

## MODERN CONDITIONS MAKE FOR UNRIGHTEOUSNESS

It seems to me as I reflect upon these things that it is perhaps a little more difficult for a man to be righteous today than it has been in some other periods of the world's history. I think this because of modern conditions with all the temptations and evils that now confront us at every turn. If this is the case then Latter-day Saints should be just a little more prayerful, a little more diligent, and seek the Lord just a little more closely, that we might be kept free from all the evils that now prevail. The fact that we are baptized and have a standing in good fellowship in the Church will not insure for us our salvation. Evils may come upon us, for the Lord has said by way of warning,



"Therefore, let the Church take heed and pray always, lest they fall into temptation."

### *Our Duties Pointed Out*

During the meetings of this conference some of our duties as members of the Church have been pointed out. It would be impossible in the limited time that is ours to mention all the duties and responsibilities which rest upon us, and the remarks we make have to be more or less of a general character.

Our attention has been called very forcefully to the keeping of the law of tithing, and the observance of the Word of Wisdom. I would like to call attention in a general way to the fact that we have received many commandments, and it is our duty to keep them all. I wonder if we are all faithfully paying our tithing and observing the Word of Wisdom? I wonder if we are praying in our homes, if we are teaching our children in the spirit of prayer to approach our Father in heaven; if, in the family circle, we remember this obligation and are faithful to this great commandment? For it is a great commandment. I wish each would ask himself the question, "Am I seeking the Lord in secret chambers, and thanking him for the many blessings I receive?" I wonder if we faithfully observe the Sabbath day to keep it holy? There are very few among the people generally in this land who do, and the Lord will not forget the breaking of this law. I wonder if we have forgotten the fast-day which has been set apart to be observed by the members of the Church? And if we remember the fast offerings for the poor? There are so many things I cannot take time to mention all.

We are to be judged according to our works, and we have before us the law. If we fail to observe it, if we reject it, or prove ourselves unfaithful, we shall not receive the blessings, for the Lord has said it. We have the Gospel as it has been restored in its fulness and if we do not observe the commandments of the Lord we are without excuse, "For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation." We should be most diligent in our observance of the fast meetings, the Sacrament meetings, and our Priesthood meetings. I regret to say that in many of the wards of the Church there is a falling off in the attendance at the Sacrament service, which is, in my judgment, the greatest and most important meeting in the Church. We cannot afford to fail in this important duty and in the other important duties which are upon us. Our light is set upon a hill, which gives light to all the world, and we should let it shine so that people can see our good works and glorify our Father in Heaven.

I pray that all Latter-day Saints will prove themselves to be humble, faithful and willing to serve the Lord, keeping all his commandments as they come to us through those who have the right to speak. This I pray in the name of Jesus Christ. Amen.

The choir sang: "O awake, my slumbering minstrel."

## ELDER ORSON F. WHITNEY

Two difficulties confront the ordinary speaker at a general conference of the Church. One is to select a theme suitable to the occasion; the other is to present that theme in some degree of completeness without overrunning the allotted time.

I recognize, of course—we all do—the wisdom and the necessity for time limitations, where so many speakers are to be heard from; and I try to conform to the regulation. But it is not the easiest thing in the world to lose one's self in a subject and keep an eye on the clock; to talk about eternity and all the while be thinking about time—the time to close. "No man can serve two masters."

This is my reason for using notes on some occasions. I can speak without them, and generally do, but cannot condense my thoughts so well when speaking impromptu, as when I have committed them, in part at least, to paper.

## THE WORTH OF KNOWLEDGE

Knowing just what to say, on any occasion, is very important. Knowing how to say it, or having the power to say it in a way that appeals, is equally so. A machine in a big plant broke down, and an expert was called in to fix it. He gave two taps with his hammer, and the machine started. The bill was \$250. The superintendent, as soon as he could get his breath, demanded an itemized statement. It came, and read as follows: "Tapping with hammer, \$1.00; knowing *where* to tap, \$249."

It is just so with the speaker. He must know where to tap and even then must leave it to the Lord to do the tapping. Our Heavenly Father knows our needs, and he alone can supply them. He knows where to tap, and the speaker is the hammer that he taps with. The sledge-hammer blows struck during this Conference are samples of his handiwork. They ought to be sufficient to set any machine going—in the right direction.

## FIRST PRINCIPLES

Daniel Webster, in his great reply to Senator Hayne upon the necessity for the preservation of the Union, counseled a return to first principles. Our own Brother Roberts, equally eloquent, gave similar advice at one of our recent general conferences. I find myself in much the same mood today. I desire to speak upon the first principles of the Gospel.

One of our Articles of Faith reads as follows:

"We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by Immersion for the remission of sins; Fourth, Laying on of Hands for the Gift of the Holy Ghost."

I learned these principles in Sabbath school, when I was a boy, and they have served me all the days of my life. I took them with me when, as a youth of twenty-one, I went out into the world to preach the gospel. I found them as effectual in combating error, as did David the stone

and sling in his encounter with the Giant. I have never met the man or woman who could gainsay them.

#### UNPROFITABLE QUESTIONS

And our missionaries today can say the same, when they preach these principles in the power and demonstration of the Holy Spirit, testifying to the Restoration of the Gospel, and letting alone such unprofitable questions as, Who wrote the Book of Genesis? Was Job a fictitious or an historical character? Does God save man or does man save himself?

This Church was not established, nor are its missionaries sent forth to quibble and contend over these or any other questions. With a world's salvation trembling in the balance, it matters very little which was first—the chicken or the egg, or whether a house burns up or burns down.

#### BRIGHAM YOUNG'S COUNSEL

Fifty years ago, when I was a young missionary in the State of Ohio, I received a letter from President Brigham Young, containing these golden words: "Never condescend to argue with the wicked. The principles of the gospel are too sacred to be quarreled over. Bear your testimony in humility, and leave the result with the Lord."

That is all we can do. This is God's work, not man's, and He is doing it in his own way, and using men and women as his instruments. No man can say, of any part of the Lord's work, "I did it." No flesh can glory in his presence. The missionary does his whole duty when he bears a faithful testimony by tongue or pen, by word and deed, and leaves the result with the Lord.

#### CONTENTION AN EVIL

Contention is "of the devil," the Lord says, and the time is so precious and so short between Now and the End, that we need every minute of it to deliver our message, to cry repentance, and warn the world of divine judgments that will follow the rejection of the gospel.

#### WHAT THE GOSPEL IS AND WHAT IT DOES

The Gospel of Christ "is the power of God unto salvation." It is more than that—it is the power of God unto exaltation. It redeems, saves and glorifies all who yield obedience to its requirements. It is the Pathway to Perfection, and was instituted as such by the wisdom of the Gods before this world was formed, before man had fallen, before he had need of redemption and salvation. There is only one gospel, but there have been many gospel dispensations, and this is the greatest and the last. There never will be another upon this planet. It is the last time that God will so speak to man. But he will speak in other ways, by other tongues, and the world will have to listen:

#### OTHER TESTIMONIES

"For after your testimony"—the Lord says to the Elders of Israel—

"cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand.

"And also cometh the testimony of the voice of thonderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

"And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people;

"And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come: behold, and lo! the Bridegroom cometh, go ye out to meet him." (D. and C. 88:89-92.)

#### ETERNAL PRINCIPLES

The Gospel's fundamental principles are eternal. They never were created. They are self-existent. Divine wisdom, recognizing certain laws and ordinances as essential to human uplift and advancement, placed them in the gospel plan and made them available and effectual unto man's redemption, salvation and eternal glory.

And how were they made available and effectual to those high ends? Here we touch the question of whether God saves man or man saves himself.

#### A SINISTER SPIRIT

A sinister spirit is creeping over this world—a spirit of arrogant self-assertion, a disposition to do away with God, to shut him out from his own universe, to strip the Divine One of his divinity, deny his miraculous power, and regard him as nothing more than a superman, a good and wise Teacher who points out the Way in which men should walk—and that is about all. Even in the pulpit such things are said at times. In current literature divinity is below par. Any writer who makes a sensational assault upon religion, robbing Christ of his Christliness, finds a willing publisher and a ready sale. One who stands up stalwartly for God and Truth—his manuscript goes begging.

#### NO MARKET VALUE

Pure religion has no market value. It's the humbug that prospers. All religion is looked upon by many as old-fashioned fogysm, something out of date, and it is deemed progressive and even heroic to get along without it. Dr. William B. Riley, in a recent address in this city, said: "The idea has been put forth in some of our secular institutions, that a person should make his own moral decisions, without regard to divine law." Heaven forbid that such a spirit, or anything like it, should ever invade the Church of Christ—the Church of the Latter-day Saints! Says Riley again: "Make man believe that he is responsible only to himself, remove all belief of higher power, and it is certain that a state of anarchy will prevail."

Let me now read to you a very splendid poem:

## INVICTUS

*By William Ernest Henley*

Out of the night that covers me,  
 Black as the pit from Pole to Pole,  
 I thank whatever gods may be,  
 For my unconquerable soul.

In the fell clutch of circumstance  
 I have not winced nor cried aloud,  
 Under the bludgeonings of chance  
 My head is bloody, but unbowed.

Beyond this place of wrath and tears  
 Looms but the horror of the shade,  
 And yet the menace of the years  
 Finds and shall find me unafraid.

It matters not how straight the gate,  
 How charged with punishments the scroll,  
 I am the master of my fate,  
 I am the captain of my soul.

We all admire courage, fortitude, and the power to patiently endure. We recognize such traits as essential to success, both in spiritual and in temporal pursuits. But these heroic qualities, admirable though they be, and desirable withal, cannot lessen one jot or tittle the need for a Savior, to do for us what we cannot do for ourselves. In this wonderfully virile and powerful poem, there is no recognition of any need for divine help. That, to me, is a defect. Of course, a man must know God before he can recognize him, and this poor man evidently did not know him.

## A BROKEN REED

A reasonable amount of self-reliance is a good thing, is a pillar of strength in any human character. But when a man relies wholly upon himself and seeks no help from the divine Helper, he is leaning upon a broken reed, however mighty he may think himself.

David was self-reliant when he met Goliath of Gath; but it was because he knew God was with him. "He will give you into my hands," said the shepherd boy. And it was his simple faith, his sublime trust, his absolute confidence in the Almighty, that overthrew the Giant—not merely a sling with a stone in it.

"I am the captain of my soul," is true only to a very limited extent. Man is a free agent, with a will of his own, with the power to achieve, to succeed or fail. That much is true. But there is a Greater Captain of our souls, to whom we all owe allegiance, for He redeemed our souls from death, and they are his; he purchased them with a price. Self-reliance is a good thing, if not carried too far. But self-assurance, self-sufficiency, self-conceit, is a bad thing. There is no such thing as absolute independence. We depend upon one another, and all are dependent upon God.

## FALL AND REDEMPTION

Answering now the question: How are the principles of the gospel

made available and effectual for man's salvation and exaltation? It is through the Fall and the Redemption. "Adam fell that men might be"—that a race of spirits might tabernacle in the flesh, and thus become souls, capable of endless increase, of eternal progression and exaltation. But the fall brought death—eternal death, which had to be overcome before these spirits, these souls, God's sons and daughters, could fulfil their heaven-decreed destiny and go on to perfection.

Christ overcame death—conquered hell and the grave—died and rose again; and because he lives we shall live also. He gained this great victory, not by slaughtering his enemies, but by forgiving them, by allowing his own blood to be shed for them and for all, thus paying a debt that no one else could pay. "Greater love than this hath no man, that he will lay down his life for his friends." But here was One who laid down his life for his enemies as well as his friends. No mere man could do that. It required the love and the life of a God.

#### THE DIVINE AGONY

It took a Being capable of enduring pangs that no mere mortal could endure—pangs of the body and of the spirit, so terrible, so poignant, so far-reaching and fathomless that the finite mind stands aghast in contemplation of the infinite and awful mystery; pangs that caused him, "even God, the greatest of all, to tremble because of pain, and to bleed at every pore."

And he "suffered these things for all, that they might not suffer, if they would repent." But if they would not repent, then they must suffer even as did he. (D. and C. 19:16-18.)

"For behold, he suffereth the pains of all men, yea, the pains of every living creature, both women and children, who belong to the family of Adam.

"And he suffereth this that the resurrection might pass upon all men, that all might stand before him at the great and judgment day.

"And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

"And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it." (2 Nephi 9:21-24. See also D. and C. 18:11, 12.)

Can anyone read that, and believe that all Christ did was to point out the Way of Salvation and bid men walk therein? What about the construction of the way? There was no way till he made one. Walking in it, however difficult at times, is a mere bagatelle by comparison.

#### MACHINERY AND THE POWER

Adam's fall placed man on earth and made available for him the plan of salvation and exaltation. Without the fall, the spirit would have no body, and consequently no claim upon the resurrection. And it was Christ who brought about the resurrection. He is its Author. It

was his death, his sacrificial offering, that gave vitality to the gospel plan and rendered effectual man's faith and works in his own behalf. Without the Atonement, to offset and nullify the fatal effects of the original transgression, all man's self-help would count for nothing, and the very Gospel itself would be mere machinery without the power.

#### IN AND OUT OF THE PIT

When Adam fell, it was as if the human race had fallen into a pit, from which they were powerless, by any act of their own, to emerge; having no means whereby to climb up and out, and not even knowing how to climb. But a Friend, all-wise and all-powerful, comes to the mouth of the pit, compassionates its wretched inmates, and proposes to rescue them from their unhappy situation. *He makes of his own life a ladder*; lets it down into the pit and says: "Now climb!" They who climb, get out of the pit. They who refuse to climb, remain in the pit—and who is to blame but themselves?

The Crucifixion on Calvary, the self-immolation of a God, is the Rock upon which the gospel rests—the Everlasting Gospel, the ladder unto life eternal.

"Faith without works is dead." We work out our salvation. There is no question about that. But we work it out through Jesus Christ, and not independently of Him. WE DO NOT SAVE OURSELVES. We but avail ourselves of the means of salvation provided by our Lord and Savior, the God who died that man might live.

#### PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers and Auxiliary Heads of the Church, who were voted upon and sustained by unanimous vote of the congregation, as follows:

#### GENERAL AUTHORITIES OF THE CHURCH

##### FIRST PRESIDENCY

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

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

Charles W. Nibley, Second Counselor in the First Presidency.

##### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

##### COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

##### PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

#### FIRST COUNCIL OF THE SEVENTY

	Brigham H. Roberts
Jonathan G. Kimball	Charles H. Hart
Rulon S. Wells	Levi Edgar Young
Joseph W. McMurrin	Rey L. Pratt.

#### PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop  
David A. Smith, First Counselor  
John Wells, Second Counselor

#### TRUSTEE IN TRUST

Heber J. Grant

As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

### GENERAL OFFICERS OF THE CHURCH

#### CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, A. William Lund, Junius F. Wells.

#### CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
Anthony W. Ivins	David O. McKay
Charles W. Nibley	Stephen L. Richards
Willard Young	Richard R. Lyman
Rudger Clawson	John A. Widtsoe
Orson F. Whitney	Adam S. Bennion

Arthur Winter, Secretary and Treasurer

#### SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

#### AUDITING COMMITTEE

Henry H. Rolapp	John C. Cutler
Peter G. Johnston	

#### TABERNACLE CHOIR

Anthony C. Lund, Conductor	B. Cecil Gates, Asst. Conductor
George C. Smith, Secretary	

#### ORGANISTS

Edward P. Kimball	Alexander Schreiner
Tracy Y. Cannon	Frank W. Asper

#### CLERK OF GENERAL CONFERENCE

Edward H. Anderson



## AUXILLIARY OFFICERS SUSTAINED

### NATIONAL WOMAN'S RELIEF SOCIETY

Clarissa S. Williams, President  
Jennie B. Knight, First Counselor  
Louise Y. Robison, Second Counselor

with all the members of the Board as at present constituted.

### DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent  
Stephen L. Richards, 1st Asst. Gen'l Supt.  
George D. Pyper, 2nd Asst. Gen'l Supt.

with all the members of the Board as at present constituted.

### YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent  
Richard R. Lyman, 1st Asst. Superintendent  
Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

### YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President  
Ruth May Fox, First Counselor  
Lucy Grant Cannon, Second Counselor

with all the members of the Board as at present constituted.

### PRIMARY ASSOCIATION

May Anderson, President  
Sadie G. Pack, First Counselor  
Isabelle S. Ross, Second Counselor

with all the members of the Board as at present constituted.

## ELDER DATUS E. HAMMOND

*President of the Pioneer Stake*

*My brethren and sisters:* I have enjoyed the privileges and the blessings of this conference, and I feel perhaps more than at any other time in my life that I have appreciated my membership in the Church, the blessings that come through it, and the wonderful associations that come with this privilege. My testimony has been increased, my desire to labor and do good have increased, and I have prayed that my heavenly Father would give me strength to be able to build up myself and to carry into my life some of the resolutions that I have made as a result of the inspiration of this conference. I am very much concerned and interested in the welfare of the young people of this Church. I feel that our greatest strength should be given more particularly to them. I feel that our greatest concern is with them. Those who have grown old in years and in service, and have a testimony of the divinity of this work, can't be changed very much; and, while we must labor with them, we are not nearly so much concerned as with the

youth of Israel. Our young people in our auxiliary organizations, the youth of the Church in our Lesser priesthood work, gives our greatest anxiety. I have been grateful indeed that there has come such activity and such a program and such organization in the Lesser priesthood work to more carefully direct and teach and inspire the young men of the Church. As one associated in this work with the young people, and connected with the Mutual Improvement organizations, I have been greatly interested in the work for young boys. I have been happy indeed that all of my time for a number of years past has been spent with them, with the Boy Scouts of America.

May the Lord bless our young people. May all of us, who are responsible for their welfare, in all our organizations and priesthood quorums, give them all we have to direct their work, their thought and their actions. May our greatest desire and ambition be to instil in their hearts a testimony of the divinity of the work in which we are engaged, and if they enjoy this testimony, we may feel assured as to their welfare and the outcome of their lives. May we thus be concerned, and have as an objective in every contact, in every activity and program the putting into the hearts of our young people an appreciation and a testimony of the divinity of this work, I sincerely pray, through Jesus Christ, Amen.

### ELDER MILTON H. WELLING

#### *President of the Bear River Stake*

I have attended every one of the sessions of this conference. The conference began with the admonition of the Presidency of the Church, and those who followed in the early meetings, with warnings to the people of the Church against a spirit of lawlessness that seems to be abroad in the land today. I do not feel that it is my responsibility or my business to stand as a watchman upon the tower, so far as giving general direction to the thought and activity of the Church is concerned. When those warnings were given on Friday morning and Friday afternoon I thought of myself as being among the great multitude of people in this Church, and in the world, who were being warned, and as I thought of that I reflected upon the things that had occurred in my life which were useful to me, a help to me in receiving the warnings of my brethren who had addressed the conference. I thought of the time when, as a boy, I was taught to repeat the Sermon on the Mount, in connection with one of my brothers who is down here now somewhere among the bishops of this Church. We were taken into the meeting house and stood up on a bench. He would recite one verse and I would recite the next until we had finished it. We received from our father twenty-five cents between us, as I remember it, for learning Christ's Sermon on the Mount. I don't believe that any other money that I ever earned in the world was more useful to me than that.

There is one verse in the Sermon on the Mount which was always

useful to me. It is found near the end of the 6th chapter of St. Matthew. In that verse the Savior of the world spoke of the fact that we were to seek first the kingdom of God and his righteousness and all else would be added unto us. I want to testify, in the moments that I occupy this afternoon, that every good thing that has come into my life has come through following the admonition and the advice of the servants of God, and through seeking to live the gospel of Jesus Christ. I have been inspired by the teachings of this conference, and my one hope is that I can go back home to my own people, hundreds of whom are not here this afternoon, but who are listening in to these services, and bear testimony to the inspiration of the Spirit of God which has directed his servants in this conference, and which is directing the Church of Christ. I know that the gospel of the Redeemer of the world is true; and I pray God the eternal Father that that testimony, and a disposition to bear it to the world, will remain with me forever, in the name of Jesus Christ, Amen.

### ELDER GEORGE H. ROMNEY

*President of the Fremont Stake*

I am deeply grateful, my brethren and sisters, that the Lord has so blessed me in this life that I am counted worthy to stand in this pulpit and speak to the Latter-day Saints in general conference, but I am more grateful that he has blessed me with a testimony of the truthfulness of the gospel of Jesus Christ, which has been restored to us in these days, through Joseph Smith the Prophet and those who have followed him. I feel particularly grateful that my fathers heard the sound of the gospel and were thrilled by it, inspired by it, to come to Zion. I am glad for the privilege of being recognized as worthy of representing our people in Idaho. I shall be very glad to carry back to them, if the Lord will give me his Spirit, the messages of this conference. I have been thrilled by the inspiration that has come to us. I remarked, at the close of the first session of this conference, and the instructions of the brethren in regard to keeping sacred the laws of the land and of being true and faithful and full of integrity, that the statements made impressed me very much, and I believe that the instruction is needed to be given to the people in Idaho, the Latter-day Saints who live there as much as it is to the people throughout all the world. I believe that our brethren are inspired. One of the problems of my life has been to understand how it is that the Lord can prompt the thinking of men and inspire them so that they can say his mind and will, so that they can give his words instead of giving the product of their own thinking. It became a question at one time in my life how to exercise faith, what attitude to take. What is the proper attitude that a person must be in, in order that he can be inspired, and that he can hear the voice of the Lord and speak his words to the people?

I realized, as a boy, that it was necessary for one to receive something by direct contact; that is, for his mind to be guided in such a way that he was not speaking of himself. I afterwards learned through some of the experiences which I had that if a person will have perfect faith and trust and confidence in the Lord, that if he will believe with his whole heart that the Lord will guide and direct him in what he says, he is bound to go forth and do the best he can, and the Lord will see that he makes no mistake in judgment when he is acting in the performance of the duties of his calling. This is my faith and my confidence in the Lord, that he will guide and direct. I do not believe that the judgment of man or the wisdom of man is sufficient to perform the duties of the priesthood in this Church. I believe that it is not possible for men to know what is most needful for the people; but I believe, my brethren and sisters, that if in humble prayer and thankfulness they approach the Lord, that he will guide them. I have perfect confidence that that has been the case in this conference. May the Lord bless us and help us to accept it in that spirit, is my prayer, in the name of Jesus Christ, Amen.

### PRESIDENT HEBER J. GRANT

#### CLOSING THOUGHTS

I rejoice in the very splendid testimonies that we have heard during this conference, and in the advancement of the work of the Lord. I rejoice, as I look into the faces of this body of men who are here before me, the presidencies of stakes, the bishops of wards, the men who have dedicated their lives to God, all that they have, for the advancement of his kingdom; men who are seeking first the Kingdom of God. I rejoice as I look at these sisters, on my left, who are as devoted as mortals can be, for the advancement of this work. When I think of our auxiliary organizations and the integrity and devotion of the men and women who preside over them, my heart goes out in gratitude and thanksgiving to God for such men and such women.

#### BLESSINGS UPON THE PEOPLE

I pray God's choicest blessings to attend each and all of you, that every blessing which your hearts can desire may be yours. I pray for all Zion, for God's people in every part of the world, at home and abroad, for every soul that is laboring for the salvation of the souls of men and women. I beseech God to give to each and all of us who have partaken of the inspiration of this conference his Spirit, that we may be representatives of him, to labor particularly among the youth of Zion, that they may not get into that broad way that leads to destruction, but may the Lord help you and me and every soul having a testimony of the divinity of the work in which we are engaged to so order our lives that we can bring the wayward back into that straight and narrow path that will lead them back into the presence of God and our Redeemer. I thank the Lord for the inspiration of his Spirit during this conference, and I leave my blessing upon all who are here

assembled, all who are listening in, and upon the honest the world over. May God help the Saints to be in very deed a shining light to the world, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer, Amen.

The choir sang, "Worthy the lamb."

The benediction was pronounced by President Anthony W. Ivins. The conference adjourned to meet again in six months.

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Professor Anthony C. Lund conducted the singing, assisted by Brigham Cecil Gates. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Frank W. Asper and Alexander Schreiner.

Stenographic notes were taken in the Tabernacle by Frank W. Otterstrom and Joseph Anderson, and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON,  
*Clerk of the Conference.*



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