

NINETY-SEVENTH *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 3, 4 and 5, 1926

*With a Full Report of
All the Discourses*



Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

Can you answer all of the questions that are put to you about
the Church?

THE OFFICIAL History of the Church

Will answer many of these questions for you.

IN SIX LARGE VOLUMES

Compiled by the Church Historians and published by the Church.
Completing the First Period.

"The History of the Prophet Joseph Smith," with introduction and
notes by B. H. Roberts.

Every Association, Sunday School, Quorum and Private Library
should have a set.

Cloth—Embossed, per vol.....	\$2.50	Postpaid
Half Morocco—Gilt Top, per vol.....	3.50	"
Full Morocco—Full Gilt Edge, vol.....	6.00	"

The above work is suggested as reference in connection with the
study of Church History in all of the activities of the Church.

For the reader who does not want this exhaustive history, we recom-
mend the one volume book entitled

Essentials in Church History

by Joseph Fielding Smith.

"As the title of the book implies, the vital and essential points of
history and doctrine have been selected, and as far as possible arranged
in chronological order."

PRICE, CLOTH BINDING—\$1.75

Deseret Book Company

44 EAST ON SOUTH TEMPLE

SALT LAKE CITY, UTAH

P. O. BOX 1793

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

FIRST DAY

The 97th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, commencing Sunday morning at 10 o'clock, October 3, 1926.

President Heber J. Grant presided. There was a large overflow meeting in the Assembly Hall, and in the Tabernacle every seat was occupied, with large numbers standing in the side aisles and other available places of the main hall and galleries. The proceedings were broadcasted by radio for the benefit of the general public.

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, Junius F. Wells.

Presidents of stakes with their counselors were well represented from the ninety-six stakes of Zion.

The Priesthood Quorums, including the high priests, seventies and elders, and bishops and their counselors, from all parts of the Church, were in attendance; officers of the auxiliary organizations both of men and of women were present, and also members of the Board of Education.

Mission Presidents were in attendance, as follow: Brigham H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O.

*James E. Talmage absent, presiding over the European mission.

Bennion, Central States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Joseph Quinney, Jr., 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.

President Grant announced that Elder Charles H. Hart, of the First Council of Seventy, would preside at the Assembly Hall overflow meeting.

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

The opening prayer was offered by Elder Edward J. Wood, president of the Alberta stake.

The hymn, "An angel from on high," was sung by Cyrus Martin, Irene Rich and the Tabernacle choir.

PRESIDENT HEBER J. GRANT

I am very thankful indeed for the opportunity of meeting with the Saints in another General Conference. I rejoice in the very splendid turnout that we see here today, and realize that, even with the overflow meeting in the Assembly Hall, there are many who will be disappointed in not getting room in this building or the adjoining one. But it is estimated that fully one hundred thousand people will hear these services today over the radio.

I understand that the amplifier installed here will make it entirely unnecessary for me to raise my voice beyond that which would be needed in an ordinary hall. I am very glad of this for the reason that exerting oneself in order to be heard is very much more of a strain than to talk in just an ordinary voice. I should be very glad to know if any in this audience are failing to hear distinctly what I am saying at the present time. If so, will they kindly raise their hands. I discover that everybody is hearing my remarks, and I am not talking any louder than would be necessary in a room containing only a few hundred people.

I earnestly and sincerely desire the faith and prayers of the Latter-day Saints to attend not only myself but all of the speakers during this conference, that they may be inspired by the Lord to say those things which will be calculated in their nature to encourage the Saints to renewed diligence in discharging the duties and obligations that rest upon them as members of the Church.

CHANGES IN OFFICERS

It will be interesting to you, no doubt, to know regarding the changes that have taken place since our last conference.

The Wayne stake now has a new president—Brother William F. Webster.

Mission presidents released and appointed during the past six months:

Mark V. Coombs has been released as president of the Tongan mission, and J. A. Cahoon appointed to succeed him.

Eugene J. Neff has been released as president of the Hawaiian mission, and William M. Waddoups appointed to succeed him.

J. Wyley Sessions has been released as president of the South African mission, and Samuel Martin appointed as his successor.

Melvin J. Ballard has been released as president of the South American mission, and Karl B. R. Stoof appointed as his successor.

Brother Kenneth L. Haymore has been released as acting-president of the Mexican mission on account of the return of Rey L. Pratt, president of that mission, from South America.

Hyrum W. Valentine has been appointed to succeed Fred Tadge as president of the German-Austrian mission.

The following new wards have been organized:

Eden ward, Minidoka stake; Emerson ward, Minidoka stake, Hazelton ward, Minidoka stake; Ogden 19th ward, Weber stake; Conda ward, Idaho stake; Wendell ward, Blaine stake; Jewett ward, Young stake; Ely ward, Nevada stake.

NEW STAKES ORGANIZED

Lyman stake, formerly a part of Woodruff stake, President Melvin H. Rollins.

Nevada stake, formerly a part of North Weber stake, Carl K. Conrad, president.

Bishops who have died: William C. Hegstrom of Central ward, Bannock stake, and Bishop John A. Hunt of St. Charles, Bear Lake stake.

At the present time we have 96 stakes of Zion, 915 wards and 74 independent branches, making 989 wards and branches. And we have 27 missions.

ALMA'S CRY FOR REPENTANCE

I will read from the 29th chapter of Alma in the Book of Mormon:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that

knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?"

"Why should I desire that I were an angel, that I could speak unto all the ends of the earth?"

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy."

THE JOY OF MISSIONARY WORK

I believe that every Latter-day Saint who has received a testimony of the divinity of the work in which we are engaged has this same feeling that Alma had—a desire that all the world might hear the testimony of the gospel of the Lord Jesus Christ. When men and women receive a testimony of the divine mission of the Prophet Joseph Smith, they are anxious that all the world should have that same knowledge and faith. They are anxious that the gospel should go to every honest soul. And there is no other labor in all the world that brings to a human heart, judging from my own personal experience, more joy, peace and serenity than proclaiming the gospel of the Lord Jesus Christ. I remember that while I was laboring in Japan, on account of my failure to learn the language, I was not entirely happy in my work there. I remember going out into the woods, kneeling down and praying to God that when my work was finished there I would appreciate it if I were called to the British Isles to succeed Brother Francis M. Lyman. Shortly after uttering that prayer I received a cable: "Come home on the first vessel." When I arrived home President Smith told me that they had decided to send me to Europe to succeed Brother Lyman. He said, "We realize that the two years or more that you have been in Japan have been anything but satisfactory from the standpoint of the joy that comes into the hearts of the missionaries in bringing souls to a knowledge of the truth, and we want you to have at least a year of real, genuine, missionary experience." When I went into his office and bade him goodbye, and said, "I will see you in a year," he said, "We have decided to make it a year and a half." I said, "Multiply it by two and say nothing about it, and it will please me," and that is exactly what he did. I was there a little over three years, and never have I had sweeter joy, more genuine satisfaction in my life than during those three years, when I had no thought except the spreading of the gospel of the Lord Jesus Christ.

THE WORTH OF SOULS

We have recorded in the 18th section of the Doctrine and Covenants the following:

"Remember, the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore, he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my father, how great will be your joy if you should bring many souls unto me!

"Behold, you have my gospel before you, and my rock, and my salvation.

"Ask the Father in my name, in faith, believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men.

"And if you have not faith, hope and charity, you can do nothing. * * *

"Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved."

The foregoing revelation was given through the Prophet Joseph Smith to Oliver Cowdery and David Whitmer, and they were instructed to seek out twelve apostles who should have the spirit of the mission to go forth and proclaim the gospel of glad tidings which the voice out of the heavens declared to the Prophet Joseph Smith and Sidney Rigdon, as follows:

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

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him." (Doc. and Cov. 76:40-42.)

MEN HAVE SEEN CHRIST IN OUR DAY

In that same revelation we find, and I have repeated it time and time again:

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

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the father—

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

We have this testimony to bear to the world, that men in our day have seen Jesus Christ; that he has restored to the earth the gospel of life and salvation; that in the Kirtland temple the Savior appeared to Oliver Cowdery and Joseph Smith, also Moses, Elias and Elijah and that the keys of every dispensation of the gospel were committed into the hands of those two men. They were given this authority and it is a source of great joy. (Doc. and Cov. 110.)

WHAT THE CHURCH IS DOING TO PROCLAIM THE GOSPEL

I rejoice in announcing that the Church is doing more today in the spreading of the gospel, and it has a larger body of missionaries in the field proclaiming the gospel, than at any other time in its history. A year ago we called for volunteers of men of maturity, men of experience and testimony, men who were seasoned in the gospel, to go out into the field for a period of six months. Hundreds responded to that call, and I have listened to some of the most remarkable and wonderful testimonies of the manifestations and blessings of the Lord to those men, as I have conversed with them upon their return home, that I have ever heard. The signs verily follow the believer in this Church, and people receive the witness of the Spirit wherever the gospel is preached.

THE COMMAND TO PREACH THE GOSPEL SUPREME

I have culled out a few quotations from the Doctrine and Covenants that I would like to read here:

"Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost."

"And he that believeth shall be blest with signs following, even as it is written."—(Section 68: verses 8, 10.)

"And this gospel shall be preached unto every nation, and kindred, and tongue, and people.

"And the servants of God shall go forth, saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come;

"And worship him that made heaven, and earth, and the sea, and the fountains of water."—(Section 133:37-39.)

"I the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."—(Section 82:10.)

The one supreme thing that devolves upon me, upon you and upon every Latter-day Saint is the preaching of the gospel of the Lord Jesus Christ, in public and in private, and above all to proclaim the gospel in our lives, by being absolutely honest in keeping the commandments of the Lord.

WHO IS FITTED TO TEACH THE GOSPEL?

No man can teach the Latter-day Saints under the inspiration of the Spirit of the living God, or proclaim to the world, that there has come a commandment from the Lord in our day for men to observe the ancient law of tithing, unless that man is a conscientious and honest tithe-payer. On the other hand, the inspiration of the living God attends those men who proclaim the law of tithing when they are obeying it themselves. No man can, under the inspiration of the Spirit of the Lord, warm the hearts of the Saints, or benefit the people of the world, by proclaiming the Word of Wisdom, who does not obey it himself. But the man who obeys the Word of Wisdom can touch the hearts of the Latter-day Saints in proclaiming that wonderful revela-

tion that the Lord has given to us for our health and our benefit, and above all that has been given to us with a promise attached thereto. I desire to read that revelation from first to last:

THE WORD OF WISDOM

"A Word of Wisdom for the benefit of the council of High Priests, assembled in Kirtland, and the Church, 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—"

And let me say right here that I am convinced beyond the shadow of a doubt that if the Latter-day Saints had observed the Word of Wisdom, and if the money that has been worse than wasted for tea, coffee, tobacco and liquor, had been utilized for missionary service, we would have had the millions of dollars for the work of the Lord that has been expended for that which the Lord Almighty says is not good for man.

"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.

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies.

"And, again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle to be used with judgment and skill.

"And, again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature and use of man—

"Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

"And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth;

"And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man; as also the fruit of the vine; that which yieldeth fruit, whether in the ground or above the ground.

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

"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 in 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. Amen."

Let me read again:

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

PROMISES OF GOD CONDITIONED ON OBEDIENCE

There is no promise made to you or to me or to any Latter-day Saint that the destroying angel shall pass us by, or that we shall have hidden treasures of knowledge, unless we obey the Word of Wisdom, and the way above all other ways for men and women to teach their children the necessity of obeying the Word of Wisdom is by obeying it themselves.

"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." (Doc. and Cov. 130:20, 21.)

I believe beyond the shadow of a doubt that there are hundreds and thousands of Latter-day Saints who but for the obeying of the Word of Wisdom would not be here today. When they have been attacked by serious diseases and have been in a critical condition physically, having obeyed that law, having fulfilled an irrevocable law of God, he was bound to bestow the promised blessings, and they have come to the afflicted ones.

PARENTS MUST TEACH THEIR CHILDREN BY EXAMPLE

We find recorded in section 68:

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

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

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

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

And the best way in the world to teach your children to pray and to walk uprightly before the Lord is to pray yourselves, thus setting an example of prayer, and to walk uprightly before the Lord yourselves. When a man fails to be honest as a tithe-payer, when he fails to observe the Word of Wisdom, the teaching of his children to obey those laws

will have but very little effect. There is more in example than can possibly come by teaching. No amount of knowledge will save a man; no amount of marvelous revelations and visions and dreams will save a man. But the keeping of the commandments of the Lord and the obeying of those things which the Lord has revealed to us for our salvation, will give us a power and influence with our children for good, and we will be able to make an impression upon their hearts that will keep them in the straight and narrow path which leads to life eternal.

JOSIAH QUINCY'S TESTIMONY OF JOSEPH SMITH

When I picked up the memorandum that is supplied to me of the songs that are to be sung here this morning, I found that the first song that we were to sing today was, "We thank thee, O God, for a Prophet," and I remembered and immediately hunted up the quotation, a very remarkable tribute to the Prophet Joseph Smith, from Josiah Quincy, at one time the mayor of the great city of Boston; and while it has been read time and time again in our hearing, and published often at home and abroad, I thought I would like to read to you again the wonderful testimony of Josiah Quincy, from a book entitled, *The Figures of the Past*. He says:

"It is by no means improbable that some future text-book for the use of generations yet unborn will contain a question something like this: 'What historic American of the nineteenth century has wielded the most powerful influence upon the destinies of his country-men?' And it is by no means impossible that the answer to this interrogatory may be thus written: 'Joseph Smith, the "Mormon" Prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and imposters are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into a relief before us, not as a rogue to be incriminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. * * A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country to that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the prophet had a presentiment of what was before him, 'I am going like a lamb to the slaughter,' he is reported to have said, 'but I am as calm as a Summer's morning. I have a conscience void of offense and shall die innocent.'"

(And a further quotation: "And it shall yet be said that I was murdered in cold blood," which is not in Josiah Quincy's statement.)

"I have no theory to advance respecting this extra-ordinary man. I shall simply give the facts of my intercourse with him.

"A fine looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture but rather one that would be felt in a grave emergency.

"Of all men I have met these two seemed best endowed with that kindly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance.

"We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of the abolitionists. His plan was for the nation to pay for the slaves from the sale of the public lands. 'Congress,' he said, 'should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance not recognized by the Constitution and which foment insurrection.' It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that it should be met in accordance 'with the interest of the south and with the settled conscience of the north. It is not really a great task, a great fight for this country to accomplish, to buy the property of the planter, as the British nation bought the West Indian slaves.' He further says that the United States will be brought to give every inch of their public lands for a purpose like this.' We who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions were stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier when the heavens looked tranquil and beneficent?"

It was a statesmanlike and an inspired proposition from a man who was in very deed a prophet of the true and living God.

"General Smith proceeded to unfold still further his views upon politics. He denounced the Missouri Compromise as an unjustifiable concession for the benefit of slavery. It was Henry Clay's bid for the presidency. Dr. Goforth might have spared himself the trouble of coming to Nauvoo to electioneer for a duellist who would fire at John Randolph, but was not brave enough to protect the Saints in their rights as American citizens. Clay told his (Smith's) people to go to the wilds of Oregon and set up a government of their own. Oh, yes, the Saints might go into the wilderness and obtain the justice of the Indians, which imbecile, time-serving politicians would not give them in the land of freedom and equality. The prophet then talked of the details of government. He thought the number of members admitted to the lower house of the national legislature should be reduced. A crowd only darkened counsel and impeded business. A member for every half million of population would be ample. The powers of the president should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost millions of treasure. * * *

"Born in the lowest ranks of poverty, without book learning and, with the homeliest of all human names, he had made himself at the age of 39 a power upon the earth. Of the multitudinous family of Smiths, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet.

"I have endeavored to give the details of my visit to the 'Mormon' prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle."

JOSEPH SMITH'S PROPHECY OF THE MIGRATION WEST

The Latter-day Saints do not stand helpless before the puzzle. They rejoice in the wonderful inspiration of the man who prophesied that "the Latter-day Saints would continue to suffer much affliction and many would be put to death by their persecutors, and others would lose their lives in consequence of exposure or disease, but some would live to go and make settlements, build cities and see the Saints become a mighty people in the midst of the Rocky Mountains."

What kind of a place was the Rocky Mountains when this remarkable prophecy was uttered? One of the greatest American statesmen, Daniel Webster, is reported to have said regarding it:

"What do we want with this vast, worthless area? This region of savages and wild beasts, of deserts of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rock-bound, cheerless, uninviting and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it now is."

GOVERNMENT PLACED STAMP OF DIVINITY ON PROPHET'S UTTERANCE

I rejoice in an individual testimony of the truth of the statements of Joseph Smith, that his name should be had for good and evil in all parts of the world; that the time would come when not only a city, a county and a state should be arrayed against the handful of people called "Mormons," but the day would come when the whole United States of America should be arrayed against them. And the army of the United States was sent against them, and the government of the United States did confiscate all of the property belonging to the Church. Day after day and month after month during the litigation for the return of the Church property I picked up the paper and read, "The United States of America versus the Church of Jesus Christ of Latter-day Saints." And I have laid the paper down and said, "Thank the Lord that the United States have placed the stamp of divinity upon the utterances of the Prophet Joseph Smith."

THE GREAT OBLIGATION OF THE SAINTS TO DECLARE THE RESTORATION

Our boys and girls go out into the world with a love of the gospel, young, inexperienced men and women, and God gives to them the

witness of the Spirit and an individual testimony so that they can stand up and say before all the world, "I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith is a prophet of the true and living God, and that the gospel of the Lord Jesus Christ, the plan of life and salvation, has been restored to the earth through his instrumentality. "The one and great thing that devolves upon me, upon you, and upon all Latter-day Saints is that this proclamation shall be sent to all the world, and I rejoice in knowing that it has never been carried with more force and by a greater number of faithful, diligent workers than at the present time.

May God bless each and every one of us who has a testimony and a knowledge that He lives and that Jesus is the Christ, and that Joseph Smith was a prophet of the true and living God, so to order our lives that all men seeing our diligence, our humility, our charity, our love of our fellows, may be led to investigate the gospel of Jesus Christ, is my prayer, and I ask it in the name of the Lord our Redeemer. Amen.

PRESIDENT HEBER J. GRANT

CONCERNING PLURAL MARRIAGES

Here is a statement that I would like to read: "Notwithstanding frequent verbal and printed instructions issued by President Joseph F. Smith and counselors to the effect that the solemnization of plural marriages was prohibited by the Church of Jesus Christ of Latter-day Saints, and these instructions having been reiterated time and time again by myself as President, cases occasionally arise where certain individuals are teaching that it is legitimate to enter into plural marriage, and that such marriages can be performed by certain members of the Church claiming to have authority to do so.

"The revelations of the Lord inform us most plainly that there is but one man on earth at a time who holds the keys of this sealing power; namely, the President of the Church of Jesus Christ of Latter-day Saints. As President of the Church, I once again solemnly declare that no man living has the authority to solemnize a plural marriage; and I hereby announce that it is the bounden duty of every Latter-day Saint, male and female, who knows of any such pretended marriage being performed, to inform the proper officers of the Church, in order that the Church's honor may be maintained, and that such individuals may be dealt with according to the rules and regulations of the Church and excommunicated therefrom."

PRESIDENT ANTHONY W. IVINS

My brethren and sisters: I rejoice greatly, and praise the Lord, who is our strength, and upon whom we depend for guidance and support, for the manifestation of his goodness to us as it is exemplified in this large assembly of Latter-day Saints who are gathered here for the semi-annual conference of the Church.

As I look upon this congregation and review the circumstances which have brought it together, going back into the remote past, and see, or appear to see, how literally the Lord fulfills his promises to people with whom he enters into covenant, my heart is made to rejoice.

PURPOSE OF THESE GENERAL ASSEMBLIES

The purpose of these general assemblies of the Church is that those who have been chosen to preside over it, and its members may be brought together from time to time where report of the progress and development of the work of the Lord may be made, when instruction may be given, when we may be admonished, where admonition is necessary, and encouraged where we need encouragement.

FEATURES WHICH DIFFERENTIATE OUR CHURCH FROM OTHER CHURCHES

There are so many distinctive features which differentiate the Church from other religious denominations that it is impossible, in a short period of time, to refer to even a comparatively small number of them. This is one of those distinctive features, this great gathering of the Church, which occurs twice during the year. Another distinctive feature is that these people who are assembled here, who make up the membership of the Church, are its controlling influence and power under God. Those who preside are placed here by the voice of the Spirit of the Lord, and sustained by the voice of the people. The people uphold them with their faith and prayers and they depend upon the Lord for inspiration and wisdom to properly direct the affairs of the Church for the benefit of all its members. It is not a Church in which the individual members depend entirely upon the instruction and testimony which come to them from their presiding officers. The testimony of the truth which brings them together is their individual gift and right, and they are here and adhere to the faith because the Lord has manifested his truth to them by the power and gift of the Holy Ghost, and they are not dependent upon others for this knowledge.

AN ALLEGED RETROGRADE MOVEMENT IN THE CHURCH

Only a short time ago, just a few months, during the present year, a gathering of representatives of other religious denominations, from all parts of this intermountain country, assembled at Salt Lake City. They discussed the interests of their various organizations, and among other things, as usual, discussed the Church of Jesus Christ of

Latter-day Saints, which they continue to refer to as a non-Christian organization, and they took great comfort, apparently, in the reports which were made from various representatives of those denominations to the effect that they had at last succeeded in battering down the walls of this American Islam, that Christianity was making way among the Latter-day Saints; that the activities of our elders were decreasing; and the tithes of the Church gradually being depleted. In other words, that there was a retrograde movement in the Church which appeared to encourage them in the hope that its members might eventually be converted to the Christian faith. I shall not enter into a discussion of this matter. The proceedings of this great convention were published and may be read. I thought, as I looked upon this congregation of men and women, that it is sufficient answer to these people. We encourage and bless them in their righteous efforts, and the Lord will bless them for all the good that they accomplish. But they are ignorant of the fact that these Latter-day Saints, these people whom they are endeavoring to convert to Christianity, have been converted, not by argument, not by reason alone, but by the gift of the holy Spirit through which they bear testimony to the divinity of the mission and character of the Redeemer of the world as no other people.

THE CIVIL GOVERNMENT AND THE DOMINANT CHURCH IN MEXICO

Reviewing the occurrences of the past six months, and to a careful observer they have been pregnant with events indicating the rapid approach of the consummation of the work of the Lord, I have been impressed with two occurrences more particularly than others during that period of time. The present attitude of the civil government in the Republic of Mexico toward the dominant church in that Republic is of greater importance to the world than we generally understand. It is not a question which involves Mexico alone, but is one which involves all of the churches of the world, and the results which shall be achieved there, whether the civil government of Mexico shall prevail in its present attitude, or whether the church which is opposed to it shall prevail, will have a great influence upon the relationship of the church and state everywhere.

RELATIONSHIP BETWEEN CHURCH AND STATE MUST BE DETERMINED

It appears to me to indicate that a time has come when the proper relationship which should exist between Church and State, between civil and ecclesiastical law, between those who administer civil government and those who stand as representatives of the church or the various religious denominations of the world, must be determined.

That there is a proper relationship is clearly defined in the word of the Lord, and in the teachings of the Redeemer himself. Give to Caesar that which belongs to him; render obedience to the civil law. Give to God that which belongs to him, and render allegiance and

service to him. This can be done very readily if people can only be brought to understand the proper relationship of these two great administrative powers. One of the accusations made against Christ our Lord was that he had declared himself to be a king. Yes, he said before Pilate, I am a king, but my kingdom is not of this world. I am not here in antagonism to the kingdom of Herod, or to the empire of Rome. My kingdom pertains to the life to come. I am here to teach people the way which will lead them back to God, where they will attain to everlasting life, and where they may be crowned as kings and priests of the Most High.

L. D. S. MORE THAN OTHERS DIRECTLY INTERESTED IN THE QUESTION

I shall not enter into any lengthy discussion of this question. I only desire to call your attention to it. Latter-day Saints are perhaps more directly interested in it than any other people in the world, from the fact that the Republic of Mexico is made up in the great majority of its citizens of people whom the world calls Indians, but to whom the Latter-day Saints refer as Lamanites, people whom we believe to be of the chosen and promised seed of Abraham, brought to this continent and established here under the direction of God our Father, under the leadership of their inspired prophets.

THE LAMANITES OR INDIANS OF MEXICO

They developed a great civilization, but finally through unbelief, infidelity, and indifference to the word of the Lord, and the teachings of the Christ who ministered among them, fell into darkness, became divided into tribes, were decimated by civil war until they finally so far lost the spirit of the gospel of Christ that they became idolaters and offered human sacrifices, practices that were entirely foreign to the teachings of their fathers. It was in this condition that the conquerors of Mexico found them. Their prophets had warned them that this would come to pass. They had exhorted them to turn from idolatry, had declared to them that they should be trodden down of the Gentiles, who would come to this promised land, but just as definitely and surely as their subjugation by foreigners had been declared, so did the Lord promise to their fathers that they should be redeemed; that a remnant of them should survive and be brought back to a knowledge of the truths of the gospel of Christ and of their real origin. And so we look forward to the evolution of conditions in that country that will bring about the fulfilment of this latter promise. No people of modern times have been so down-trodden, so persecuted, so afflicted, so burdened with unreasonable burdens as have the people of Mexico during the past four hundred years. Nothing in the way of suffering could be inflicted upon humanity that has not been inflicted upon them. Mercilessly treated by their conquerors, reduced to slavery, they have suffered throughout all these

generations. The Lord in his mercy, and undoubtedly by means so natural and common that many will not see his hand in it, will redeem them from that condition.

RETRIBUTION HAS COME TO THEIR PERSECUTORS

And retribution has come to their persecutors. It is a remarkable fact that of these men who brought that nation into subjugation, there was not one, so far as I am aware, who did not pay the penalty for the suffering he inflicted upon them during his mortal life. Columbus, the discoverer of this country, the man who was entitled to honor and glory far greater than he ever received, consented to the traffic in these peoples as slaves and sent them by shiploads to the old world. You all know how he died at *Valladolid*, in Spain, how he was cast into prison, how he was stripped of the honors which belonged to him, and died in that condition.

Hernan Cortez, the conqueror of Mexico, suffered the same fate. Francisco Pizarro and his friend Almagro, the conquerors of the Peruvian empire, likewise suffered. Pizarro killed Atahaulpa, and later killed Almagro, his bosom friend. The younger Almagro killed Pizarro, and he in turn was killed by the governor of the country. Thus one by one retribution came to them. I believe this law to be as inevitable as fate itself; that we reap that which we sow.

SHALL CHURCH OR GOVERNMENT RULE, OR EACH IN ITS SPHERE?

So, my brethren and sisters, we feel interested in this movement, this conflict which is now on in that country and which shall determine whether or not the civil government or the church shall rule, or whether the church and the civil government will join hands and in harmonious obedience to both civil and ecclesiastical law go on to the development of this continent as God our Father would have it develop.

THE BRITISH-ISRAEL MOVEMENT

Another thing in which I thought you would be interested is a great movement which is just on in Great Britain, which has been of exceeding interest to me. An association is in existence there which is sponsored by many of the great scholars and statesmen of Great Britain, called the British-Israel movement. The British people are undertaking to determine who their ancestors were. They have become obsessed with the thought that they are of Israel, and are investigating and studying, going back into the old traditions and folk-lore of Wales, of Ireland, of England and Scotland, in an endeavor to determine the origin and destiny of the British race. And this in brief is what they are finding out: In the first place that the word "British" itself is very significant. I asked a Jewish Rabbi the other day the derivation of the word "British." He said in Hebrew it was composed of two words, "Brit"—a covenant, and "ish"—a man. A covenant man, or a

man of the covenant, the covenant which God our Father made with Abraham, the covenant in which he promised him that his seed should become as numerous as the stars of heaven—a covenant in which he promised him that kings should come out of him, and that through him all of the nations of the earth should be blessed.

DEVELOPMENTS IN THE INVESTIGATION

I cannot take the time to go into detail, but it is sufficient for me to say that these investigations show very conclusive, if not definite, evidence that at an early date in the history of the world, not long after the ten tribes were led away captive into Assyria by Shalmaneser, the tribe of Dan appeared in Ireland and went over into the Scandinavian countries, and there again you will find this singular coincidence, (Dan is one of the tribes of Israel) that Denmark means Dan's Land, or the Land of Dan.

I noted down here, that I might not be too long, just a few of the developments in this investigation. It was after the scattering of the ten tribes that Troy was established, and it is made almost definitely certain that the Trojans, and the nations who lived in the time which we call the age of fable, where the remnants of those scattered tribes of Israel which left the head of the Euphrates river and traveled north over the mountains into Northern Europe. They say that the early appearance of the tribe of Dan is very clearly proven. Later came another division of this same people to Scotland, where they were established. There appeared in Ireland, six hundred years before Christ a great Israelitish lawgiver, who enforced the observance of the Ten Commandments and established a school of the prophets, who was called Ollam Fodhla, two Hebrew words said to mean "wonderful prophet." A medallion now in existence in Great Britain is said to identify this man with the Prophet Jeremiah.

An old manuscript which has been dug up in the British Museum identifies a great character who came there about the same time as Joseph of Arimathea, who came with his daughter Anna to that country. This man, the evidence indicates, was a younger brother of the father of the Virgin Mary, thus Anna became the cousin of the Virgin. The royal family of Great Britain trace their genealogy back direct to this woman Anna. There can be no doubt in regard to this. The only question in doubt is the identity of Anna and some of the scholars in Great Britain agree that she appears to have been a cousin of the Virgin Mary.

SYMBOLISM OF THE BRITISH COAT OF ARMS

The British coat of arms I desire to refer to just for a moment. I think that none of us has very seriously undertaken to define its symbolism and meaning: The lion of the house of David is shown on it; the unicorn, to which the Lord likened Joseph when he said that

his horn should be like the horn of the unicorn, which should push the people together from all parts of the earth; the harp, which was the banner of David. There are ten symbols on the British coat of arms, which appear to represent the ten tribes of Israel. And these were not put there because of the knowledge which modern Britain had of their significance at the time of their adoption. It was the heraldry which had been handed down to them from generations long past.

WHAT THE SAINTS HAVE TRIED FOR YEARS TO TEACH THE BRITISH

The thing which interested me most was that these British people are just beginning to find out what the Latter-day Saints have been trying to teach to them for nearly a hundred years. This great congregation of people which is assembled here this morning—if you should go to the Presiding Patriarch of the Church, whose right it is because of his calling to designate your genealogy—he would almost without exception declare you to be the seed of Joseph, and in the great majority of cases through the lineage of Ephraim, for this is the land which was given to Ephraim—these everlasting hills. His blessing was greater than that bestowed upon his ancestors. Jacob said that it extended to the utmost bounds of the everlasting hills. And so this pushing together is occurring, and here Ephraim is gathering in fulfillment of the unchangeable words of the prophets of the Lord.

Now, my brethren and sisters, there is much more—oh, a world of interesting evidence that is being unearthed, not by enthusiasts, not by foolish people, but by scholars, by Egyptologists, by men who understand—until the thought is becoming almost universal in the British Isles, that Israel is there, where we have always known them to be.

A STUDY OF THE PYRAMID OF GIZEH

Another interesting development is a more careful study of the great pyramid of Gizeh in Egypt. What is it? Why was it put there? It is one of the most wonderful things that exist in the world, a miracle in stone. We cannot call it anything else. It stands in the spot where the Prophet Isaiah said the Lord should establish an altar which would stand as a sign and a witness to the Lord in the land of Egypt in the latter days. It is said to be the only perfectly oriented structure in the world, and yet it was put there at a time when the civilization of the world was not supposed to have developed as it is developed at the present time. It is the largest structure in the world. It is said to record the history of the Adamic race during the six thousand years of its existence. It was called by the ancient Egyptians, Khuti, which in Hebrew means the Urim, or Urim and Thummim. Its exterior was polished so that it reflected light as nothing of similar kind had ever done before. It is not the tomb of a king. Its measurements are said to be the most accurate that the world knows at the present time. Its proportions are in exact measurement and harmonize with the

surface of the earth. It represents the relationship of the earth to the heavenly bodies.

I opened the Pearl of Great Price a few months ago and read the story of Abraham in Egypt, where the book tells us that he was sitting upon Pharaoh's throne, discussing with those people astronomy and the mysteries of godliness with which they were not familiar. According to eminent scholars of Great Britain the pyramid is so accurately arranged in its measurements and symbols that it has outlined many great and important events which have occurred since its erection, which apply to the Israelitish people. It indicates a date on the 6th or 7th of April—there is a little difference of opinion but some great event was to occur on the 6th or 7th day of April, which is interpreted to be the date of the crucifixion of the Redeemer of the world. Its measurements indicate the beginning of the great war in 1914, and its termination in 1918. More than ninety per cent of the events chronicled, according to measurements, have already been fulfilled. The scholars of Great Britain tell us that between the present date and 1936 or 1938, the record so far as it applies to this monument in stone will have been completed. There is nothing which appears after that date. And so they look for the accomplishment of great events during this period.

I do not give this to you, my brethren and sisters, as correct in every detail, but it is the conclusion of some of the best informed men of the British Empire, and is not out of harmony with the word of the Lord as he has revealed it to us. It is not out of harmony, if you have been a close observer during the past six months, with the things which have occurred in the world at large. It is not out of harmony with the words of the Redeemer himself who warned the world that in this dispensation, and not far from this time, for it is nearly a hundred years since the organization of the Church, that he will consummate his work so far as it applies to the Gentile nations of the world.

PREDICTIONS FROM THE DOCTRINE AND COVENANTS

I am going to take the liberty to read a few words from the Doctrine and Covenants, that my study of these things has brought to my mind. There are here the Presidents of the missions of the Church. There are in this congregation thousands of men and women who have gone out as missionaries from the Church declaring these truths to the people, as President Grant has stated:

“And after your testimony cometh wrath and indignation upon the people.

“For after your testimony 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 thunders, 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."

BE PREPARED FOR COMING GREAT EVENTS

Do you see anything, my brethren and sisters, in current events which indicate the approach of a period of this kind? Be prepared then for it. In what way? Just by serving the Lord. Just by continuing in devoted work in the gospel of his kingdom. Just by observing the laws of the land and the laws of the Lord as they are exemplified in the discipline of the Church. There ought not to be a violator of the civil law in the Church of Jesus Christ of Latter-day Saints. There should not be a boot-legger, should not be a blasphemer; there should not be a man or woman bearing false witness against his or her neighbor. There should not be a man or woman whose heart and spirit is not in harmony with the doctrines taught by the Redeemer of the world. And if this condition can be attained and shall continue in the Church; if we shall be as we declare we are, subject to kings and to potentates, to presidents and to governors, wherever our lot is cast, and at the same time go on in our devoted service to the Lord our God, keeping his commandments, having faith in the words of his servants, the prophets, looking steadfastly forward to the accomplishment of his purposes, I promise you that when this time of awful trouble comes which the British seers say is at our very doors, and it will come, his protecting hand will be over us, and he who is powerful, he who can deliver, he who can protect, will give us protection and deliverance.

DIFFERENCE BETWEEN PRIESTCRAFT AND PRIESTHOOD

God bless you, my brethren and sisters, keep us all from the sins of the world, keep us clean and unspotted, make us more devoted if possible to his word and more loyal and patriotic to the government of which we form a part. For without this government the Church of Christ could not exist, unless God should manifest his power in an unusual manner in our behalf. He has raised up this government and the men who direct its affairs for our protection and benefit, for the protection and benefit of the people of the world in righteousness. But whenever people depart from the way of righteousness, whenever priestcraft shall take the place of Priesthood, God's mercy will be withdrawn. (Distinguish between the words—priestcraft is that system by which men pretend to speak and act in the name of the Lord without authority and without power; Priesthood is the keys and authority to properly act and speak in the name of the Lord, and the power of the Priesthood will be manifest in the works of those who exercise it. And that characterizes the lives of these men, these apostles who are before you, these presiding seventies, and presidents of missions. They exercise the Priesthood of the Lord our God through proper authority, and they exercise it in a proper way.)

When priestcraft shall assume that which does not belong to it, then God's mercy and protection will be withdrawn. Go on and read the remainder of this eighty-eighth section of the Doctrine and Covenants, (I do not like to read it here) because it tells us what is going to happen to priestcraft, and it is coming with those other manifestations of the power of the Lord which are so prevalent.

May the blessing of the Lord be with you, my brethren and sisters. We pray for you, we work for you, we love you. Our only desire is to be of service to you, forgetting ourselves. And I want to bear witness that never in the history of the Church have men more unselfishly directed its affairs than at the present time. I know this from my association with these men, with the Presidency, with the members of the Council of the Twelve. They are here to sacrifice everything for the welfare of the members of the Church of Christ. God help us all to follow that example, I pray through Jesus Christ. Amen.

The choir sang, "Inflamatus," Laurinda Brewerton, soloist.

The benediction was offered by Elder Geo. W. Middleton of the Ensign stake.

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

AFTERNOON SESSION

The meeting opened at 2 p. m., Sunday, October 3, 1926; President Heber J. Grant presiding.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah."

Prayer was offered by Elder John M. Baxter, president of the Woodruff stake.

The choir sang the hymn, "Go, ye messengers of glory."

PRESIDENT CHARLES W. NIBLEY

My brethren and sisters: It has always been a considerable task for me, at the general conferences, to address these large gatherings of Latter-day Saints, although I have had many years' experience. Approaching a task of this kind gives one a feeling of awe.

A GREAT WORK ACCOMPLISHED BY THE SAINTS

I rejoice in the work that the Lord has accomplished with the help of his Saints, imperfect as most of us are. Under his guidance and direction we have been able to accomplish a great work. I believe that he would say now, as he said to the Church in former days, that he is well pleased with his Church collectively—not individually, but collectively.

GRATITUDE TO GOD FOR THIS AGE AND NATION

I feel very grateful for the privilege of being here. I often think what a grand thing it is to be permitted to live in the world today—this wonderful age of the world, with its marvelous developments of science and art, and the great progress that has been made from the conditions of the world as they existed two or three hundred, or even a hundred years ago. What a different world! And what a wonderful land of liberty we are living in—a choice land; under the freest and best of all governments on the face of the earth; where there is more security, more protection for the rights and liberties of the people, than there is in any other nation. The hand of the Lord has guided the destinies of this great nation, for he it was that planned it.

He tells us in a revelation to the Prophet Joseph Smith which we often quote: "I, the Lord, raised up wise men for this very purpose"; that is, to found this government; and it has had divine guidance all the way through. The people here in the United States, even those who are not so well off financially, are housed better, fed and clothed better, and better situated than the rich and well-to-do in most other nations. Never before in all the history of the world has there been a nation like this, of such commanding importance, and yet not desiring anything but what rightfully belongs to it.

REVERENCE FOR GOD

I was glad to read the inaugural address of President Coolidge, delivered a year ago last March, particularly the closing paragraph wherein he showed such reverence for God. He concluded the address with these words:

"America seeks no earthly empire built on blood and force. No ambition, no temptation, lures her to thought of foreign dominions. The legions which she sends forth are armed, not with the sword, but with the cross.

"The higher state to which she seeks the allegiance of all mankind is not of human, but of divine origin. She cherishes no purpose save to merit the favor of Almighty God."

"She cherishes no purpose save to merit the favor of Almighty God". These words constitute an acknowledgment of God in the affairs of the nation, and a desire to be governed by the spirit of righteousness and justice, to do good and to uphold the principles of freedom.

THE STRUGGLE FOR LIBERTY

The liberty that we enjoy today has come only after a hard struggle in the world. Four hundred years ago the fight for freedom was on. The reformers, as they are called—Martin Luther, John Knox and others—rose up and protested against the tyranny to which they were subjected. They demanded more liberty. They were few in number compared to the many millions, but under the blessing of the Lord they conquered. Finally, little by little, liberty was conceded to the people by the potentates and popes that then ruled the world. But it

was a hard struggle and cost some of the best blood of that period. *The Rise of the Dutch Republic*, by Motley, gives a graphic description of the terrible sufferings endured by the Dutch people in this long fight for liberty. For the liberties that we enjoy today we are indebted in large measure to the people of the Netherlands. For many years they fought most valiantly for religious freedom and the extension of the rights and liberties of the citizen against all the might and power of Catholic Spain, backed by the Spanish Inquisition. They were small in number and weak indeed compared to the thousands and tens of thousands of Spanish troops, led by the notorious Duke of Alva. But they finally conquered. Why? Because the guidance of the Lord was with them, and he gave them his favor and blessing.

A hundred years later the same desire for liberty was again manifested. Oliver Cromwell was raised up, and he fought a good fight and kept the faith. We are also largely indebted to him, and to those who fought with him, for the freedom that exists in America today.

A hundred years after that we find George Washington and the patriot fathers contending for the liberties of the people, and the Lord gave divine guidance to them. They could not have succeeded without his help. His power and his hand were over them.

So, as we heard from President Ivins this morning, it comes about in the progress of the spirit of freedom and liberty, that the Lord has prepared the way in this nation for his Church to be established.

DISTINCTION BETWEEN DIVINE GUIDANCE AND DIVINE AUTHORITY

But here let me emphasize one thought. To all of these men—Luther, Knox, Cromwell, Washington, and their compeers—there was given divine guidance. But they did not have divine authority. The Lord today gives divine guidance to good people of the world who seek him—and many millions do. It is true that there is a divinity that shapes our ends (and the ends of nations, too) rough-hew them as we will. But he has not given to them divine authority. As we heard this morning, religious denominations sometimes meet together and pass resolutions against us. They are without divine authority. And there is a marked distinction between divine guidance and divine authority. People can see and acknowledge the guiding hand of Almighty God in the formation of this government and in its growth and development. It is plain to many that we have enjoyed his favor as a nation. But as to divine authority, that is different. Let me read from the very first revelation in the book of Doctrine and Covenants:

“And the voice of warning shall be unto all people, [We heard from President Grant this forenoon of the necessity of preaching this gospel to all the nations of the earth] by the mouths of my disciples, whom I have chosen in these last days.

“And they shall go forth and none shall stay them, for I the Lord have commanded them.

“Behold, this is mine authority, and the authority of my servants.”

That is a little different from divine guidance.

In a revelation given to the Prophet Joseph Smith, when he was only seventeen years of age, in 1823, we read:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming."

DIVINE AUTHORITY CONFERRED BY HOLY MESSENGERS

Was that divine authority bestowed? Let me read another section. On the 15th day of May, 1829, an angel of the Lord, known as John the Baptist when he lived upon the earth in the days of the Savior, appeared to Joseph Smith and Oliver Cowdery and conferred upon them, in these words, the Priesthood of Aaron:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Here is divine authority. Do any of our friends or neighbors make such a claim? We know the claim of the Catholic church, and all we say in response is that "By their fruits ye shall know them." These were the words of our Savior, and that is enough on that score. But our Protestant friends do not even have that much of a claim. They have a form of godliness, but deny the power thereof. And because they do not have the authority themselves they think no one else has.

I have read to you how the Lord conferred the lesser Priesthood upon the Prophet Joseph Smith and Oliver Cowdery. Let me read from the 27th section of the Doctrine and Covenants. The Prophet Joseph, in preparing for a sacramental meeting in August, 1830, started to go to a neighbor's house to secure wine for the sacrament, because that is what had been used. He was met by a messenger from the Lord and instructed that he need not go for wine; that pure water should be used instead:

"It mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."

Then this messenger goes on to tell the prophet that the day will come when he, Joseph Smith, would be able to sit down with Abraham, Isaac and Jacob, with Moses, with Elias, with others of the ancient worthies and partake of the sacrament "and also with all those whom my Father hath given me out of the world." So, some of us may have the privilege of being there. But he said further, that the Prophet would have the privilege of sitting down "with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and

bear the keys of your ministry and of the same things which I revealed unto them."

Here was divine authority in these last days, conferred by holy messengers, the same men, Peter, James and John, of whom the Lord Jesus Christ said, in his time: "Ye have not chosen me, but I have chosen you and ordained you." The Lord Jesus himself ordained those three men, and they came, as I have read, and conferred the holy apostleship upon Joseph Smith and Oliver Cowdery. So here is divine authority to act in the name of the Lord. Our claim is that the authority of the Priesthood has been conferred upon men and given to this Church which is the Church of Christ. It is not given to the nation. But the nation has had divine guidance, as I have said. Individuals not of our Church may have divine guidance; but divine authority, to act in the name of the Lord, to baptize, to lay on hands, to say: "Receive ye the Holy Ghost," as the apostles of old said, and then to have them receive it, that is a different proposition.

WITNESSES OF THE BESTOWAL OF DIVINE AUTHORITY

Upon these statements of divine authority we rest our case, as the lawyers say. If these heavenly messengers did not come to Joseph Smith and confer upon him this divine authority, then is our preaching vain and our faith is vain also. But we know, and the world may know also by the fruits of "Mormonism" that there is divine power in this organization. Moreover, we have witnesses. Through Joseph Smith the Lord called three special witnesses, to whom was given the great manifestation of the truth of the Book of Mormon. We have not only three witnesses to the testimony of this divine authority, but we have three hundred thousand of them, and more, that can rise up and testify that by the power and influence of the Holy Ghost they know that this is the work of God, that it is the power of God unto salvation. It is not a form of godliness without any power; it is *the* power of God unto salvation, the salvation of all those who will accept it, in this land and in every other land. That is the difference between this Church and all other churches in the world. We call upon all the world to know that that divine authority is here, in this Church of Jesus Christ of Latter-day Saints, and that it is nowhere else. God bless you. Amen.

STEPHEN L. RICHARDS

God is in heaven, but he is not far removed from them that seek him. He is a friend who never fails. One can always trust him.

THANKS AND GRATITUDE

I thank God for the gospel of our Lord and Savior Jesus Christ, for the great conceptions of life which it offers for the comfort and the encouragement and the hope of all mankind.

I thank him for the Church with all its great institutions, built up and maintained under the power of the holy Priesthood for the

salvation of the souls of men, and for their direction in the great cause of truth.

I thank God for the Saints, the blessed Saints, who make up the Church of Christ, who have testimonies of the divinity of Jesus Christ, our Lord and Master; who know of the great mission of the Prophet Joseph Smith, and who seek to carry forward the mighty work which he was instrumental in establishing. I am grateful to be identified with the Saints of God.

I thank God for the Priesthood, for that great power just spoken of, a very portion of Godhood itself, which enables men to administer the ordinances of the Everlasting Gospel, in the name of Jesus Christ, and with his authority. I am grateful for the fraternity and the friendship which come from associations in the Priesthood.

I thank God for my brethren of the stakes, where my duties call me, for my associations with them, for their uniform kindness and consideration and love. Brethren, I love you, I love you in the bond of the holy Priesthood, and I trust that that bond may always keep us together. Thank God for the handclasp of a man who is united with me in the Priesthood of God. Never neglect those friendships, brethren, be one and you will be Christ's.

I am grateful, beyond my power of expression, for the companionship of my beloved brethren who surround me, my colleagues, my true friends, men whose examples stimulate and encourage me and protect me from temptation and error. I am grateful for their confidence in me, and I have continually prayed that in some measure I might be worthy of that confidence.

The Lord is good. All his judgments are righteous. He makes no mistakes. Never complain at the judgments of God; never mock him. Always trust him. He will never forsake you. Seek the things of eternity; they are worth while. All other things are of but passing worth and comparatively valueless.

Oh, I thank God for the home and for the great conception of family which we have, for the eternity of these sacred and beautiful relationships that under the power of the Priesthood have been established. If there were nothing else given to the world by the Prophet Joseph Smith than our great and beautiful conception of home and family, he would have made the greatest contribution ever made to humanity by any man who has lived.

I praise his great name, the name of the Prophet Joseph Smith. I know that his mission was divine. My heart, my soul, and every faculty of which I have possession, confirm that knowledge. The work that he established is the work of the living God.

In your presence, humbly, I consecrate and dedicate all that has been given to me to the establishment of that work. May we all make it prosper as God would have us do, I pray humbly, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I wish that it were given to all of the audience to stand here and see this magnificent sight as we are standing and singing our songs. Of course, we get a view that those of you in the audience cannot have. This is a wonderful inspiration—to view such an audience, the main body of this house full of men holding the Priesthood of God, and the power of Almighty God, to declare his will to the world.

REED SMOOT

I could do no better than repeat the words that have been spoken by President Grant. I had it in my heart to do so, and I want to say amen to all that he has just said, also I want to express my appreciation for the privilege of attending this general conference. While we were singing the last song, "Praise to the man who communed with Jehovah," and the one before, I thought, if the author of these two songs were allowed to be present and hear the words sung by this wonderful and enthusiastic audience, such an audience as cannot be found in any other place on earth, his heart would be filled with joy and praise-giving. The fundamentals of the gospel of Jesus Christ are found in the words of these two songs. Where else in all the world could you see an audience of ten thousand people every one of them capable of quoting every word of the song, and every soul interested in singing the praises to God as contained in these two songs?

NEVER DESPAIR

The other day a middle-aged man called to see me. It was about a question in which he was deeply interested, and after I advised him that his wishes, as far as any action on the part of our government was concerned, were useless, he began to talk to me about his life and what he had been called upon to sacrifice for the gospel's sake. He said that he became almost discouraged and was almost at the road of despair. I thought, my brethren and sisters, that that condition, if a man reached it, is a most dangerous one, and at that time if a word of encouragement or a helping hand could be extended, it may save him. I remembered when I was going to school as a young boy of being asked to learn and repeat an article found, I think, in the *National Fifth Reader*, entitled "Never Despair," and as I had it with me I read it to him. I think, my brethren and sisters, that perhaps it would be a proper thing to call it to your attention, and I shall do so, in part:

"There is no trait of human character so potential for weal or woe as firmness. To the business man it is all important. Before its irresistible energy the most formidable obstacles become as cobweb barriers in its path. Difficulties, the terror of which causes the pampered sons of luxury to shrink back with dismay, provoke from the man of lofty determination only a smile.

The whole story of our race—all nature, indeed—teems with examples to show what wonders may be accomplished by resolute perseverance and patient toil.

"It is related of Tamerlane, the celebrated warrior, the terror of whose arms spread through all the eastern nations, and whom victory attended at almost every step, that he once learned from an insect a lesson of perseverance, which had a striking effect upon his future character and success.

"When closely pursued by his enemies—as contemporary tells the anecdote—he took refuge in some old ruins, where, left to his solitary musings, he espied an ant tugging and striving to carry a single grain of corn. His unavailing efforts were repeated sixty-nine times, and at each several time so soon as he reached a certain point of projection, he fell back with his burden, unable to surmount it; but the seventieth time he bore away his spoil in triumph, and left the wondering hero reanimated and exulting in the hope of future victory.

"How pregnant the lesson this incident conveys! How many thousand instances there are in which inglorious defeat ends the career of the timid and desponding, when the same tenacity of purpose would crown it with triumphant success! Resolution is almost omnipotent. Sheridan was at first timid and obliged to sit down in the midst of a speech. Convinced of, and mortified at, the cause of his failure, he said one day to a friend, 'It is in me, and it shall come out.'

"From that moment he arose, and shone, and triumphed in a consummate eloquence. Here was true moral courage. And it was well observed by a heathen moralist, that it is not because things are difficult that we dare not undertake them.

"Be, then, bold in spirit. Indulge no doubts—they are traitors. In the practical pursuit of our high aim, let us never lose sight of it in the slightest instance: for it is more by a disregard of small things, than by open and flagrant offenses, that men come short of excellence. There is always a right and a wrong; and if you ever doubt, be sure you take not the wrong. Observe this rule, and every experience will be to you a means of advancement."

THE TESTIMONY OF THE GOSPEL IN US MUST COME OUT

My brethren and sisters, it is in us, it must come out. We have the testimony in our souls that Jesus is the Christ, that Joseph Smith was and is a prophet of the living God, that God, through him, established this Church in this dispensation, nevermore to be thrown down or given to another people. As I looked at the faces of this vast audience of the priesthood before me, I wondered if there is made that determined effort for success, that firmness maintained that is so essential to success in every vocation of life, and in their belief in any principle; that if it were, what could not be accomplished. I am not afraid of the ultimate success of the Church of Jesus Christ of Latter-day Saints. God is at the helm. I can see every year that passes by, step by step, it is gaining its way and men are studying the results of it; men who hold mighty positions, men of affairs. While, of course, they have not the knowledge that it was from God, they can't but look at the results of it, and they can't but see there is something in the gospel of Jesus Christ greater than mere numbers of souls. If we are faithful, if we are true to the covenants that we have made with God, if we have an eye single to his glory, if we think more of God's work and its success than of our own individual success, or our own individual positions in this world, I

say to you now that the gospel of Jesus Christ will grow just as fast as God wants it to grow, or knows that the people are ready for it to grow.

PREJUDICES NOT ALL ELIMINATED

The prejudices against our people that have been so bitter in the past are not all eliminated yet. Perhaps they never will be until final success comes, but I want to testify to you that this wall of prejudice is crumbling, it is being destroyed in the minds of the opposition when they see the results of "Mormonism" in the community in which "Mormons" live, and I haven't any doubt, my brethren and sisters, that the final triumph of the work of God will come in his own due time. I thank God for his Spirit made manifest to us this day. My heart gave echo to all that has been said, and I am, with my brethren, interested in the advancement of the Church that it may spread to all the four corners of the earth, that the testimony of the elders shall be heard in all lands.

A WEALTH OF SPIRITUALITY AND FAITH

I wondered when we were singing the last song if every person in the world could have heard it—and that time may come when they can do so, if they desire—what effect it would have had upon them. I know that no stranger, no man, could have been in this building today and heard the song that was sung and the power that was manifested by every one who took part in the singing and not have been touched to the heart. He never could have said there is not faith among the people known as the "Mormons." He never could have claimed that there was not a wealth of spirituality and faith emanating from those who have taken part in the singing and speaking, both would have impressed him with the earnestness and with the truthfulness of the words that were sung and the testimonies of the gospel of Jesus Christ as proclaimed.

GOD LIVES AND THIS IS HIS CHURCH

My brethren and sisters, I want to leave with you today that testimony for which I prayed so long. My mother said if I would keep myself unspotted from the sins of the world it would come, and this is that testimony, that I know that God lives and this is his Church. I hope, as long as I have breath, that whatever is required of me as a servant of God, I shall be perfectly willing to do, to make sacrifice of any name or nature, even unto life itself; and if a humble prayer, offered to my heavenly Father morning and night, will keep me in that same frame of mind, I shall glorify his name and thank my Maker for that testimony.

May God's choicest blessings be with his people. May they increase in wisdom, and may their works be such that the world seeing them will concede that they are directed from other sources than man, I humbly pray, in the name of Jesus Christ. Amen.

RICHARD R. LYMAN

We believe that Joseph Smith was a prophet; that Joseph Smith is a prophet; and that the gospel of the Lord Jesus Christ, through him, has been re-established upon the earth.

BEAUTY, POWER AND GLORY OF THE CHURCH

In this Church organization, as I see it, there is every element that will make people stronger, better and happier, and I am of the opinion, at times, that we ourselves, who are the living elements of this great Church, do not comprehend its beauty, its power and its glory.

ADDRESSES AT THE OFFICER'S MEETING, Y. M. M. I. A.

We had a meeting of the officers of the Young Men's Mutual Improvement Associations of the Church, in the Bishop's Building, this morning at 8 o'clock. We listened to addresses given by four of our ninety-six Y. M. M. I. A. stake superintendents. We have one stake superintendent in each of the ninety-six stakes of the Church.

These superintendents are but young men. I wish all of you could have heard the four who spoke this morning. They stood before that great group of Mutual Improvement workers like generals at the head of an army.

I was so profoundly impressed by the scripture which one of these speakers quoted that I am going to read it to you:

"Now behold, a marvelous work is about to come forth among the children of men." (Doc. and Cov. 4:1.)

This, the L. D. S. Church, is that marvelous work. And the more I study it, the more marvelous things I find in it.

MORE BLESSED TO GIVE THAN TO RECEIVE

The whole Christian world is pretty generally agreed, I believe, that there is hardly a more important element in the teachings and in the example of our Lord and Savior Jesus Christ than that expressed by the Apostle Paul when he said: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than it is to receive." (Acts 20:35.)

Measured by this matchless measuring stick given by the Lord Jesus Christ, the L. D. S. Church is marvelous. In all the world there is no other institution which, in proportion to its size, has in it so many volunteer workers, or so many who contribute so lavishly, of both time and money, as do its members, into whose souls has come the conviction, as a result of faith, prayer and righteous living, that Jesus is the Christ, that by obedience to the laws and ordinances of the gospel men may be saved, and that Joseph Smith is a prophet. Match if you can in any other organization anywhere the unselfishness of our army of two thousand missionaries who preach the gospel, as

we believe it, in nearly every quarter of the globe without money and without price. These not only give their time to this great cause, but they pay their own expenses.

OUR VOLUNTEER WORKERS IN THE CHURCH

It is not, however, of the missionaries abroad, but of the volunteer workers at home that I desire to speak on this occasion.

Each of these ninety-six stake superintendents of the Y. M. M. I. A. has two counselors, a stake secretary, and when completely organized at least five other stake board members. To each one of these board members is assigned the chairmanship of a specific committee. Thus in all the Church we have in the Young Men's Mutual Improvement organization in the neighborhood of a thousand stake officers. We have in addition about five officers for each ward, or approximately four thousand ward officers. There are therefore in the Young Men's organization as stake and ward officers, approximately five thousand men.

Since the Young Men's organization is but one of the five auxiliary organizations of the Church, and, further, since the other organizations probably have approximately the same number of officers as has the Y. M. M. I. A., this means that throughout the Church we have approximately twenty-five thousand officers in these auxiliary organizations. Twenty-five thousand volunteer workers! Where else in all the world can such another volunteer group be found? These are struggling for the good of humanity without any hope of reward, except the satisfaction which comes from living in accordance with that Christian principle that it is more blessed to give than to receive. The L. D. S. Church is the marvelous work referred to which has come forth among the children of men.

Let me make it clear that I am not now speaking of the Church organization proper. I am not referring to the presidents of stakes and bishops of wards and the presiding officers of the various quorums of the priesthood. The twenty-five thousand officers I refer to, are serving in our auxiliary organizations, and these are but helps in the government of the Church, they do not constitute the main Church organization.

MISSIONARY WORK IN THE Y. M. M. I. A.

But let me refer further to the remarks of our Mutual Improvement superintendents who spoke at our 8 o'clock meeting this morning. Another of the four speakers outlined the plan of work which he and the other volunteer workers of his stake propose to carry out. He reported progress regarding the Y. M. M. I. A. card record. His remarks were somewhat like this: "In our stake the organization for doing missionary work is practically complete. We have prepared a card for all the male members of our ward between the ages of twelve and thirty. If one of these, in any ward of our stake, does not attend

our Mutual Improvement meetings, our plan is to have him visited at least once each month. These cards are already in the hands of our missionaries. On the back of the card, which contains the name of the individual visited, the visitor will record his own name, the date of his visit and any comments concerning this individual case which may seem necessary."

Thus we propose in this Young Men's organization, to reach every boy in every ward, however poor, however unfortunate that boy may be. We expect to extend the helping hand to the boy who, for any reason whatever, may be required to fight a difficult or an unfair fight. Each and every month we propose to "visit the fatherless in their afflictions," and with the help of divine Providence keep all young men in every part of the Church "unspotted from the world." (James 1:27.)

Let me explain further what we expect to do with these young men, if the missionaries succeed in bringing them to the meetings of our organization. If you have a son who is careless, we are going to try to make him serious and industrious. If your neighbor has a son who is careless, we propose to do the same thing with him also. Wherever we find a boy who is not interested in study, we hope to arouse within him an interest in his school work. Where we find boys who are living in idleness, it is our aim to encourage them to be ambitious and to go to work. If we find a boy who is a spendthrift, we aim to impress upon him lessons of frugality. We aim to teach young men to stand erect, to step with the elastic step, to practice the teachings of the Scout organization, to be true to God and to country, to help other people at all times, to keep themselves physically strong, mentally awake, and morally straight. In short, we are struggling to make these Mutual Improvement members perfect, even as our Father in heaven is perfect.

LABORS OF GENERAL BOARD MEMBERS

We have, as members of our General Board, those who have had extensive scientific training. We have among them men who are teachers, men who are experts in psychology. Many of our General Board members are products of the best schools of our country. Unitedly these Board Members have prepared a program for young men so broad that we hope to be able with it to reach and touch effectively the life of any man's son, whatever may be the qualifications of that son.

PROGRAM OF INSTRUCTION IN THE M. I. A.

Our program is so varied that we expect some portion of it will appeal to something in the life of every boy. And with these numerous activities our plan and hope and expectation is that we shall be able to give to every boy at least enough religion, enough information concerning the teachings and the love and the example of

Jesus the Son of God, to fill him with genuine ambition and to keep him walking in paths of virtue.

If a young man is interested in debate, we are providing an opportunity for him to express that impulse. If he is interested in dramatics, here he will find an opportunity to give expression to his natural fondness for playing the part of another. If, perhaps, he has a natural interest in music, opportunity will be provided in our Mutual Improvement program for him to give expression to this musical urge or impulse. Whatever his aim, his desire, his ambition, we are aiming to provide in our Mutual Improvement organization an opportunity for him to express it.

We give to our Mutual Improvement members lessons in honesty. We teach them to be true, to be chaste, to be benevolent. We teach them that we believe in doing good to all men at all times. We teach them, in the language of the Doctrine and Covenants, to "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (Doc. and Cov. 4:6.)

These, the fundamental elements in the gospel of Jesus Christ—these are the doctrines and principles and practices we are aiming to bring into the lives of the young people of the Church. We desire to have them, by keeping the commandments, receive as a part of their lives, their very beings, that something, that unexplainable something, that came into the life of Saul of Tarsus. It was a light from heaven, but it touched his life, it touched his soul, it transformed a heart of hate into a heart of love. It transformed Saul of Tarsus into Paul the apostle. It is the aim of our organization in the teachings of this year so to train our young folks that they may know as Job knew when he said: "I know that my Redeemer liveth." (Job. 19:25.) When we are teaching them to live that prayerful life, that life of faith, we are teaching them to practice that righteous living which brings into human hearts that knowledge for which we seek, that knowledge we desire all our young folks to have; namely, a conviction that Jesus is the Christ, and that Joseph Smith is his prophet.

I shall conclude with the words from the Doctrine and Covenants which one of our superintendents used this morning:

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day." (Doc. and Cov. 4:2.) The Lord bless you. Amen.

ELDER MELVIN J. BALLARD

I desire, my brethren and sisters, to read a few verses from the 26th chapter of II Nephi, beginning with the 23rd verse, as follows:

THE GOSPEL UNIVERSAL

"For behold, my beloved brethren, I say unto you that the Lord worketh not in darkness.

"He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

"Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

"Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

"Hath he commanded any that they should not partake of his salvation? Behold, I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

"Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden."

I read now from the 33rd verse:

"For the Lord doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile."

A BETTER UNDERSTANDING

It has been my privilege in association with my companions, Brothers Rulon S. Wells and Rey L. Pratt, during the past year to come to a better understanding of the Lord's feeling towards his sons and daughters, as expressed in this scripture that I have just read to you. As you have heard, we were assigned to go as the first missionaries of the Church to South America.

FIRST MISSIONARY VISIT IN SOUTH AMERICA

However, you students of our history will remember that Brother Parley P. Pratt made a visit to the west coast of that country about seventy years ago. He remained for a few months, until his means were exhausted, struggling with the Spanish language. He was not so fortunate as we were, because we had his grandson, Brother Rey L. Pratt, who is a master of the Spanish language. That enabled us to do a work that Brother Parley was unable to do. Then I am also sure that there has been going forward in South America, in these last seventy years, a marvelous change that was necessary to prepare the hearts of the people and the governments for the coming of the gospel message. We knew, however, that it was not going to be easy, but we were willing to go to the ends of the earth, to make any kind of sacrifice, to discharge the great obligation which the Lord has placed upon his Church, to bring to all men the glad news that he has spoken again, and has established his Church in the earth, that all flesh, black and white, bond and free, Jew and Gentile, all may know of these good things which the Lord has done.

RECENT MISSIONARY WORK IN SOUTH AMERICA

We took a long journey into that south land—and, by the way, there were some who wondered why we did not go to San Francisco and sail to South America from that point, but if you will look up the map and draw a line straight south from New York City, your line will carry you about two hundred miles west of Valparaiso, on the coast of Chile. So practically all of South America lies east of New York City. We sailed from New York City on the 14th day of November, and after six days and six nights we reached one of the islands of the West Indies. We felt sure that we were a long distance from home. We might have been in Europe by that time. Then we sailed nine days and nine nights without seeing land, and then found ourselves opposite the eastern point of South America, and not many hundred miles west of the British Isles. Then three days more and we were into the harbor at Rio de Janeiro, off the coast of Brazil. Then five days more and we reached our destination at Buenos Aires, the great southern capital, a city of two million two hundred fifty thousand people. I said to some of the brethren that it was a strange experience as we passed out of New York City in a cold winter's wind, to go into the balmy summer climate of South America, where summer there is winter here; to pass under the equator and have the sun move off to the north and arise in the northeast and set in the northwest and the moon to follow likewise; and all the stars we knew to disappear, and a new heaven and a new earth came into view, for it was a different kind of earth from ours, different vegetation, climate, people, and to me a different language, until I felt like one entirely removed from the world I knew. I am grateful that we had Brother Pratt's assistance in speaking the Spanish; and Brother Wells' assistance in speaking the German, for we had two families of German-speaking people in Buenos Aires who had joined the Church in Germany. With Brother Wells' assistance we succeeded in carrying the work forward among the German-speaking people of that section, and before Brother Wells had to return it was our privilege to take six of them into the waters of baptism, the first converts baptized in South America. Brother Wells' return was a great sorrow to us because of his companionship and his knowledge of the German language, but his illness was such, and it continued to recur, that we felt his life was in danger. He was an exceedingly sick man, and yet Brother Wells would have been glad to have stayed there and laid down his life. It was a great disappointment to us to have him go home, but it was necessary, and he was willing to respond to the suggestion and as cheerfully go as to stay.

Then Brother Pratt and myself continued our work with the German people as best we could, but it was difficult. I had to tell Brother Pratt in English what to tell them, and he told it in the Spanish to a German girl who could speak a little Spanish.

She interpreted it in German to our friends, and the answer came back in the same grapevine way. But we were successful in holding them and in increasing interest among others until our little group grew. When Brother Stoof reached us, being a master of the German language, he was able to take up that work and push it forward, so that it is in a very prosperous condition today. There are a number of others who have become interested.

DIFFICULTIES ENCOUNTERED

The principal work that Brother Pratt and myself undertook was among the Spanish-speaking people, and I would like you to know that Spanish is the language of South America. While there are here and there small groups of English and small groups of German-speaking people, practically all of them speak Spanish. So that one is as helpless down there without Spanish as he would be in the United States without English. We undertook to secure a hall, but there were no halls such as we have in this country. Conditions are different. When we did try to rent some of them, we could not secure them because they were recreation halls, and the chief activities were going forward on Sunday night, and they did not wish a religious service to disturb them. So for two months we battled with that problem. We tried to rent office quarters to make halls out of them, but were unsuccessful.

At last we did secure a place and rented all of it, a store and living quarters, and then we began to invite people to come. In the meantime, however, we had gone to our friends who live in the suburbs or outskirts of the city. That was not the easiest work to do, because we traveled two hours on the street car and then walked two miles, not on paved streets, but on lanes, through fields, in mud, in dust, and all character of weather, and then when we did this all we could get to come to our meetings, for nearly two months, were children.

"A LITTLE CHILD SHALL LEAD THEM"

There was no prejudice against us, in fact the great majority of the people did not even know there was a United States of North America or anything about it, much less did they know anything about the "Mormon" Church. The chief lack of interest was because we were not Catholic. The whole country is Catholic, as you know. Nevertheless we said: "We shall not abandon our effort to reach the people." And we learned anew that "a little child shall lead them." We continued with those children, teaching them to sing, teaching them to pray, to repeat the Lord's prayer, the Articles of Faith, and the Ten Commandments. They carried these prayers and songs into their homes, and then one parent appeared, and another, and another, and we finally organized a group meeting of adults, and continued to teach the children. The children brought their parents—and that was true in several

places that had opened for us. Then we moved forward into homes of those who had become interested, and to our great joy we saw that the same wonderful response was being manifest in the hearts of the people of that land as elsewhere, and a splendid Spanish woman, came forward and signified her absolute conviction that we had brought the truth. She resisted all kinds of opposition that was arrayed against her, and it was our privilege to bring her into the fold of Christ. I want to bear witness that there is not in the Church anywhere a more devoted, faithful Latter-day Saint than Sister Sifuentes, in the city of Buenos Aires. I am therefore moved to say that I do believe that the Lord is no respecter of persons or of nations, and that all who will receive him and his message shall likewise have equal privileges in his blessed gospel. She became an active and energetic missionary.

ITALIANS INTERESTED IN THE RESTORED GOSPEL

Then some Italians became interested. There are two million of them in the Republic of Argentina. When our assistants came, Brother Stoof and his wife, Brother Sharp and Brother Stoddard, splendid workers, we introduced them into those places where we had started meetings, and our largest group increased until we had an average attendance of about sixty adults. We left them with places for meetings every night in the week, except Saturday night, and three places on Sunday. We left a small group converted, for eleven of them signified to us their intention of joining the Church and bore testimony to the truth of the message we had brought them. When we finally did leave, there were as many tears shed at our departure in Buenos Aires as there had been in Salt Lake City when we left here a year ago. Since leaving that land four splendid Italians, three men and a woman, have joined the Church, and others in addition to the eleven that I have referred to have become interested.

It was a long, hard fight for us. I have no word of censure for the people. They had prejudices against the religion we were advocating because it was not Catholic. We were foreigners and strangers to them. But I rejoice in saying to you, my brethren and sisters, that God was good to us and he opened the door so that ultimately we had the privilege of laying the foundation of the Church in that land, and from a membership of four adults, when we reached that land, we have left twenty-four Latter-day Saints, with the work started in those three languages. We met no opposition, as far as the government is concerned, notwithstanding there is a union of church and state in all the South American republics, save Chile. There was a separation of church and state in Chile a year ago. Yet there is religious liberty in all those countries for our missionary work.

A DIFFICULT MISSIONARY WORK

I found great difficulty in fully satisfying myself, because of my

inability to preach the gospel to them through not knowing their language; however, I learned to read it and converse with the people. I satisfied myself in part, however, by assisting in the splendid work that Brother Pratt was performing, by inviting the people to our meetings, and having him translate into Spanish the testimony I wanted to bear to the people of that land. I had the privilege of visiting twelve thousand five hundred homes, giving them this printed message and inviting the people to our meetings. We held two hundred thirty-four meetings, so that Brother Pratt was very busy preaching to the people. We enjoyed the experience, although we had to do things just like we did when we started out in the commencement of our missionary work, like we did when we traveled without purse or scrip. It was the most difficult piece of missionary work that I have undertaken, but I thank the Lord that success has come out of it, that a foundation has been laid, and I am convinced that it is possible for the gospel to be carried to all the people of that land.

VISIT TO THE INDIANS ON THE GREAT ANDES PLATEAU

It was our privilege, through the permission of the Presidency, to return via the West coast. We were anxious not to go away from South America until we had seen the Indians of that land. So in the Northern part of the Argentina we met them, hundreds of thousands of them. We passed up to the plateau of the great Andes mountains, a plateau five hundred miles long by a hundred and fifty miles wide, at an elevation of twelve thousand feet, inhabited by Indians. We lived for some three weeks with them, slept in their houses, ate at their tables, saw millions of them. There are two million eight hundred sixty thousand people in the Republic of Bolivia, nearly two million of them being pure-blood Indians. There are four million six hundred twenty thousand people in Peru, and more than three million and a half of them are pure-blood Indians. There are two classes of Indians. One is the half-breed, a descendant of the Spanish soldier, and the majority of the leaders of South American countries have Indian blood in them, but unfortunately they do not esteem that Indian blood, but are rather more proud of their Spanish blood. Not until the day shall come when they come to an understanding of who they are, and that the Indian blood is of Israel and is of the best blood in the world, will their hearts turn in sympathy and love to the down-trodden and oppressed of their own brothers and sisters, the full-blood Indians.

CONDITION OF THE SOUTH AMERICAN INDIANS

I have never seen a more industrious, hard-working lot of people in my life than the millions of Indians we saw in Bolivia and Peru. My heart went out to them in anxious desire, for I saw them as they are in Mexico, in poverty, robbed of their lands and their glorious civilization, a much better civilization than was

brought by Pizarro. A better civilization than they have in those countries was destroyed ruthlessly, and they were murdered, and their lands taken. They were despoiled and have been trodden down and have remained very largely in a state of semi-slavery until today. With all their toil and labor they ought to be a rich and independent people, if they could only have the returns that come from their labor. But the majority of the returns are taken by the land holders, for fifteen per cent of the men in South America own ninety-five per cent of the land, and these conditions have obtained for many years, until they are in a state of poverty, and yet they are in the majority in many of those countries. But the right of suffrage is only extended to those who can read and write, and the majority of the Indians cannot read or write. Few schools are provided for them to learn to read and write, and they are like a great sleeping giant. Many of them speak the Spanish language. So Brother Pratt and I cannot see why the missionary work shall not quickly come unto them.

THE DAY OF THE INDIANS' REDEMPTION DRAWING NIGH

It was our privilege to call on the government officials of both Bolivia and Peru, and to explain our mission and desire to have missionaries go to those lands. We were assured that our missionaries would be welcome, and that there would be no objection on the part of the Government. It is our desire that those precious promises made to their forefathers shall be fulfilled. They shall pass through the same changes that are going forward in Mexico, but they shall come out of their serfdom and bondage into the light of freedom in religious, as well as in political matters, and the day of retribution and their redemption, I am sure, is not far distant.

SPAIN AND ITALY ENTITLED TO HEAR THE GOSPEL

I desire to bear testimony to what President Ivins said here this morning. I believe that the beginning of this gospel dispensation, as set forth in one of these revelations, was the commencement of the times of the Gentiles. I believe that that generation which saw the dawn of this gospel dispensation shall not pass away until the times of the Gentiles shall be fulfilled, and after the days of the Gentiles cometh the day of Israel. I am anxious, therefore, that in the period which yet remains to the Gentile nations to hear the gospel message, we shall send forth the help necessary, not only to those South American countries, but my soul has been turned towards Spain, since I have been in that South land, and also toward Italy. I do not feel we are justified in the opportunity we have given to either Spain or Italy or France or China or to other nations to hear the gospel; so I am looking forward for the time to come in the very near future when those lands shall be fully given the opportunity. Not many of them

may come into the fold, and yet I believe that there is some of the blood of Israel in Spain and in Italy, and that the people are entitled to the opportunity of hearing the gospel before the day of judgment shall come. I bear witness to you that the Lord is already beginning the work for the redemption of the house of Israel.

THE GOSPEL TO DELIVER THE CHILDREN OF FATHER LEHI FROM BONDAGE

God gave us the Book of Mormon and the chief reason, as set forth in one of the revelations, is that it shall be the means of bringing to the descendants of Father Lehi the knowledge of the Redeemer of the world, and to establish them in the faith of their fathers. I bear witness to you that nothing on earth shall ever bring them out of their thralldom save the gospel of the Lord Jesus Christ. I rejoice, therefore, that the day dawn is breaking, the night is dispelling and the day of their redemption cometh. I have wept over them, as I have seen them dwelling in ignorance and poverty in the midst of the ruins of great and glorious cities their fathers built. Such ruins I have never seen elsewhere of mighty temples and cities, the evidence of their past wonderful civilization; and then, as I looked upon these poor, wretched souls who have reached their state of degradation, of poverty and misery, through sin, transgression and oppression, I have prayed to God to bring to pass their deliverance according to his promises, and I feel sure that that day is at hand. May the Lord put it into the hearts of men and women to continue to respond and carry the gospel message wherever it is wanted, and discharge the mighty responsibility that rests upon this Church before the day of judgment shall come, that the Gentile dispensation, when it comes to a close, will find us having discharged our obligation; then cometh the day of Israel, the day of her redemption in all lands. I bear witness to you that swiftly moving events are at our very doors. I bear witness that God is crying repentance to the world in the testimonies of thunder, of lightning and tempests, and if they do not repent he will thresh the nations.

THE TASK AND DUTY OF THE LATTER-DAY SAINTS

There is no safety, so far as the Latter-day Saints are concerned, only by keeping the commandments of God. As I looked at the Church from the distance of eleven thousand miles, I admired what we have done in subduing the desert and making it blossom like the rose, building our temples, tabernacles, and factories; but rising above them all and more splendid and glorious than all else is the manhood and the womanhood that has been established in the earth by the Church of Jesus Christ of Latter-day Saints. It is the biggest thing we have done, and may God help us to use all we have or may possess as but a means to the glorious end of establishing here a civilization the like of which the world does not know; that they may come from the East and the West,

from the North and the South, to learn of our ways and to walk in our paths. It is our task to perfect the lives of these men and women, boys and girls, until they shall be the light of the world, the salt of the earth. God give us the vision to see it, to work until we shall be successful, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

TABERNACLE CHOIR VISITS CALIFORNIA

About the first of July members of the choir numbering 250 took an excursion to California, where they gave a series of fine concerts. The expense incurred was approximately \$12,000. All of this amount except \$991.25 was paid from the receipts of the concerts given. The balance was paid out of the treasury of the choir, it being their proportion of receipts from concerts given locally prior to that time.

Credit should be given the authorities and members of the Los Angeles stake for helping to make this trip a success, for they all gave of their time, and were enthusiastic in their efforts to have the people of Los Angeles and surrounding territory hear the choir.

The choir is worthy of the support of all the people who hear it so often, but when they give a concert many of us do not feel the moral obligation, as well as the small financial obligation, to assist the choir by attending their concerts.

PETER WHITMER FARM PURCHASED

President Brigham H. Roberts was authorized to purchase, and succeeded in purchasing, the Peter Whitmer Farm, where the organization of the Church took place. The deal has been closed, and we are now the owners of the building where the Church was legally organized.

The choir sang the anthem, "Worthy is the Lamb."

The closing prayer was offered by Elder George Albert Smith, of the Council of the Twelve.

The conference adjourned until Monday, 10 o'clock a. m., October 4.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock a. m., Sunday, October 3, 1926.

Elder Charles H. Hart, of the First Council of Seventy, presided.

The singing was furnished by the Tenth ward choir of Salt Lake City, Elder Norman Martin conducting; Elder Tracy Y. Cannon, organist.

The choir and congregation sang, "Praise to the man who communed with Jehovah," after which the choir sang an anthem, "Loyalty."

Prayer was offered by Elder David R. Lyon, of the Ensign ward, Salt Lake City.

The choir sang the anthem, "As the dew from heaven distilling;" Sister Mary Salt, soloist.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

I assure you, my brethren and sisters, it is a pleasure for me to be with you this morning. I regret that we can not be in the Tabernacle where we could listen to the opening address of our President, for no doubt we shall miss something through not having that privilege; yet I am sure that if we have faith, desiring the blessings of the Lord, we shall be blessed with his Spirit and shall have a time of rejoicing here.

As I looked upon the great throng as they were making their way early this morning to find seats in the Tabernacle or in this building, I remarked to Bishop Cannon that they were showing their faith by their works. The fact that so many will come out in a rain storm such as we have this morning, making the atmosphere so disagreeable, shows that these people here hope to be fed the bread of life; and I sincerely pray that those who are assembled will not go away hungry, and that the Lord will bless me while I address you and will give me strength and wisdom to speak to you words of truth and encouragement. We have all, no doubt, discovered that there is always more to be gained through personal contact with the speaker than through reading his addresses alone, for personal contact enables us to catch the spirit of the remarks better than can be done through the written word. This may explain why so many are willing to face wind and rain to be where they can hear the words of those whom God has chosen and whom we sustain as our leaders, for they are anxious to receive that spiritual food which comes to those who attend such gatherings, hungry for spiritual food. Each individual may test for himself the Savior's words: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." What a wonderful privilege it is to partake of this spiritual uplift which brings us together in one great cause!

I found an interesting example of this during the latter part of July. I was called, by the First Presidency of the Church, to take charge of an excursion of the Salt Lake Tabernacle Choir to California. It was a pleasure to accompany them and help to look after them, although a strenuous undertaking. The Choir train carried more than three hundred fifty people, two hundred fifty of whom were choir members. They gave nine concerts in ten days and traveled every night but one. During the trip each member seemed to have a desire to make the most favorable impression upon the people, both in their singing and in their conduct, which was above criticism. Through the help of President McCune, of the Los Angeles stake, and his associates, President McMurrin, of the California mission, and the missionaries laboring under him, we were received cordially and had full houses wherever concerts were given. This enabled us to return home, having paid our expenses through the receipts from these concerts and from others given at home prior to our departure.

On the way, and before we entered the city of Sacramento, an official of the Chamber of Commerce of that city boarded the train, and, coming to the car where I was, he said, "Bishop Smith, I have come up here because I desire to talk to you concerning matters which we consider important and I knew I could not have much of your time when you arrive in Sacramento. It is my business to look after the Tourists' Department and the Colonization Department of the Sacramento Chamber of Commerce and the development of the Sacramento Valley. After studying the situation carefully, we have decided to request that your Church give us a stake organization in this district." I asked him whether or not he was a member of the Church, although I did not think he was, for when he boarded the train he was smoking a cigar. He answered, "No, I am not a member of the Church." Then I asked, "What do you know about a stake organization?" His answer was, "I know that it is impossible to get your people to gather in one place in any great numbers unless they have an organization to keep them at work and supply their spiritual needs, and we want to fill this valley with Latter-day Saints.

"Years ago," he said, "settlers in this valley started to get the water out upon the land. Among these settlers were a few 'Mormon' families. The first year these people failed, and their crops failed, and many of the settlers moved away. The next year they continued their work and planted their crops, but were not successful in getting sufficient water to save all of them, and still more of the people moved away. The 'Mormons' stayed and continued digging ditches to provide a means of getting water on to the land. They worked with one another and for one another, divided their substance, and helped one another in every way, that all might succeed. They showed none of the spirit of selfishness commonly found, and were filled with hope that they should eventually succeed and make prosperous homes for themselves. The next year they succeeded and put water on to the land, and their ground became productive, a garden spot in a desert; and those who had moved

away, and others who had come in to look and see what had been done, were encouraged. Then men with money, seeing what had been accomplished, and having dreams of what might be accomplished, came in with their money, and the result is that the Sacramento Valley is today the best watered valley in California."

I have not verified that statement, but the thing of interest to me is that this man and many others have discovered a principle that is a fundamental doctrine of the Church of Jesus Christ of Latter-day Saints: That to succeed we must cooperate one with another, we must help one another, we must set aside all feeling of selfishness which is found in all the world in this day, and we must have an interest in **our** brother and render assistance to him whenever it is possible to do so, whether that assistance be temporal or spiritual; and this help should be rendered in the spirit of love and good fellowship, following the teachings of the Savior. This spirit must be manifest in great abundance before Zion can be finally redeemed, for Zion is to be redeemed only when the people keep the celestial law; and this is a state preparatory to the coming of our Lord and Savior to establish his kingdom in the earth.

Down there in California men whose only interest is to make money, and who are seeking to bring settlers in upon their land for the main purpose of bringing wealth to them and their communities, see a way of capitalizing this principle, a principle which I believe many Latter-day Saints have not fully discovered, although it is a dominating factor in their success. In order to succeed, we must have the spirit of this work, and when I say we must have the spirit of this work, I mean the God-given power of discernment which keeps before us the vision of eternal life; and unless we serve God we cannot possess this spirit, and the nearer we draw to him, the more this spirit is felt. Having discovered this, his servants find that strength that comes from personal contact with one another and through hearing the word. This is, no doubt, one reason why so many have gathered here today, in spite of the storm, to hear the word of the Lord. It is what causes them to stay where they can serve God as he has commanded them to do. One of the apostles of old has stated in I Corinthians 3:13-19:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

We see how those Latter-day Saints in California referred to were tried, how their work was revealed, how their success came through the spirit of cooperation and unselfishness, just as the pioneers who settled this valley performed their work in unselfishness, and whose sufferings and hardships were tempered with songs of thanksgiving and praise to their God, for through their faith and their works they hoped to get a reward, perhaps not in this life, but surely in the life to come.

Man may easily deceive himself, and say in his heart, "There is no God." He may see no injurious effects from contaminating his body through mental debauchery or physical contamination, and "Why should God interfere?" they may ask. Members of the Church of Jesus Christ of Latter-day Saints, who have received the gift of the Holy Ghost, should have no trouble in answering these questions, for they believe their bodies to be the temples of the living God and that his Spirit dwells within only when that dwelling place is clean and made fit to house that spirit.

We have recorded in the Doctrine and Covenants the revelation known as the Word of Wisdom. It was not given as a commandment or by 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."

Since this time, it has been accepted as a revelation and made binding upon the Church. When first given, it seemed revolutionary in its nature, but now, after ninety-three years we find leaders in health movements and physical culturists advocating these principles. They mean more to us than to others, for they look only for physical strength to enable them to enjoy life. We add to that a desire to make of our bodies fit dwelling places for the Spirit of God which, when possessed, brings joy unmatched by physical strength alone. Time will not permit me to dwell at length on the many wonderful promises made in this revelation. I am, therefore, referring only to the use of tobacco and strong drinks:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

It may seem strange, but nevertheless is a fact, that men who use

tobacco or liquor soon lose the spirit of Church work. Let me give you an example of what I mean:

The other day I met a young man, a member of the Church who has filled a mission and who knows the doctrines of the Church, and who at one time was active in Church work. He had a cigar in his mouth, and I asked, "Aren't you ashamed of yourself?" He answered, "You don't know how good a cigar is after meals." And I answered, "You and the Lord for it. He says it is not good, and the fact that it is a filthy habit and what the Lord has said, would keep me from it, even though it did taste good." He answered, "This doesn't hurt anybody. It is all nonsense to think tobacco hurts a person. I am just as strong physically today as I have ever been." I asked, "Are you, mentally?" He answered, "It has not hurt my mental condition a bit. I can carry on my business as well as ever I could." "How has it affected you spiritually?" "Well," he answered, "I don't think it has hurt me spiritually. I still have a testimony of the gospel." I asked him if he attended his meetings. "No," he answered. "Are you active in your Priesthood quorum?" He said he was not. "Do you pay your tithing?" "Well, I am not a full tithepayer; I pay a little once in a while." I said, "Now, honestly, do you ever do anything in the Church at all?" "No," he answered, "I must admit that I do not." "And why don't you?" After a moment's pause he answered "I don't know." I then quoted for him a part of the passage quoted above, and as he looked at me he said, "Well, I don't know. I have never looked at it in that way before."

My mission calls me, as one of the presidency of the Aaronic priesthood, to study the conditions of the young men in the Church. I have seen them grow into manhood, become active in Church work; and I have seen some drift away and become inactive. In every case investigated—and I have studied many—the cause of their indifference has been traced to the use of tobacco; and I am satisfied that the use of tobacco or liquor will drive the Spirit of the Lord from a person and leave that person to grope in darkness. To partake of and enjoy the Spirit of the Lord and the blessings promised, we must keep the commandments and remember that every man's work shall be made manifest, for the day shall declare it because it shall be revealed by fire.

I don't know that the Lord meant that he would destroy the body in the literal sense of destruction, although there is no sound argument that can be used to show that liquor and tobacco do not have an injurious effect upon the body. They are injurious not only to the physical body, but to the spiritual body as well. I have yet to find one person who has had the Priesthood of God conferred upon him who indulges in the use of tobacco and who insists upon continuing in this habit who has retained the Spirit of God and continued active in the Church. This is evidence to me that it destroys a man's usefulness and spirituality.

I suggest that we give some little thought to this, that we may see for ourselves, not for the purpose of ridiculing our brethren who are so weak that they give themselves over to these filthy habits, but to

encourage them and to strengthen ourselves, in order that we might see the dangers lurking in our midst and keep ourselves free from these dangers. Let us cultivate the Spirit of the Lord; let us cultivate that spirit of cooperation and love which the world has discovered exists in our midst, and let us go to those who are engaging in these pernicious practices and encourage them to clean themselves up, in order that they too may be fed spiritually and may partake of the blessings of God which he has promised. Do we truly believe that we are the children of God, created in his image, and that we are bought with a price, the price of the blood of our Redeemer shed for us? If so, let us glorify God in our bodies and in our spirits, which are God's. We should always be in possession of the Spirit of God and should give heed to its whisperings, for without that Spirit, we are told, we cannot know the things of God. His Only Begotten Son suffered and was crucified that we, as his children, might enter again into his presence and partake of his joys. He has provided different degrees of glory and has given us to understand that we are to inherit the degree we earn, through our faithfulness upon this earth, which we are told is a preparatory state. Being a kind and loving Father, he has given every opportunity for us to know of the things that we should know to prepare us for the glory in which he dwells.

One of the ancient apostles has said:

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

"For as many as are led by the Spirit of God, they are the sons of God."

May we conduct our lives that we shall never grieve that Spirit or cause it to depart from us, but may we possess it always to guide us and help us in our efforts to serve God, is my prayer which I ask in the name of Jesus Christ. Amen.

ELDER M. HOWARD RANDALL

President of the Morgan Stake

My brethren and sisters: I must confess that this is a surprise to me to be asked to say anything at this conference. I have enjoyed the exercises and the remarks made thus far this morning. My heart is in the work. I know that the gospel of Jesus Christ is true. I know that the Church of Jesus Christ of Latter-day Saints was organized and instituted through the Prophet Joseph Smith, and that he was an instrument in the hands of God in doing this work. I am proud to be numbered as a Latter-day Saint, and to be with you to bear testimony to the gospel of Jesus Christ.

I have had a good many thoughts while sitting here this morning, and I feel that if every one of us responded to the calls made

upon us, carried the responsibilities placed upon us as members of this Church, that this work would be more successful. I fear that sometimes there are men and women upon whom we place responsibilities who, to a certain extent, shun those responsibilities, and feel that they are not so important as thought by those who placed the responsibilities upon them. I often wonder why it is that men and women who have accepted the gospel, and have a testimony burning in their souls that Jesus is the Christ, shun these responsibilities. I often wonder why it is that they do not sense the responsibilities placed upon their shoulders.

Not long ago I listened to the testimony of a young man who had been on a mission. What Brother Smith said brought it to my mind. He and another elder had filled missions and were given honorable releases. Just previous to their departure, a family of Saints gave a little banquet in their honor. Just as they closed the banquet, they passed tea around, and asked them if they would have a drink of tea. The elder that was with this young man said, "I have received my release; it is all right for me to drink tea." He drank five cups! After it was over, the lady took the other elder aside and made this remark, "I have always understood that ten cups of tea would kill a man. He drank five cups. I wish I had given him the other five." The elder taken aside said, "I wished I could have given him the other five cups myself. To think I have labored two and a half years preaching the gospel and then the elder I had labored with and associated with do the thing I had been teaching people not to do—the very thing he had been teaching them not to do!" The result was that he left, disgraced; people were disgusted with him.

At this same gathering I heard of a missionary who had labored two and a half years in England and had been successful in converting a young lady and her mother to the gospel of Jesus Christ. They came to the valleys of the mountains, expecting to see the Saints living the gospel, but she told me, "To my surprise, as I walked down the sidewalk in Salt Lake City, I met the very man who had taught me the gospel in England walking down the street with a cigarette in his mouth." And she wrote to this elder, "I am disgusted with 'Mormonism,' with the elders who taught me the gospel in England, to think that, after I have come to Zion, they live as they do live. I looked to see men of God; living the things they had taught me; but on the contrary, I see some of these young men are not living as they ought to live." They bring disgrace upon the cause of God, and upon the great majority who live their religion. I would not have you think, my brethren and sisters, for one minute, that I would justify the woman in leaving the Church, because of this. But I do believe that men and women who accept membership and positions in the Church should live so that when they come in contact with other people, it may be seen that they are living their religion.

I often wonder if I am going through life failing to sound the

warning voice that I should sound. When I meet my Maker on the other side, if the question is asked, "Did you do your full duty, as a servant of God and as a Latter-day Saint in teaching the men and women that Jesus is the Christ and Joseph Smith a prophet of God, and in performing every obligation that God asked you to perform, or did you evade the responsibilities he placed upon you?" I often wonder what my answer will be.

One time, when I was stake superintendent of Sunday Schools, a woman came to me and said, "My son has more confidence in you than in any other man that I know of in the stake." I wondered then, as I have wondered since, if my life was of such a nature as to affect this young man growing in this Church, growing in knowledge and information, or taking the downward road that leads to destruction; and whether, if my life affected him in a way that caused him not to live as he should, I would be held responsible in any degree for his action. The thought came back to me that if my life affected men and women so that they did not live right, I would be held responsible in the end for some of those conditions. I believe it is my duty, my responsibility, to live the life of a Latter-day Saint as the Lord intended I should, that I shall listen to the whisperings of the Spirit of God and obey them, that I may not be found in by and forbidden paths, or in company that the Lord does not desire a servant of his to be in. I should be exemplary and carry with me the dignity of my position, the sense of responsibility that God has placed upon me and live and magnify the same before him. I hope and pray that when I meet on the other side with my children or associates that none can say that I did not do as I should, that I did not teach them by the proper example.

I remember a number of years ago visiting a family in our stake. Previous to visiting them, the lady of the house came and asked if we would not please talk to her son about his drinking beer. I remember going into the home. The elder with me talked to the young man and said it was not right to get drunk, as he was doing, that it was breaking his mother's heart. The young man turned around to the elder and said, "I want you to understand that my mother is responsible for the life I have lived. When I was a boy twelve or fifteen years of age, my mother set me down to the table with crackers and beer. It created a desire for beer, and I cannot leave it alone." Could you have seen that mother, as she sat by the old stove, the fire burning bright and showing the tears running down her cheeks, it would have grieved your heart.

I do not know whether the son told the truth. There may have been some truth in it. I felt that a young man should have had respect enough for his mother not to have made the statement in her presence, at least. On the other hand, I have wondered many times since, "Were the words of that young man true? Did

his mother's life affect his life in such a manner that he did not care for her teachings?

I want to tell you, brethren and sisters, that these are serious reflections. The souls of the children of God are precious in his sight. It should be the aim and desire of every father and mother to teach the gospel in a way that will impress men and women. I believe with all my soul that it is true. The young men and women of the Church today are growing, and to a great extent, their destiny is in our hands and power to place them in an armor that will lead them upward in the cause of truth, that they may be virtuous and live as God intended, or downward against his will.

We spend thousands of dollars to convert men and women who live in foreign lands and in America, who are not worth any more, or as much, perhaps, as the men and women who are in our midst, who are our neighbors day by day and who are starving for the gospel of Jesus Christ. Perhaps some of you may say, "They have plenty of opportunity to go to the organizations, where the gospel of Jesus Christ is taught." It is true, but the responsibility that God has placed upon us carries with it enough importance to teach wherever we are, that we should bear the testimony that Jesus is the Christ, and in such a manner that it will convince men that it is of God.

A little piece of poetry I sometimes read as I visit the Sunday Schools of our stake, called "The Sunday School Automobile," applies to every organization in the Church:

All rules of success considered, the most essential element is "Getting started." Therefore, use a self-starter on your Sunday School automobile.

Use the brakes of patience and self-control.

Put large quantities of hope in the grease cups.

Use a perseverance brand of gasoline as motive power, instead of hot air.

Have the timer properly set, EARLY.

Have the carburetor properly adjusted, admitting a mixture of equal parts of earnestness and will power.

Use the primer of enthusiasm.

Best results can be obtained by using the four cylinders of knowledge—

The knowledge of self,

The knowledge of company,

The knowledge of work,

The knowledge of children (men).

Advance the spark of ambition for more speed.

Open wide the throttle of faith in yourself, in your work, and in your calling, to secure more power.

Use the polish of courtesy.

Use tires of stick-to-it-iveness, on non-discouragement rims.

Use the Golden Rule steering wheel.

Put on search lights of character, and with the foregoing equipment, the Sunday School automobile will take every hill of disappointment and discouragement on high gear.

I believe, brethren and sisters, if these things were put into the life of every man and woman who accepts responsibility in this Church, if we would sense that responsibility, if we would first

take an inventory of our own lives and gather out the weak points and improve upon them, that we would be successful as individuals. It is said the chain is no stronger than its weakest link, and it is so with men and women who accept positions in this Church. I have delighted in working in the organizations of the Church. I consider it an honor to be permitted to work in the organizations for the growth, development, and benefit of the human family. My desire is that we may all sense this responsibility.

My testimony is that Jesus is the Christ, that Joseph Smith is a prophet of the living God, that he gave his life as a testimony that his doctrine and teachings are of God. I recall his words when he left Nauvoo to go to Carthage jail. When he looked upon Nauvoo he said, "I have a conscience void of offense toward God and toward all men. I shall die innocent. It shall yet be said of me, 'He was murdered in cold blood.'"

My grandfather heard a message delivered to the governor, saying, "They intend to kill the prophet," and he said, "If you know anything about it, keep still." My grandfather said it always seemed peculiar to him that a man who held a responsible position, and who was, no doubt, in a position to prevent certain conditions, should say, "If you know anything about it, keep still." My testimony to you is that the present leaders of this Church are men inspired of God and doing their utmost for the advancement of those who are members of this Church.

I pray that the Lord will bless us with his Spirit, protect us from harm, and extend to us and create within our minds a greater desire to love and honor the authorities and to honor our call, and I ask it in the name of Jesus Christ, our Redeemer. Amen.

A duet, "Come unto me," was sung by Earl Martin and Ronald Salt.

ELDER CHARLES H. HART

Of the First Council of Seventy

The next speaker will be President Soren M. Nielsen of the North Sanpete stake. Brother Nielsen was formerly stake superintendent of Mutuals, and a military leader. He is now proving himself to be a real captain as a president of the North Sanpete stake.

ELDER SOREN M. NIELSEN

President of the North Sanpete Stake

I appreciate the kind words of our presiding authority here this morning. I have learned to love President Hart through my acquaintance and my associations with him. He was present at the time I was set apart as president of the North Sanpete stake of Zion and had something to do, I am sure, with my being chosen.

Last evening after arriving in the city, I was dining with a person from home who said he intended to leave the city some time

today for home. I urged upon him to attend some of the sessions of the conference before he returned. When he informed me that time would hardly permit, I rather insisted that he attend at least the opening session of the conference, this morning in the Tabernacle, as that, I thought, was the most important session of the conference, the most interesting, and he would feel well paid for spending that much time in the city. This morning, when the president of the Church read my name as one to speak here, it came as a thunderbolt from the sky, and I have been wondering since if that is my penalty for singling out one of the sessions of the conference as being better than another. I am sure, my brethren and sisters, whether it is the opening session or the closing session, it matters little to Latter-day Saints who are present to participate in the Spirit of the Lord and to be fed the bread of life. I am sure the message delivered in one session is as important as that in another, provided our hearts are in tune with the mission and purpose of this Church. I am convinced of that this morning, for I have thoroughly enjoyed myself here, and I pray that while I occupy this position, the same Spirit may actuate my thoughts that has prompted those who have spoken before me, and that has influenced the rendition of the songs and the music listened to this morning.

I was impressed with the testimony of Bishop Smith in his conversation with the non-member of our Church in California. We see on every hand where men are trying to capitalize the organization of this Church for the purpose of making money. I remember reading in the public press of a certain organization that had offered to contribute to this Church a site for a temple in one of the California cities. Their sole motive, my brethren and sisters, was to bring Latter-day Saints there in a body, sell them real estate, perhaps, or in some other way enrich their pocketbooks.

I want to contrast that with the motive of a man with whom I held a conversation just recently, a man whom I have known all my life. We have grown up, virtually, together, at least since boyhood—he a member of the Presbyterian Church, and I affiliated with the Latter-day Saints. He said to me, “Brother Nielsen, I have come to the conclusion that if there is a true Church of Christ on the face of the earth today, it is not the Presbyterian church, but that it is the ‘Mormon’ Church. I have learned to appreciate you people. I have marveled at the accomplishments of the membership of your Church. I have learned to love and admire you and others with whom I have mingled all my life. I have learned that there is nothing uplifting or that will tend to uplift the souls of men that the Latter-day Saints are not seeking. There is nothing that will tend to destroy the character of individuals but that the Latter-day Saints are always ready to condemn it. They are constantly striving for the development of the talents of their children; they are anxious to see them grow, and they make liberal provisions for their education and their advancement in

life. The social and community life of no other people can be compared with theirs. When I compare a community of Latter-day Saints with one made up of other organizations, I note that when men and women belong to lodges and secret organizations there is a tendency to pull apart, to segregate themselves into classes, each one destroying, or at least tending to destroy, the efforts of the other. I see no good in lodges or fraternal organizations. I see definite good in the Church of Jesus Christ of Latter-day Saints. They are banded together working for a common cause—and that always characterized by the highest ideals.”

I said to him, “I have noted you in recent years especially, that you have been more friendly to us, and I have predicted to others that you some day would become a member of this Church; I trust that I shall not be disappointed.”

And he said to me: “I am ready now, if I only dared, if I only had the courage, to enter the waters of baptism, but I know what will happen to me; I shall be ostracized by my family and friends, those who have been near to me all the days of my life, and I have not the moral courage to break away from those associations to become one of your people. I know the criticism that would be heaped upon me. And yet I am a Latter-day Saint. I am willing to confess that I have accepted of the gospel, that I believe it; and even now, if I had the least assurance that through my membership in the Church I could enjoy a small portion of the growth and development that I have noted in others, in your Church, even though I am pretty well along in life, if I could be able through affiliation with your Church to learn to stand before an audience, to express myself in public (he is a talented man, by the way, but timid), if I could acquire that knowledge and ability, even now I believe I would become a member of your Church, in spite of the criticism that I know would come to me.”

I promised him that if he would come into the Church, accept the Priesthood, lend himself to its influences and teachings, he would live to see the day that he would be an active member of this Church and that his voice would yet be heard publicly in the defense of its truth.

Brethren and sisters, I want to express to you my appreciation for my membership in this Church, for the fact that I see, as this brother has discovered, that there is no place in the world I would rather be than here. I thank my Father in heaven for the fact that the missionaries of this Church have invaded foreign lands and preached the gospel to my family and made it possible for me to come here and enjoy the associations and the blessings of membership in this Church. I have heard many of the testimonies borne in this building; I have been here at Mutual Improvement conferences, where our testimony meeting is usually held, and I have heard some inspiring testimonies borne. Usually they begin by saying, “I have been taught the principles of the gospel by my parents. I am thankful that I was born in a Latter-day Saint home, etc. I am thankful that I have

been able to go on a mission and receive there a testimony of the gospel."

I want to say to you, my brethren and sisters, that being born in the Church is not necessary. I was not born of "Mormon" parentage, though my mother is a member of the Church. I was not raised in a Latter-day Saint home, strictly speaking. I have never been on a mission. But through my affiliation with the auxiliary organizations and the Priesthood quorums of this Church, I have acquired a testimony of the divinity of this gospel. I have learned to know that this is the Church of Christ, that it was reestablished under the inspiration of our Father in heaven and through the instrumentality of the Prophet Joseph Smith, and that those who adhere to its teachings, make the ideals of the Church their ideals, will enjoy greater blessings than any other people on the face of the earth; also, that we can become a happier people, and more fully comprehend the purposes of life than any one else, through the study of the gospel. I pray, brethren and sisters, that all of us may sense our responsibility as Latter-day Saints.

In conclusion, may I say that I am confident that the influence brought to bear upon the individual to whom I referred has come from the example set by members of his community, not by their sermons. I believe that the family life of the people of that ward, the community life, the social activities, in other words, the conduct of those people as Latter-day Saints, have converted him to the principles of "Mormonism," and not the sermons they have preached on the Sabbath day. May we so order our lives, brethren and sisters, that those who are watching us, and observing our actions, may come into the fold of this Church through the example we set, I pray, in the name of Jesus Christ. Amen.

A quartette, composed of the winners of the M. I. A. Salt Lake District contest, Earl Martin, Ronald Salt, Leonard Strong, and Harold Keddington, sang, "Prayer Perfect."

ELDER ANDREW JENSON

Assistant Church Historian

In just three years and a half from now the Church of Jesus Christ of Latter-day Saints will be one hundred years old. It has been, and is, a most remarkable organization. There never has been another one like it upon the face of the earth. We do not have to compare the Church to which we belong with any of the so-called Christian churches of today, so far as members and progress are concerned, but we can consistently compare it with other dispensations that the Lord has established upon the earth for the salvation of mankind; and particularly do we take pleasure in comparing it with the Church which was organized more than eighteen hundred years ago by the Savior himself and his apostles. We can also draw comparison between the Church to

which we belong and the Church organized among the Nephites about the same time that the Church was organized in what we call the old world. But the history of the Nephite Church is very brief. And the same might be said of the history of the original Church organized in Palestine, or in Asia.

There are some comparisons that I sometimes think of. Jesus was thirty years old when he commenced to preach. Up to that time we have but very little knowledge of what he did. Joseph Smith was twenty-five years old when he, as an instrument in the hands of the Lord, organized the Church of Jesus Christ of Latter-day Saints in 1830. After one hundred years had passed away from the time that Christ commenced his ministry we find (by referring to the historians of that day, such as Matthew, Mark, Luke and John, the Acts of the Apostles and the writings of the historian Eusebius, who wrote the history of the first 325 years of the so-called Christian church), that there was scarcely anything left of the original church. It is a strange thing that such should be the case, but it was undoubtedly in the providence of the Lord. Before the first century of that dispensation had passed away all the apostles had been killed except John; other leaders of the church had also gone to their rest, most of them falling as martyrs to truth, for that was a time of martyrdom. John, who did not taste death, as we understand it, was the only apostle left. So, at the end of one hundred years from the time that Christ commenced his ministry in Galilee the great majority of the people who belonged to the original church had passed away, either by natural death or had fallen as martyrs, or gone into apostasy. The falling away had become so universal during the latter part of the first century of the Christian era that there was scarcely anyone to speak of left professing the true gospel of Jesus Christ when the century ended. False doctrines had been introduced into the church, and the falling away, which had been predicted by Paul and others, had indeed taken place.

It is different with the dispensation to which we belong. When this Church shall be one hundred years old, the historians will be able to record that it never before was any stronger or its membership more numerous. We can easily judge the condition of the Church three years and a half hence. At the present time we can say that the Church never had so many organized stakes of Zion as it has now, and never before so many bishop's wards, nor so many missionary fields at one time; that is, if we make exception of a few temporary missions established in the early days of the Church; but, taking it all throughout, the Church to which we belong never had a more prosperous existence than it has at the present time, when we refer to the thousands of noble men and women in it. We may regret that there are some weak members, who are not as true to the gospel of Jesus Christ as they might be, but there is a sufficient number of faithful men and women, both young and old, to warrant my statement; the majority of the members of this Church would be an honor to any community. That

really should prove to all that we have borne good fruit, and our actions are now being copied by many of the people of the world who have figured with organizations that have been less successful than ours has been.

It is one thing to make history, another thing to write it. If it had not been for the writers I have mentioned, who belonged to the original Church, what would the doings of Christ mean to us? We would have known next to nothing of his activities. The doctrines he taught would have been hid in mystery and conjectures. For instance, if Matthew, or some other historian, had not recorded the Sermon on the Mount, we would not have had that splendid exposition of gospel truths. And if somebody had not recorded the many other beautiful sayings of Christ and his apostles, what would we have known of the ministry of Christ and of his apostles? We would merely have had some vague ideas handed down by tradition that would lead astray more than lead aright; but because these things that are written, we have at least some knowledge of these earlier dispensations.

In our day, the first thing the Lord did after the Church to which we belong was organized with six members, in the little village of Fayette, Seneca county, New York, was to command that a Church recorder should be appointed, a man who should write down what was taking place. That man was Oliver Cowdery. He had previously assisted Joseph Smith the Prophet in translating the Book of Mormon; and now, after that sacred record had been completed and printed, his labor with the pen was continued through his appointment as the first Church recorder. Since that time we have had recorders and historians in the Church who have been more or less faithful, and more or less efficient in doing their work. Soon Oliver Cowdery was appointed to other positions in the Church, and another man was called to be Church recorder. But as that man was not very faithful in the discharge of his duties the early history of the Church is not as complete as we would like it to be. There are certain very important dates lacking because John Whitmer did not do his duty. Nevertheless, we have sufficient to show that the Church of Jesus Christ of Latter-day Saints is a most complete and successful organization, and we also rejoice in the promise made that it shall never come to an end. Other dispensations have ceased to exist, but this one to which we belong will continue, and the Church shall finally grow into the Kingdom of Heaven, over which Christ shall reign as King of kings, and Lord of lords.

It requires much effort and labor to keep track of the thousands and tens of thousands of missionaries who have gone out from the headquarters of the Church to preach the gospel. We are, at the present time, engaged in making a list of them. In a few weeks we expect to complete the same, and we will then be able to state approximately how many elders, and how many missionary sisters, have been sent out from the headquarters of the

Church to preach the gospel in different lands and climes. We will also have a good idea of how many people have been baptized since the Church was organized, notwithstanding the fact that many important Church records have been destroyed or lost. We will also know approximately how many branches of the Church have been organized in the different countries of the world, where our missionaries have labored. You will, perhaps, be surprised to learn that they are numbered by thousands, and you will be astonished to know that at one time there were nearly a thousand branches of the Church in Great Britain alone. We will surely have something interesting to tell the Latter-day Saints when the Church is one hundred years old.

It has already taken much time and money, and also necessitated much travel, to gather material and record the events of the history of the Church from the beginning to the close of the nineteenth century. Years ago we found, at the Historian's office, that we could not locate ourselves within the walls of that little building which stood across the street from where the large Church building now stands, and there write histories of the stakes of Zion and of the different missions of the Church. We found it was necessary to go abroad, travel extensively and gather material for history in many lands and climes. Your humble servant has had the pleasure, if I may call it such, to be a globe trotter. Some people have thought that I have traveled more than necessary, but I know better than that, and am convinced that I have not traveled nearly as much as I should have done in order to become a good and reliable historian. Yet I have traveled about 490,000 miles in the interest of the Church, and I have come to the conclusion that the work accomplished could not have been done in any other way than by going into the field for material. We have had Church recorders and historians all the time since the organization of the Church, and they have found it possible to record facts as they have been reported to headquarters from time to time; but the recorders could never make a complete history of this Church unless they go abroad, visit with the elders and saints in different parts of the world, peruse records and become acquainted geographically with the stakes of Zion and the countries of the world. Then, in connection with the reports that are sent in from year to year, they can write history, and it may be said that these reports are now better than they have been before. A complete history of this Church, in my opinion, can never be written unless that mode of procedure is followed.

We do not know what will take place in the near future; only this we believe, that great events are close at hand. But we do sincerely hope and pray for a general awakening in the interest of Church history. Sometimes, when I visit some of the stakes of Zion in the interest of history I am looked upon as a sort of Rip van Winkle, or some ancient of days, who has been asleep for twenty years, or more, and it seems as if some people are actually

annoyed by it. I do not say this as a slur upon the Saints generally. This lethargy can perhaps be traced to the fact that for years only very little attention has been paid to Church history in a public way. We preach about the Word of Wisdom. Imagine what the consequence would be, if our brethren from time to time did not open their mouths to draw attention to that particular word of God. Even, after mentioning it and speaking about it repeatedly, such conditions exist as those we have had explained to us in this meeting by the brethren who have preceded me. Now, inasmuch as the importance of history has not been mentioned much of late years, the people have become careless about it, and quite frequently we hear somebody say, "We have enough to do with the present and looking out for the future; let the past alone." It may be true that the present is more important to us than the past; and yet I contend that without knowing something about the past, we do not know where we come in as elders of the Church laboring in the vineyard both at home and abroad. It is necessary for us to know how we fit in as we continue the labors commenced by Joseph Smith the Prophet and continued by Brigham Young and his successors. In Great Britain we need to know how the present missionaries fit in with the labors in earlier days by Heber C. Kimball, Orson Hyde, Brigham Young, Orson Pratt, Wilford Woodruff, and many others. We from Scandinavia need to know how our present missionaries fit in with the labors commenced by Erastus Snow and his fellow-laborers seventy-six years ago. Without some knowledge in regard to the past, we scarcely know where we are at. We know we belong to a great organization, but not always what our particular duties are in building upon the foundation that the heroes and heroines of this Church laid many years ago.

My message as one of the historians of this Church is this: We want cooperation; we need a general awakening in regard to the importance of record-keeping. We must become better posted in regard to the history of this Church, the most important organization of its kind that ever existed upon the face of the earth. We cannot sit still and quietly at the Historian's office and steer the great ship of Zion historically, we need the cooperation of the local authorities and the people generally. We want the stake clerks and ward clerks, and clerks of the priesthood and auxiliary organizations to stand by us. And when we send out, or go out, for information we want to examine and peruse the records that are in existence for historical material. We raise our voice against the destruction or the losing of records, and draw attention to the folly of looking upon record-books in the same light that a school boy looks upon his copy book—when it is written full it is of no further use. The records of a ward or quorum are entirely different from that. A blank book is worth nothing to the historian, but being filled with records it is, in many instances, worth its weight in gold. We would, therefore, earnestly insist that the brethren and sisters

in charge of records, or even private journals, do not destroy them or lose them. The time will surely come when they will be wanted. Probably much that is in them may be mere chaff, that never will be worth copying, but there will always be something found in these records that will be of use to the historian. I cannot remember that I ever in my life have perused a record book of any kind—and I have perused thousands of them—but what I have found something in it of historical importance.

Now, brethren and sisters, let us wake up to a realization of the fact, that there is something of vital importance for us to know in the past, as well as in the present and the future. I speak as one who has devoted almost his entire life in the historical field, and who for many years has endeavored to draw attention to the fact that the writing of history is the next thing to making it. May God bless us and enable us to be faithful and diligent in discharging the duties pertaining to our respective callings in the service of God, I sincerely pray in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy

I think you will agree with me, my brethren and sisters, that we have had a musical and spiritual feast here today, and now I am anxious that during the few remaining minutes I may be able to continue the feast that has thus far been served to us.

Among the minor prophecies given to Joseph Smith was the prediction of the angel Moroni, that Joseph's name should be known for good and for evil among every nation, tongue, and people; that is, that good and evil should be spoken of him among all people. For many years the great preponderance of the things uttered and written in fulfilment of this prophecy was against him, but now the tide is turning. Mr. Cody, better known as "Buffalo Bill," in writing the preface to his book entitled, *The Great Salt Lake Trail*, called attention to the fact that the libraries were full of books written about the "Mormon" people, "generally," he said, "against the people, and usually with an inexcusable ability at exaggeration." There is this to be noted, that wherever there has been one to raise up his voice against the prophet or his people, there has been one equally strong in his defense. The prophet gave the instance of Mr. Reid, the lawyer, who defended him in one of the fifty-five trumped-up cases that were brought against Joseph. Mr. Reid said that the thought came to him that he must go and defend the Lord's anointed. Said he, "I did not know what it meant, but thought I must go and clear the Lord's anointed."

There is this peculiarity, that even those who have attempted to be spiteful toward the prophet and his followers have often unwittingly contributed to their good. That was true in one of the early books written against the prophet by Pomeroy Tucker of Palmyra, in his

book entitled, *The Origin of Mormonism*. He gives us the picture of Martin Harris, one of the most prosperous farmers in the neighborhood, being willing to sacrifice his fertile, eighty-acre farm on the north side of Palmyra, and his wife and family, for the testimony of the gospel. He also tells us of writing to Sidney Rigdon for help and encouragement in the production of this anti-"Mormon" book, at a time when it would have appealed most strongly to Sidney Rigdon, for at that time he had returned to Pennsylvania a disappointed man in his vain ambition to lead this Church. But he got no aid or comfort from Sidney Rigdon.

In a later book, by Gregg, bearing the euphonious title, *The Prophet of Palmyra*, an affidavit is presented from the ex-Governor of Utah, Mr. Harding, in which he gives his testimony of Joseph and Oliver, walking through the woods every morning a considerable distance with a small "take," as the printer calls it, of manuscript of the Book of Mormon for the publication of that volume by Mr. Grandin of Palmyra; and so sacredly did they esteem that manuscript that they would not permit it to be in the care of the printer or in his office over night, but walked a long distance through the woods to have returned to them the portion of the manuscript of the Book of Mormon which they had delivered in the morning.

It is interesting to note the views of those who attempted to be friendly and who express opinions as to the perpetuity of "Mormonism." Here is Mr. Gregg, seriously declaring at the conclusion of his book in which he purported to write in all fairness, his conclusion that before the end of the twentieth century the story of the Golden Bible would be but a memory—quite a different conclusion from that penned by the writer of a book entitled, *A Tramp With a Poet Through the Rockies*, to the effect that "Mormonism" "has a great future in America—it is not a dying cult."

Quite recently we have had some very warm commendation by different writers. Many of you have read in the *Saturday Evening Post* that friendly article in which it was said:

"It is a common practice to speak with admiration of the business organization of large corporations, and there is little doubt that the executives whose powerful intellects are responsible for the economic and efficient operation of the countless departments and divisions of a great steel company or great oil company are entitled to a large amount of respect and esteem. There is little doubt that there is no other organization in the world that obtains from its employees the loyalty and labor and the results that the 'Mormon' Church so bountifully receives from its five hundred thousand unpaid members. This statement may possibly be laughed off, but only after a spell of laughing so protracted and so forced as seriously to damage the most powerful laughing apparatus in existence."

So, if there is any one who wishes to laugh off that thoughtful statement in the way suggested, they are welcome to do so.

In the September number of the *Pacific News*, Mr. C. I. B. Moore, the Vice-President of the Pacific Mutual Life Insurance Company of

California, who traveled through Southern Utah, wrote this concerning our people:

"I want to say right here that my visit to Utah gave me a very favorable impression of the 'Mormon' people. We saw many evidences of their thrift and intelligence and found those we conversed with most agreeable and hospitable people, and in many instances educated and well informed. As good citizens, I doubt whether Uncle Sam possesses any more favorable type."

A Utah man who travels the United States over in a civic position told me yesterday of some kindly words given to him recently at Atlantic City by the multi-millionaire, C. Z. Mitchell, of New York, sometimes called the dean of electricians, or the dean of the electrical field. He met this man from Utah at the close of a meeting of the electrical convention and expressed very friendly regard for any one from Utah, and then explained to representatives from other states who stood near, "I have a fine feeling toward your state;" and to another, "There is much that can be said in favor of your state;" and to a third, "I could say a good deal in praise of the state you are from, but I want to say that Utah, in my opinion, stands without a peer. I am thinking of her people, and I say that for sobriety, sincerity, industry and honesty of purpose, and the cardinal virtues generally, I feel that the Utah people have no equal." And then he went on to refer to his experience in meeting President Joseph F. Smith and his counselors and said that whatever they said to him they said in great sincerity, and that he was much affected by the simplicity and the democratic attitude of the great president in assisting him on with his overcoat at the close of the interview.

Recently I was told of this incident that occurred in the Michigan University about thirty years ago when there were a number of Utah boys there. Some of the evangelical preachers of Ann Arbor sought to have these boys expelled from school on the ground that they were simply missionaries of the Church and not there for the purposes of scholarship. The dean called one of the Utah students before him and asked him if the accusations were true, and he was assured that they were not true, but that the Utah boys were there as legitimate students for purposes of study only. And then my friend said to me: "I was surprised to hear Dean Hutchinson, dean of the Law Department of Michigan University, say that both morally and intellectually the students from Utah stood higher than the students from any other state in the Union, and that he would strongly oppose any effort to expel them from the institution."

Mr. Frankau, a writer for the *Sunday Pictorial*, London, gave us some interesting words as the result of his visit here. I think our young sisters may be interested in the compliment he pays them. He is answering, of course, the old theory that existed in his country that the missionaries were in England for the purpose of winning young women to bring them to Utah for questionable purposes. The writer disposes of the question in this language:

"And if anybody after reading this article, still imagines that 'Mormon' missionaries come to Great Britain for the purpose of decoying British spinsters of certain or uncertain ages into secret harems, I can only advise him to take a little walk down State street or South Temple avenue of Salt Lake City, when the high moon is riding molten above the elms and poplars which Brigham Young planted, and observe the many Utah maidens whose bright eyes regard the stranger sidewise from under silken lashes as he passes by; for they are very, very alluring, these Utah maidens, so alluring indeed that 'Mormon' polygamy, if it ever comes to be restarted will most certainly begin, like 'Mormon' charity, at home."

In the future there will be scarcely any excuse for people to be so uninformed as to slander this people, because they can go to such a book as that recently issued by Macmillan & Company, entitled, *The Fruits of Mormonism*, and can see from United States census figures how this people stand on all the vital questions—of the high birth-rate and the low death-rate, the high marriage-rate and the low divorce-rate, the low insanity percentage, the high charitable-rate, the high educational standing, and from all those things that are known as vital statistics, determine from impartial government statistics the true standing of this people.

Time will not permit to continue along this line, but it is for us to be prepared to receive praise as well as censure, and we may appropriate praise without immodesty, knowing that it is said concerning the people collectively and not individually—a very telling distinction, which the Lord made through the Prophet Joseph Smith in speaking of this Church, as recorded in the first section of the Doctrine and Covenants. May we always merit the good spoken of us. Amen.

The choir sang, "And the glory of the Lord," by Handel.

The benediction was pronounced by Elder Quayle Cannon, of the Bountiful First ward.

SECOND OVERFLOW MEETING

The second overflow meeting of the conference was held in the Assembly Hall at 2 o'clock p. m., Sunday, October 3, 1926.

Elder Levi Edgar Young, of the First Council of Seventy, presided.

The singing was furnished by the LeGrande ward choir of Salt Lake City; Elder Charles C. Martin, conducting; Elder Frank W. Asper, organist.

The choir and congregation sang, "Redeemer of Israel," after which the choir sang the anthem, "Song of the Redeemed."

Prayer was offered by Elder David R. Lyon, of the Ensign ward, Salt Lake City.

The choir sang the anthem, "By Babylon's Wave."

ELDER WILLIAM JONES

President of the Moapa Stake

If I can but control my fluttering heart, I shall be pleased, my brethren and sisters, to respond for a few moments to this call made on me by the President of the Church. In doing so, I desire that the blessings of the Lord shall be with me to direct what I shall say, for I realize that of myself I am not capable of saying anything that will be profitable to you who have assembled this afternoon to be instructed upon the word of the Lord. Therefore I pray that the blessings of the Lord shall be with each of us, that our time here will not have been spent in vain.

I was thrilled, beyond my words to express, with the meeting of this morning, by the spirit that was manifest, by the things that were uttered by the President of the Church, and by President Ivins, and also with the things we listened to this morning in the officers' meeting of the Young Men's Mutual Improvement Association, and I am grateful that I have had this opportunity of assembling and listening to these valuable thoughts. I hope I shall get fresh inspiration from them, and from the meetings to follow in this conference, so that, as I return to the stake over which I preside, I may be able to carry back to the people the spirit of this great gathering and the valuable things imparted, and to be imparted, by the servants of the Lord called upon to speak to the Latter-day Saints.

I thank the Lord, above all else, that I have a testimony concerning this great latter-day work. I hope and trust that this testimony the Lord has given to me will be an abiding one, that during the rest of my life I shall be able to retain it in my soul and make it a part of my very being. As I enjoy this blessing, my brethren and sisters, I desire that this same blessing may be upon you and upon every Latter-day Saint who has gone down into the waters of baptism, and had hands laid upon his head for the reception of the Holy Ghost, and who has been given a testimony concerning this great latter-day work. I hope and pray that each one who has entered into covenants with his Maker may have the Holy Ghost to abide with them.

I was impressed very much this morning in listening to what was said, and the words of the Savior came to me and have been upon my mind since then. If you will bear with me for a moment, I would like to read some of his words, as recorded in the 14th chapter of St. John, beginning at the 14th verse:

"If ye shall ask any thing in my name, I will do it.

"If ye love me, keep my commandments.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you.

“Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. * * *

“He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

The very fact that we have gathered ourselves together in this conference is an indication to me that we love the Lord and that we are exemplifying in our lives the words of the Redeemer of the world wherein he says, “If ye love me, keep my commandments.” The people in this conference have gathered from all parts of the Church, some of them coming hundreds of miles, paying their own expenses on the railroads and in the hotels, and all because of their love for the Redeemer of the world and the work that he has established in the dispensation in which we live. We are sending missionaries into the nations, and to every part of the known world, with the message of the restored gospel, and they go out, as you are aware, bearing their own expenses, meeting the scoffs and the scorns of the people of the world and many of them enduring the hardships because of the love they have for the gospel which has been made a part of their lives. Where else can you find such love manifest in all the world as is shown by the Latter-day Saints, willing upon every occasion (it matters not what the sacrifice might be) to go where they are sent, to bear this message of glad tidings of great joy to people who do not know as we know, that the Redeemer of the world liveth?

I rejoice in the fact that we have identified ourselves with an organization that has for its object the love of humanity. Members of this great organization realize the responsibility of carrying this great message to the nations, regardless of cost, regardless of their time and means, and even the sacrifice of their own lives, if it becomes necessary. It is because of this love that our parents and our grandparents accepted the gospel in their native lands, and emigrated from the various parts of the world to this intermountain country, the place that the Lord spoke of through his servants as the dwelling place of latter-day Israel.

I thank God that I was born of parents who had the love of God in their hearts, that when the gospel came to them they accepted it in the circumstances that it found them. They were willing to make sacrifice, willing to leave all that they had and journey westward to this land surrounded by these lofty peaks that we see on every hand. Many are the trials and hardships that our grandparents endured. My grandparents on my mother's side accepted the gospel in Sweden. They suffered much persecution prior to and during their journey here. They had but very little means to migrate to this western land. They had to stop upon various occasions and earn money, that they might continue their journey, and upon one occasion, when they were earning money in order that they might proceed upon their journey, it was necessary that they leave some of their children with friends. The friends with whom they left the children became attached to them, and when they had

earned sufficient money to take them on a little farther, they went to gather their children. Some of the people were unwilling to give them up, and it was necessary for them to go into court in order to get them. They did so, and the court gave them their children, but after the court had decided in their favor and they went on their way, the people that were after some of their children waylaid them upon the road and took from them one boy, and from that day until the day of their death, they never had the privilege of again beholding the face of that son. That is just one instance, my dear friends, of the many trials and hardships that they had to endure because of the love in their souls of the gospel. It enabled them to journey thousands of miles to this western country and establish their children here. Upon their foundation we can build, in the enjoyment of the blessings of the Lord. I rejoice with you that we are surrounded with the comforts that the Lord has blessed us with, that we have plenty to subsist upon, to make ourselves comfortable and happy, and that, above all else, we still retain in our hearts that same love manifest by our fathers and mothers who accepted the gospel in the land of their birth. This knowledge and this love came to them through earnest prayer and through seeking after the word of the Lord. They were honest in heart, they desired to serve God and keep his commandments, and when the servants of the Lord found them, they recognized the voice of the true shepherd and embraced the truth, but it was because of earnest prayer and desire upon their part to know the will of the Lord, and to keep his commandments. The Lord has told us in the scripture that I have read to you that he will manifest himself to us. I bear witness to you that the Lord does manifest himself to the Latter-day Saints. He may not do it by personal contact in each individual case, but, through the promptings of the Holy Ghost; he manifests himself to the Latter-day Saints from time to time as needed, that they may be kept in the path of truth and righteousness. I know beyond any doubt that if we study the Spirit of truth, the Holy Ghost, and put ourselves in condition to detect its promptings, that it will continue to manifest itself to us. But I want to say to you that it requires study. We must conduct ourselves in a way and manner that when the Lord speaks to us we may recognize his voice and carry out the instructions given to us as individuals. The Prophet Moroni, you know, gives the keynote, as recorded in the Book of Mormon, Moroni 10. The Lord says, speaking through Moroni:

“Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam even down until the time that ye shall receive these things, and ponder it in your hearts.

“And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true: and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

I bear record to you that our fathers and mothers, when the gospel

came to them, asked, as Moroni here gives us to understand, in His name, and when they asked, they received knowledge concerning the doctrines, as to whether they were of men or of God. The injunction given by the Savior, the Redeemer of the world, is that you ask in his name and you shall know whether the doctrine is of man or whether they come from our heavenly Father.

I pray that the Lord will bless us as individuals, as members of this great organization and as elders of Israel, that each one shall perform his part well, that we shall realize the responsibilities we owe one to another, and especially the responsibility that we owe to our heavenly Father in bearing our part, in helping to preach the gospel and do the work at home and abroad, for the salvation of the living as well as the dead. I bear record that there is no joy, no pleasure, no happiness to be enjoyed in all the world, outside of the service of the Redeemer of the world. It matters not how much money men may have to spend in getting happiness in this world, there is no real joy outside of his service. I bear you this as my testimony, my brethren and sisters, in all humility, and in the name of Jesus Christ. Amen.

ELDER JUNIUS F. WELLS

Assistant Church Historian

It is an unexpected pleasure accorded me to be sent over from the Tabernacle to speak before this congregation, taking the place of someone else who was expected to come. I shall not detain you for more than a few minutes; but, while I am before you, I desire to bear my testimony: the testimony that we are endeavoring to establish in the hearts of the young people of Zion. The slogan of the Mutual Improvement Associations for the current year, runs somewhat like this, "We stand for a testimony of the divine mission of Joseph Smith." We cannot be effective missionaries, promulgating the doctrines of the Church of Jesus Christ of Latter-day Saints, unless we have a testimony of the divine calling of Joseph Smith, the prophet. We cannot have a testimony of his divine calling unless we have also a testimony of the divinity of Jesus Christ, the Savior of the world, the Redeemer of mankind.

The arguments which establish faith in the divinity of our Lord and Savior apply particularly to the establishment of faith in the divine calling of Joseph Smith; for Joseph Smith was raised up of God, and he received his commission through the personal ministry of the Father and the Son to bear witness that they live and are interested in the affairs of men. He had nothing to give the world except what they commanded him. His visions, visitations of angels and revelations were all directed by, and in the name of, the Lord to give to mankind anew the doctrines which Christ taught in the meridian of time with the ordinances and principles, organizations and governments necessary

in the dispensation of the fulness of times to the establishment of the kingdom of God on earth; never to be taken from the earth, never to be given to another people; but to remain here triumphant over every obstacle and foe, over all other governments and institutions of men. Associated thus as the testimony of the divinity of Christ is with the testimony of the divine mission of Joseph Smith, how invaluable, my brethren and sisters, it is to us. What distinction a testimony of the truth of Joseph's mission gives us, and what joy, in going about in the midst of our fellow creatures upon the face of the earth, even among those professing Christianity, to say nothing of those of the heathen world!

We are called upon, because of the testimony that we do receive concerning Joseph Smith's mission, to be instructors, to be leaders. We cannot be otherwise. I will illustrate it. Take our young men called to go as missionaries to the various nations of the earth. Usually the injunction put upon them, in the blessings they receive when they are set apart, is to get the spirit of their mission—the spirit of their mission! I remember President Brigham Young said to me when he laid his hands upon my head, "Get the spirit of your mission." My father's only instruction was, "Get the spirit of your mission; do not know too much, but believe all you can." I did not know at the time what that sentence meant, but I was not long in my field of labor before I discovered it. There came upon me the spirit of my mission. Now, what was that? It was the exercise of the gift of the Holy Ghost conferred upon me when I was a child. It was the exercise of the authority to minister in the name of Jesus Christ, given me when I was ordained an elder. I found within three weeks after engaging in my mission that I was veritably, in effectiveness I will say mildly, an authorized representative of the Savior of this world; having the right to speak in his name, having the right to call upon my fellow creatures to repent; promising them that if they would do so they would receive forgiveness of their sins; showing them the way and proving it.

Does not all that constitute leadership among men? What would not the ministers of the world give for so potent a power, so actual an authority? It cannot come and it has not come and does not, in this world, in this time, in this generation, in this age of the world, except through the ministry of Joseph Smith, whom God called, and to whom the Father appeared, to whom the Son spoke and delivered that message of life and salvation to all the children of God that dwell upon the face of the whole earth. Joseph Smith knew that he had that vision; he could not deny it. A minister tried to get him to; his supposed friends, his associates, his relatives, and others tried to dissuade him from the assertion that he had seen such a vision, had received such an authority, had obtained such power; but he knew whereof he spoke, and in the integrity of his heart he maintained his testimony and he maintained it throughout his life to the day of his death. He sealed that testimony with the blood of a martyr for the

truth, not less, but for God and the truth, for the fact that God is and had spoken to him, and had delivered through him a message to all of his children.

My brethren and sisters, I would not speak thus if I were not able to bear witness that I have received such a testimony. I know that Joseph Smith was a prophet, not alone because of the spirit, I will say, of my mission, which confirmed that testimony and that knowledge, and indeed awakened my soul to its reality and to know the life of Joseph Smith—I have studied it.

I remember one day in England, President George A. Smith, first counselor to President Brigham Young, was upon his return journey home after having visited Europe and Asia, the Holy Land, and he sent for me to come and stay with him at the little hotel in London, and to be his companion and guide for about ten days, during which time we visited a great many places of note, of historical interest and value. I knew them pretty well, for I had been there for more than a year. We also visited a great many notable people. We were taken by noblemen of England to their homes. We were entertained at their tables. We were taken into the House of Lords and House of Commons and the Law Courts. We were shown by several men of renown courtesies and attentions that were in exchange for courtesies and attention they had received, perhaps, as travelers going across the continent and stopping for a few days in Salt Lake City.

It was most delightful for me, an education to accompany President George A. Smith, who was a historian and who knew history. We would go into St. Paul's Cathedral, for instance, and stand before statues of generals, men of letters, and men of renown of one kind and another, and he would tell me little personal incidents in their lives. My accompanying him was one of the most valuable educational incidents in my life. But I have not time to dwell upon that, but upon this: Before he left London to come home he said to me, "Junius, I want to see if it is possible to find the home of my ancestors; the place that they went from in going to America. They went to America about the year 1635. They settled in Topsfield, Essex county, Massachusetts, and that is the only clue I have as to where they might have gone from in England. Can you find Topsfield, Essex county, England?" "Well," said I, "I have been all over Essex county, because my field of labor was there, but I do not recall Topsfield." So I got a geography and searched but there is no Topsfield in all England spelled as it is in Massachusetts. There is a place in Essex county named Toppesfield, and I presume it would be pronounced Topsfield. He said, "That is near enough." So we set out, took a train to a station, not knowing we could have gone nearer; that was seventeen miles away from that little country village upon the Colne river, in Essex. Then we hired a trap and rode across country for seventeen miles, a beautiful drive. We came to the little village of Toppesfield, and it was nightfall, and we went into the inn there to stay over night,

the "Green Man Inn." Before we retired we ordered supper. Brother George A. could not wait for supper nor wait for morning, but thought we should try and see if we could not confirm the suspicion that we were on the sacred ground that was trodden by his ancestors. And so we went into the churchyard, and I got down on my knees before headstones and traced out the inscriptions with my finger. Presently I came upon some Smiths, upon some Thomas Smiths, Samuel Smiths, the same names that were among the Smiths, and one generation ahead of those that were found in Topsfield, Essex county, Massachusetts. Brother George A. Smith said, "We have struck the right lead. Let us go and get some supper." And so we went back to the little inn and had a very delicious supper of country things—some fresh eggs, and home-cured ham, and some lettuce, and pepper grass, I remember, and some other things. The reason I mentioned those is because of something witty that Brother George A. said. In the course of the supper, after eating quite heartily, he said, "Junius, pass the forage"—referring to the green stuff.

After supper, we went up into an upper bed room. It was under a thatched roof with a dormer window. There was a little old fashioned bedstead, and there we knelt down by the side of the bed and Brother George A. Smith poured out his heart in prayer and in thanksgiving to the Almighty. George A. Smith knew that the gospel was restored to the earth. George A. Smith knew that God had appeared to Joseph, his kinsman, and had revealed the everlasting gospel. He knew that Joseph Smith had been true to his testimony. He poured out his heart and soul in prayer, and in that prayer he thanked God for the opportunity he had had of going abroad, of traveling over Europe and meeting the peoples of the different nations, of going to the Holy Land, and of traversing spots that were made sacred to us because the Savior of the world had trodden those same paths and places. He had seen all that. Then he came to this humble little village in Essex and said, "And above all, O Lord, I thank thee that I am permitted to tread the lanes that were trodden by my ancestors, that I am permitted to receive here information that will open the doors for those of my kindred that have gone before, and may do a work for them that will effect their salvation eternally, according to the gospel revealed through thy servant, Joseph." I could almost repeat his prayer; I never before listened to such a prayer. I never before felt that I was so near, so close to the Almighty. I will say, yes, I never before felt the nearness of the Savior of the world as I felt it while we knelt in that room and Brother George A. Smith poured out his soul in thanksgiving and praise to God.

Well now, from that time I have studied and followed the history of the Smiths. I have written a good deal upon it. I have had the privilege of doing some things to help to commemorate and hold up in honor his name before mankind—the name of Joseph Smith, unto whom the angel of God, Moroni, standing before him said, "I am a messenger sent from the presence of God to you," as he called him by name,

"and there is a work for you to do, and your name shall be spoken for good and for evil among all people, and nations and kindreds and tongues. It shall be had for good and for evil among all nations."

Now, my brethren and sisters, I will clinch my personal testimony. I have a right to. I know through traveling very extensively in the world, pretty well all over Europe, having crossed the Atlantic Ocean ten times, and pretty well all over America, for I have been in every state but two, and among this people called "Mormons." You know, young men and young women—who were young when I was—you know whether I have borne my testimony. It is this: I have discovered that the world has spoken the name of Joseph Smith for evil; they have traduced his name; they have wickedly attempted to break down and destroy the influence of his mission; they have lied about his kindred, about his ancestors, about his family, about their lives. I went all through that in Vermont and in New York. I have said time and again to people there, "Why, Joseph Smith and his family were just like you and your families," and proved it to them. "Go to the records, in building your churches, your schools, and in holding every office that anybody else held. They had the respect of their neighbors. They were industrious, they were upright, they were an honorable family, and here their descendants are, holding up their names in honor. And we, Latter-day Saints, a million of us, have held up Joseph Smith's name in honor, that his name might be spoken for good."

This is my testimony to you, as I have said to many people, while standing on the hearthstone of the cottage where he was born, where his mother washed and dressed him as a babe. Over the mantle-piece there is hung his portrait by the side of his mother's, at the other side his brother Hyrum's, and under Joseph Smith's painted portrait, framed in a little gold frame, are the printed words which I have just quoted to you, from the lips of Moroni, saying that his name should be spoken for good and evil. I have said to hundreds, and those who have succeeded me in the management of that memorial in Vermont have said to thousands since, "Read that now; you of the world, unbelievers in 'Mormonism,' have been speaking the name of Joseph Smith for evil; we Latter-day Saints have built this monument and this memorial to show our love, our admiration and our testimony and bearing our witness for good, that his name might be spoken for good. So, between you and us we have fulfilled the words of the angel of God, and proved Joseph Smith, who quoted them and gave them to the world, a prophet of God."

May the Lord bless us all with a testimony that shall abide in our souls, a light to our paths, a guide to our footsteps. There is nothing so precious as this; there is no truth so certain as this; there is no institution, there is no purpose of Almighty God, against whom none can prevail, so certain as the triumph of this work known as the Church of Jesus Christ of Latter-day Saints. Amen.

ELDER A. E. PARKS

President of the Gunnison Stake

My brethren and sisters: I do not suppose that I shall again have the same peculiar feeling that I had when my name was announced in the conference this morning, as a speaker for this afternoon's session. It was a feeling of great fear, and yet into my heart came a desire to perform the mission that the president of the Church had called me to perform. I came into this building with the same fear—a fear of you and a fear of myself, but as I heard you sing that wonderful song, “Redeemer of Israel, our only delight,” the fear of you left me, because I knew that I should have the privilege of talking to men and women who had in their hearts a testimony of the gospel, and that when the spirit of that testimony was upon them, who had time and again borne testimony to the fact that they knew God lives, that Jesus is the Christ, the son of the living God, that Joseph Smith was a prophet of the true and living God, and that notwithstanding their many weaknesses, God had blessed them. I knew that I would have the privilege of talking to men and women who, in their hours of trial, had called into their homes the bishop of their ward, the president of their stake, who had been with them, who had laid hands upon the heads of their loved ones and to their loved ones had come health and strength, and into their hearts had come the peace of the gospel, and my fear of you had left me entirely, though for myself it still remains, that I might not have the ability, the power to make the contact with the Spirit of our Father in heaven that might leave a message with you today. May I not ask that the few moments I stand before you that you offer a silent prayer in my behalf, that God may give me the power to say something that you may carry home, that will make you a little better, make you a little happier, that will give us a little more power that we may perform the mission to which God has called us, and also that he will give to you an understanding heart, that what I say may find lodgment therein?

I know, brethren and sisters, beyond the shadow of doubt, that there is in this gospel of Jesus Christ a power beyond the power of men, that will take men and women of mediocre ability and raise them up and magnify them so that they may perform a wonderful service to which they have been called by God, so that they may perform the service of representing our Father in heaven upon this earth, so that they may come to the people and convey to them, under the authority of God, the power of the Priesthood, that they may be changed in their minds, so that the Spirit of God may actuate them, may impel them forward to do the thing that God would have them do.

I think there is one principle of the gospel that is more important, probably, than all else, and it is that of which I wanted to speak this afternoon. It is this principle announced by our Savior, through Joseph Smith, that we should be one, and if we are not one, we are not his.

The question has often come to me, "How may we be one?" It has come to you, too, I know. Some of our brethren and sisters think that it is to carry out their own particular ideas, their own views, and a few have gotten together and tried to carry them out. I do not believe that it is true. I believe that when the Lord said we should be one, he meant that we should be one with those who preside over us, be one with the prophet of God. Is not that true? The Lord has said some marvelous and wonderful things for the blessing of those who would be in harmony with those whom he calls to leadership. In the matter of priesthood, he says, in the 84th section of the Doctrine and Covenants:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him."

How could that be possible, that all the Father hath should be given unto them? And to make it sure.

"This is according to the oath and covenants, which belongeth to the priesthood, * * * which he cannot break, neither can it be moved. * *"

And I have often wondered how it could be, how I could be one with God, how we could be one with God. And a testimony of it came to me. We shall never have the authority of God; he will always preside. We brethren who have received the Priesthood have received authority to act in the name of God, and to the extent of that authority we may act, and any act we perform in righteousness under that authority is a binding act and God will recognize it. But there needs to come something else into our lives, and that is, if we would be one with God, if we would have the power of God, we must exercise that Priesthood, must magnify it by our lives, by our clean living, and by our service.

It is a wonderful testimony borne to you by Brother Junius F. Wells, who received the spirit of his calling and was the means in the hands of God of establishing our wonderful Young Men's Mutual Improvement Association.

Now, my brethren and sisters, the Lord has said that the time would come that those who would not receive the servants of the Lord, nor hear the words of the prophets and apostles, and the servants of the Lord, should be cut off from among the people. The prophet Mormon bore that testimony but he said some other marvelous things. There is one marvelous promise, with which I am going to close, after warning you, if I may, against those who would come into your lives and sow the seeds of discord and put a bar between you and the men whom God has called to lead this

Church ; between you and the bishop of your ward, or the ward teachers, or the president of the stake, or the president of the Church. I would warn you that those men and women who would do this are not actuated with the spirit of God but by the spirit of evil. I will read to you what the Lord says in regard to that in the 121st section of the Doctrine and Covenants :

“Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

“But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

“And those who swear falsely against my servants, that they might bring them into bondage and death—

“Wo unto them ; because they have offended my little ones they shall be severed from the ordinances of mine house.

“Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.”

Let me read again :

“But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.”

Do not permit it. As you love your lives, your salvation, the salvation of your boys and girls, brethren and sisters, never let a word be said in your house or hearing against the constituted servants of the Lord, because I tell you, when they go out of the way, the Lord himself will remove them, that his people will not be deceived. But there is one thing, brethren and sisters, that you can do, and it will make a tie between yourselves and our Father in heaven, between your children and our Father in heaven that can never be broken—they may drift one way or another, but ultimately they will come back and receive the blessings of the gospel—and that is the thing that the Lord has revealed in the 21st section of the Doctrine and Covenants, in which he said :

“Wherefore, meaning the Church, thou shalt give heed unto all his [speaking of the president of the Church] words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me ;

“For his word ye shall receive, as if from mine own mouth, in all patience and faith.”

Here is the most wonderful promise, one which would make this gospel an absolutely vital force in your lives :

“For by doing these things the gates of hell shall not prevail against you ; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory.”

I want to leave with you my testimony, my brethren and sisters, that I do know beyond the shadow of a doubt that God does operate through these men whom he has called to lead in Israel. You may go to your bishop with any problem, and if you will act on his advice given you as you go prayerfully to receive it, you may know it is the word of God to you. You may go to the president of the stake and president of the Church in their proper order, and receive that same blessing. I do know that President Heber J. Grant is the prophet of God, and is

actuated by the power of God, and the counsel he gives us in these conferences is the word of God, the living scripture to us, and if we obey it, we and our families may return to the presence of God and receive those blessings that are ours. May this be the lot of all of us, I ask, in the name of Jesus Christ. Amen.

A male quartette, consisting of Leland I. Acomb, C. C. Martin, Leon G. Smith, W. S. Holdaway, sang, "The last chord."

ELDER JOHN WELLS

Of the Presiding Bishopric

I desire to endorse all that has been said concerning the divinity of our Lord and Savior Jesus Christ, who came in the meridian of time and at the close of his earthly mission died that we might live; also all that has been said concerning the divine mission of the Prophet Joseph Smith whose spirit was reserved to come upon the earth in the latter days to establish the gospel of Jesus Christ again, with all its powers and keys and blessings. It is the privilege of every Latter-day Saint to know that Jesus is the Christ, the Redeemer of the world, and that the Prophet Joseph Smith was divinely appointed and ordained for the great work which he performed in his brief ministry in these latter days. No Latter-day Saint should be satisfied until these testimonies burn within him.

It is the mission of this Church to declare to the world these two great truths. The Christian world today is greatly concerned with the problem of the divinity of Jesus Christ as the Son of God, and this problem arises from the lack of testimony concerning these two great personages. Confusion and dissension will be with the churches of the earth until they conform to the laws and ordinances of the gospel. The members of these churches will have to exercise faith in the Redeemer as the Son of God and sincerely repent of their sins; then go down into the waters of baptism for the remission of these sins, and receive the Holy Ghost by the laying on of hands by those who have authority to do so. Then by prayer, faithfulness, obedience, humility and meekness they may obtain a testimony of Jesus Christ and Joseph Smith, knowing that Jesus is the Redeemer of the world and that through the Prophet Joseph the gospel was restored to the earth.

The work of the Lord is moving rapidly. More missionaries are in the field than ever before. Mature men are sparing time to go into the mission field again for a period of about six months, and they have carried the message of the gospel to old acquaintances as well as new. It is hoped that from year to year the number of missionaries who are carrying the gospel message to the inhabitants of the earth will increase.

Another temple is almost finished, being located in Mesa, Arizona. Five temples are now in daily operation, and this new one will, no doubt, be ready early in the coming year. It has been built

from the donations and gifts of the Latter-day Saints and from the tithes. It is a wonderful building, everything being of the latest in temple architecture. Thousands of men and women are waiting to enter that House of the Lord to do ordinance work for the living and the dead.

Elder Junius F. Wells mentioned the old landmarks of the Church, the Memorial Farm in Vermont, the Hill Cumorah in New York, and other places. The Church has recently acquired the farm of Father Peter Whitmer in Fayette, Seneca county, New York, consisting of about one hundred and twenty acres of land. It was on this farm that the Church was organized on the sixth day of April, 1830. Some may say, Why purchase this property? I am satisfied that the day will come when these historic places will be visited by tourists and Latter-day Saints in great numbers, who will stand in reverence in such hallowed spots. On this farm, and probably in the very house on it, the first Sacrament was administered by the Prophet, after those present had gone through the formality of organizing the Church in accordance with the laws of the State of New York.

The late President Seymour B. Young spent years of his life in trying to gather sufficient funds to erect on the Temple Block here in Salt Lake City a memorial to those who came across the plains with hand-carts, people who came mainly from England, Scotland and Scandinavia. With these companies were a few wagons, carrying some of the people's heavy belongings, and also carrying food. The remainder of their effects was placed in hand-carts, which were pulled for a thousand miles or more across the plains, where the only road was the trail made by the wagons that had gone before. A beautiful monument in memory of these brave people is now cast in enduring bronze and is placed in the front entrance to the Bureau of Information. Do not go home until you have looked at it, thought about it, and seen how the artist has depicted the sufferings of the Latter-day Saints, showing the pathos of it, showing the indomitable spirit that brought these people across the plains.

One of the great Christian churches has held a celebration in the United States, during which special stress was given to the Sacrament of the Lord's Supper. Because of statements found in the Bible, this Church declares in its doctrines that when the wafer or bread and the wine are blessed they are actually transformed into the body and blood of our Lord Jesus Christ. Such instances as this show how important it is that the Latter-day Saints should have prophets and apostles who may receive the word of the Lord in this day and properly interpret the instructions given in former days.

The Sacrament of the Lord's Supper is one of the most solemn services that the Latter-day Saints hold. In these latter days, the first Sacrament was administered in the home of Father Whitmer, as stated before, according to instructions contained in section 20 of

the book of Doctrine and Covenants. This Sacrament was instituted by Jesus Christ on the eve of his crucifixion.

Shortly before his death he had raised Lazarus from the dead. It had become known in all the region round about that he had done this, and thousands of people who were gathering for the Passover heard of it. His enemies, the Pharisees, chief priests and scribes, were afraid of his popularity. He visited the temple and the voice of the Father was heard acknowledging him to be his Son. The following day he visited the temple again and drove out the money changers, and that was the last time he entered that sacred building. He resided with his friends in Bethany, where a feast was held at the home of Lazarus. The day following, Wednesday, he gave his disciples private and final instructions in some secluded place on the Mount of Olives. On Thursday he asked his disciples to prepare for the feast, and no doubt that remarkable ceremony was carried out in the style customary to the Galileans, for all the disciples of Jesus were Galileans, with the exception of Judas Iscariot. The supper being over, he took off his outer garments, girded himself with a towel, and washed the feet of his disciples. Peter objected, but when his Master told him that if he did not do this he would have no part or lot with him, the impulsive man said, "Lord, not my feet only, but also my hands and my head." After that, he gave his disciples some advice and encouragement and uttered that wonderful prayer contained in the 17th chapter of John. And then he brake bread and blessed it and gave it to his disciples, saying, Take, eat, this is my body; as oft as ye meet do this in remembrance of me. Then, after this had been partaken of by those present in the room, he blessed the wine and said, Drink, for this is my blood which is shed. No doubt the disciples partook of this solemnly and remembered his injunction that as oft as they should meet they should do this in remembrance of his sufferings and death.

He left no ritual, he did not say how the religious ordinances of the new Christian Church, composed of his followers and believers, should be carried out. It is presumed that he expected they would carry out the old Jewish services, but in addition to this He said, in effect: As oft as ye meet, partake of the emblems of my body and blood in the shape of bread and wine, and do this in remembrance of me. Evidently he gave to his disciples the true form of prayer which he desired them to repeat when blessing the bread and the wine, and that same prayer has been given to the Latter-day Saints and is contained in section 20 of the book of Doctrine and Covenants.

No Latter-day Saint can keep alive in his heart the testimony of Jesus Christ and live the gospel unless he partakes of the Sacrament of the Lord's Supper frequently, with clean hands and a pure heart, remembering the purpose of this Sacrament is to remind us of the death and sufferings of our Lord and Master until he

comes again. We Latter-day Saints should go to our meeting-places regularly and in the most solemn manner center our thoughts upon the great sacrifice made by our Lord and Savior; and we should not partake of the bread and the water unthinkingly or carelessly. This partaking of the Sacrament should be done on the Lord's day, for on that day the Lord has said we should go to his house and partake of his Sacrament.

May the Lord bless us that we may sense our responsibilities and privileges as Latter-day Saints, I humbly pray in the name of the Lord Jesus Christ, our Redeemer. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

My brethren and sisters: The great inspiring idea of this conference to me has been the admonition of Christ: "Rise up and be God's child." God created man in his own image, and the divine within man teaches him the truth and value of character and righteousness based upon a supreme faith in the Father of us all. The Latter-day Saints hold sacredly to the fundamental teachings of our Lord and Savior Jesus Christ. In all their history they have believed that Christ is the sure guide to the way of life. This was true of the brave souls who crossed the plains in the very early days and made their way to Zion here in the tops of the mountains.

The handcart immigrants mentioned by the previous speaker suffered untold hardships, not for the purpose of obtaining wealth and power, but fundamentally for the glorification of God and bringing to pass his divine purposes. May I just add a thought or two more concerning the handcart pioneers. Like their other brethren and sisters who came to Utah in the days of the old trail by ox-team and on foot, they did a great deed; and the result of their work stands ineffaceable and beyond forgetfulness. They had strong characters and unyielding courage. They came to work out their destiny. Religious freedom was one of their motives, and they possessed a very fine and lofty courage, and are to be reverently admired by all the people of this state. They put above all things the possessions of the mind and the heart. When they achieved their purpose, through much tribulation and suffering, they opened their doors to the honest in heart, and told them to enter. In the law of progress, these pioneers stand forth as exemplars of certain great principles, which never can grow old. They set character first; and revered intellectual and religious achievement.

President Brigham Young saw this wilderness country in radiant vision, and the unconquered soil was a symbol of spiritual regeneration. And what did those pioneers of yesterday, and the Saints of today stand for? It is the gospel of Christ Jesus which speaks to us with so much power that it cannot be mistaken. It is a revelation of the meaning and responsibility of life. It involves great and illuminating ideas and truths

that if mankind will work for them, the security of the race in peace and understanding will be assured. If we take a general view of Christ's teachings we will find that they emphasized the truth of the Kingdom of God and its coming; that he taught the Fatherhood of God and the infinite value of the human soul, and that out of his teachings grow the higher righteousness and the commandment of love. Louder and more confident voices proclaim these truths today, because in the infinite goodness and mercy of God his divine Priesthood has been restored, and man has again been made free to find eternal life.

It is religion, the love of God and neighbor, which gives life radiancy; and in this divine feeling we realize better the meaning and aim of life. The knowledge of the meaning of God's Kingdom grows steadily and silently in the heart of the man who grows in faith and allows his soul to be illumined by the spirit of Christ our Lord. This Kingdom of the Master can be understood only from within. While the Kingdom of heaven is to come to us, it will be understood only by our spiritual natures. Every doctrine that he taught was a message of the Kingdom.

God placed a value on the human soul, and taught that it is capable of endless spiritual and intellectual development. The Glory of God is intelligence; so intelligence is the glory of man. This glory is the Spirit of truth, which "leads man into all truth." The soul is man perfected, and a man perfected is one who knows not only truth, but is "a man of the truth."

What a divine duty the gospel of Christ imposes upon you and me; the duty to develop our spirits and intellects to the highest degree and to their infinite possibilities. Then there is the higher righteousness and the commandment of love. When Jesus was asked what the great commandment is, he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind * * * and thou shalt love thy neighbor as thyself." This is a sphere of ethical thought that is peculiarly expressive of the gospel of Christ. It is in this sense that Jesus combined religion and morality. The higher morality depends upon the conception of Christ's teachings, and the developing of the simple faith in God. No system of ethics has ever bettered this system of the Master, and the pure Christian virtues are the most secure force today to heal the sins and ills of the world. The world cannot be far from religious feeling. Religion is a natural outgrowth in man. When man began to think and feel and wonder, he had longings to find out the infinite. So he naturally came to God, and God blessed him with divine power. "Wherever there is man, there is religion." My friends, we cannot be much until we have touched the infinite religion of spirits. Step by step we must rise to the demand of religion, and set before us the aesthetic ideals of Christ, our Lord, and abide by his thought that the love of God is the abhorrence of evil. Jesus had a great loving world purpose. There

cannot be true victory in life until every activity of man—economic, political, social, ethical, and intellectual—be influenced by the divine purpose of Christ, our Lord. That is victory.

I must not speak longer. May God help us to see the greater laws of righteousness; may he strengthen our testimonies from day to day. May we lift up our thoughts to him, and know that life and light come as we approach God. It was a mighty sage who wrote: "God ever works with him who works with God." The religion of Christ has a personal appeal to us all. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon." Amen.

The choir sang, "God is our refuge and strength."

The benediction was pronounced by Elder Orson Allen of the Ensign stake.

SECOND DAY

MORNING SESSION

The Tabernacle was comfortably filled, both on the lower floor and in the galleries, when President Heber J. Grant, on Monday morning, 10 o'clock, October 4, 1926, announced that the congregation would sing, as the opening hymn, "Come, come, ye Saints."

Following the spirited singing, Elder George H. Brimhall offered the opening prayer.

A sacred soprano solo was sung by Pearl Kimball Davis, entitled, "Eye hath not seen."

ELDER JOHN A. WIDTSOE

I have enjoyed greatly, my brethren and sisters, the addresses and the music of this conference. My soul has been fed. I always delight to know that I belong to an organization that speaks with authority, and I glory in the fact that those who stand at the head of this great Church exercise the right of their authority. May I add to President Grant's remarks that whenever we sing the hymn, "We thank thee O God for a prophet," we have in mind Joseph Smith, the prophet of the restoration, and also the living prophet whom we sustain and uphold, and who guides us, under God's inspiration, in his day.

THE BEGINNING OF THE WORK

Perhaps the most impressive thought that comes to me as I look over these vast congregations of Latter-day Saints and recall all that they represent in social and economic conquest and in rich spiritual living, is that all this has come out of a very simple beginning. A lad, seeking for truth, cried in the darkness for light. Out of that simple, humble beginning, has come this mighty work. In my reading I turn most frequently to the Prophet Joseph Smith's own story of his first vision, and I return invariably refreshed and strengthened, inspired and thrilled, by that simple story. Joseph Smith, not yet fifteen years of age, in the midst of contending religious opinions, set out to find the truth. To God, the author of truth, he stated his desire and the Father, in his graciousness, in his mercy, gave to the boy that for which he asked.

THE FIRST VISION—A LESSON TO ALL

It seems to me that this Church has been given no greater lesson—one that should be remembered by the Church by all people and by every individual. Men cannot live by untruth or near truth. Spiritual contentment is won only when one has the full truth, or the truth just as fully as it may be available to him. Out of such individual

desire and search for truth has come this great body of people, men and women, who know for themselves—they having gone to God in their search—that this is the truth. In this Church and kingdom we stand upon individual testimonies of the truth. We depend not upon the prophet, great though he may be, who guides the Church at this time, or upon any other man, but we, having a witness of the spirit, know for ourselves that this is the truth. Out of such training, desire and high knowledge has come a people the like of which has not been known before upon the face of the earth—a kingdom of priests and priestesses such as the prophets of old dreamed about and wrote about.

TRUTH DEFINED

In one of the great revelations given to the Prophet Joseph Smith, now known as Section 93, there is a splendid discussion of truth. In that section there is a comprehensive definition of truth. "Truth is knowledge of things as they are and as they were and as they are to come."

ALL TRUTH ACCEPTED

It is a happy claim, and may I say a proud claim on the part of Latter-day Saints, that they accept all truth, no matter whence it comes, or what its nature may be, whether it be scientific, philosophical or religious. If it be the truth, we accept it, and know that there is a place for it in the great plan of truth, known as the gospel of Jesus Christ. We Latter-day Saints welcome the great advances of these latter days. The remarkable conquests in pure and applied science: the telegraph, the telephone, the radio, the airplane, all the marvels of this day, we accept gladly and have no quarrel with them. Whenever the chemist discovers, as a few months ago, an element that had not been known before, we Latter-day Saints welcome that new knowledge, for we recognize that another step toward the ultimate conquest of nature, and of the universe, has been taken by man through the inspiration and good will of our Heavenly Father. When the astronomer tells us that a new star has been found in the high heavens, we are glad that more truth has come to us and therefore greater power. We support those who, in the laboratory or in the field, as earnest and honest searchers after truth, are seeking to unravel the mysteries of this great universe. As a Church we support such endeavors and sustain those who labor in the search of truth, no matter what the truth may be.

RELATIVE VALUE OF TRUTH

While Latter-day Saints understand that all truth is from God, and is desirable, and will be ours in time, yet we also know that all truth is not of equal value to humanity. Some knowledge is chiefly of physical help. It makes possible houses and roads and automobiles, and it feeds the body, thus making it easier for us to live on this earth. Another type of knowledge feeds the mind. Literature, art,

and many other branches of knowledge contribute chiefly to the up-building of man's intellect. While we accept all these things, grateful for physical conveniences, glad to have the opportunity of mental development, yet Latter-day Saints understand that the truth of the greatest worth to humanity is that which controls and shapes human actions, that which interprets to us our relationship to God, our Maker, and to our fellowman; that which lays before us the great plan of salvation and explains why I am here, whence I came, where I am going and what I must do to conform to the greater laws of life. Such knowledge becomes the greater truth. Men frequently fail to understand the relative value of truth, and, therefore, set things that minister only to the physical world upon high pedestals, and place low the truth that deals with man's eternal journey, and with his eternal relationship to the greatest Being in the universe. It would not be quite wise or consistent for any one of us, no matter what views he may hold, to say that men of the type of Abraham, Isaac and Jacob, of Moses, Elijah and John the Baptist and of other notables who knew little about the great discoveries of the last hundred years, were not so great in stature before God and before men as we are. They did possess the higher and more valuable knowledge and they were seekers also after the lesser knowledge; and in our day, were they here, they would stand as we do, lovers of all truth, but with a clear understanding that some truths minister to man's greatest and others to his lesser needs.

RELATIVE VALIDITY OF TRUTH

Not only do Latter-day Saints distinguish carefully between the greater and the lesser truths, but they also recognize that not all truth has the same validity. We cannot accept all knowledge as being of equal certainty. Some knowledge I know to be absolutely certain, some appears to be true, and some I hope may be true. The man who looks through a microscope into the infinitely small is limited in his search for knowledge by the power of that instrument. He can go no further. The man who looks through a telescope into the starry heavens must guess at the things that hang just beyond the reach of the instrument; and the man who builds a theory out of observed facts builds only a ladder, a scaffolding, by which he hopes to rise into that greater truth for which he seeks. Therefore, Latter-day Saints are careful to examine the validity of the truths set before them. We make the satisfying claim that the truth of greatest validity, that of greatest certainty, is the truth that has come from the mouth of God by revelation to his children in this and in every age through the history of the world. Is the microscope a great instrument for the gaining of knowledge? Is the telescope a great instrument for the obtaining of knowledge? If they are, then man himself, with his immortal spirit, may be able to touch the unseen forces of life, to learn from the spirit of the Almighty, who is the greatest revealer of knowledge. Through the spirit of man God may speak with greater power and with greater conviction than through any man-made instrument. In this Church we

stand firmly, before all the world, upon the doctrine that that which the Lord has revealed to his children directly is of the highest value and of the greatest validity. Upon revealed truth will be built, as the years go on, the whole structure of truth.

READ SECTION 93

I delight to know that I can build in this manner the philosophy of my life; that I can thus accept the gospel of Jesus Christ, the existence of Almighty God, my relationship to him, and his words given to his prophets at various times in the history of mankind; and that beginning with such knowledge I can accept, step by step and fact by fact, all knowledge and all truth as they come through any channel here on earth and in the hereafter. I would suggest to all Latter-day Saints that they study section 93 of the book of Doctrine and Covenants, in which the truth, our eternal quest for it, its meaning, and the fundamental nature of the truths of heaven, are beautifully set forth.

I am grateful for the gospel of Jesus Christ. I thank God for the possession of it. I pray God to be with us and bless us, to be able to search out truth continually, to live it, to accept it, to make it a part of our lives, to grow in it daily, and yet to understand in our search clearly and reasonably the limitations placed upon us so that we may not be carried away by those who do not understand the full truth, and, having made a wrong beginning, may lead us to an incorrect end.

God bless us and be with us continually, I pray, in the name of the Lord Jesus Christ. Amen.

PRESIDENT RUDGER CLAWSON

It is not expected, brethren and sisters, that any new doctrine or revelation will be brought to the people at this time.

WHERE THE WORD OF THE LORD IS FOUND

The word of the Lord is to be found in reasonably full measure in the standard works of the Church—in the Bible, in the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Any man or woman who can master these sacred books, so to speak, will be fully informed as to the purposes of the Lord.

When further scripture, or revelation, is needed for the guidance of the Church of Jesus Christ of Latter-day Saints, it will be given by the Lord through the President of the Church who is the prophet of God.

A GREAT MYSTERY EXPLAINED

The gospel of Jesus Christ is the power of God unto salvation, to all who believe, to the Jews first and also to the Greek. The doctrines of the gospel are set forth in the scriptures in simple language, and in great plainness; but, strange to say, the natural man cannot comprehend them, for the apostle tells us in I Corinthians, 2: "But the natural

man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." And thus does the apostle explain a great mystery. How beautiful this explanation is, how simple, how direct—that the things of man are to be comprehended by the spirit of man, that the things of God are only discerned by the Spirit of God.

NO SINGLE PRINCIPLE OF THE GOSPEL WILL INSURE SALVATION

In the gospel there are many doctrines, all of which are necessary to a plan of salvation. If any one of the doctrines is separated from the others—for they are all closely connected and are to be taken as a guide—that doctrine will come short of insuring salvation, it will lose its power. Take for instance the principle of faith. It seems to be the moving principle of action in almost all things. The Apostle Paul says of it in Hebrews 11:

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." * * *

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

"By faith the walls of Jericho fell down, after they were compassed about seven days. * * *

"And what shall I more say?" the apostle observed, "for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

WORKS MUST ACCOMPANY FAITH

You will see by this principle of faith that it is a doctrine of mighty power, but if it is separated from the gospel principles and taken as a single guide it will be lacking as a means of salvation. James said:

"Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

Faith without works is dead, being alone.

WHAT ARE SOME OF THESE WORKS?

So it would seem that works must accompany this mighty principle of faith. What works are there which are related to it and essential to salvation? One of them is repentance. It is said that without faith it is impossible to please God, and I think we may say also that without repentance it would be impossible to please him. He is a holy being, and if we expect to come into his presence we must become like him.

John, the Baptist, cried repentance in the wilderness. Jesus preached the doctrine of repentance. It was the burden of his mission, and so it is the burden of our mission.

REPENTANCE

There is another very important principle that follows repentance, and involves the question of works. That principle is baptism. Peter, on the day of pentecost, warned the people regarding this important matter. They were pricked in their hearts. They wanted to know what to do. He said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Thus it became necessary that the repentant believer should receive this vital ordinance of baptism. But the ordinance itself is not sufficient if administered with water only. Baptism is dual in its nature. It has two very important phases. This was brought out with great clearness by the Savior who, in conversation with Nicodemus, said:

"Except a man be born again, he cannot see the kingdom of God." And then further he said:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

So that baptism represents a very important work and is closely associated with faith and repentance.

BAPTISM OF THE HOLY GHOST

The other mighty companion principle that was emphasized by the Savior, and is so widely neglected in the world today, is the baptism of the Holy Ghost. How beautiful, how important, how imperative it is! I fancy I hear somebody say: "Baptism of the Spirit? What does that mean? We have not been taught such a principle. It is not in our church; we have not seen it in any of the other churches. What do you mean by baptism of the Spirit?" Well, Jesus said to his apostles, as he breathed upon them: "Receive ye the Holy Ghost." That was the baptism of the Spirit, which is sometimes referred to as baptism by fire and the Holy Ghost. When the apostles laid their hands upon converts and blessed them and said unto them, "Receive ye the Holy Ghost," they did actually receive this divine Spirit, the Spirit of truth which was to be to them a special gift from heaven, to enable them to comprehend the word of God, to discern things of a spiritual nature, to bring to their minds the remembrance of things past, things present, and to show them things to come. What did John, the apostle, say in respect to this matter? He said: (I John 5:7-8.)

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

THREE WITNESSES IN HEAVEN, THREE ON EARTH

Three great and important witnesses in heaven and three upon the earth. This doctrine is put forth in a little greater clearness in the Pearl of Great Price, which shows that the ordinance of baptism is a profound doctrine of the gospel, and is essential to salvation. Let me read a few words to you, my brethren and sisters:

"And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

"And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

"Wherefore teach it unto your children, that all men, everywhere, must repent."

The doctrine of repentance is here greatly emphasized:

"Or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory."

Thus these three witnesses are mentioned with emphasis—the Spirit and the water and the blood.

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment."

FULL PLAN OF SALVATION REVEALED TO THE SAINTS

Thus we have in the gospel of Jesus Christ these important doctrines which, in connection with many other doctrines, constitute a complete and full plan of salvation; and this plan has been delivered to the Latter-day Saints. We have rendered obedience to these saving principles, we have accepted them in our lives and have shown our faith by our works.

The Lord bless you, my brethren and sisters of the Church strengthen you in faith and prepare you for all things that may come to pass in the providences of the Lord, I humbly pray, in Jesus' name. Amen.

ELDER GEORGE F. RICHARDS

I think I may say without question that all men are or ought to be candidates for the blessing of eternal life and celestial glory, seeking to know what is necessary to be done in order to obtain this boon and blessing, and then doing all in their power to accomplish that end.

ETERNAL LIFE AND CELESTIAL GLORY

The gospel teaches us what is the meaning of eternal life and celestial glory and how it may be obtained. My understanding of it is that in order to obtain eternal life and celestial glory, we must receive all the ordinances of the gospel, keep all the laws and commandments of God and be willing to consecrate to his service our lives, our time, our talents, and our substance, as far as may be required for the building up of the Church and kingdom of God upon the earth, and the establishment of righteousness, looking to the salvation of the souls of men and women.

HOW TO GET FAITH, THE MOVING CAUSE OF ACTION

To meet this obligation we must have great faith, for faith is the moving cause of all action. It is the first principle of revealed religion and the foundation of all righteousness. It is a gift from God. How are we then to obtain this blessing, for faith is indeed a blessing from God to those who enjoy it? We must try to live in his favor, and when we are living righteous lives, according to our conception of what is right, being honest, true, chaste, benevolent, virtuous, and conscientious, the Lord will help us to that blessing as to all other blessings, for all blessings cometh from God. The Savior said "to search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The scriptures of the Old and New Testament and also modern scripture, the Book of Mormon, Doctrine and Covenants and Pearl of Great Price, all testify, not only of the Son, but of the Father and the gospel plan. We ought to search the scripture. I believe it is a great weakness of the membership of this Church that we do not search the scriptures more than we do, because I am sure if we would do so we would have more faith, and the requirements made upon us by the gospel would be easier for us to comply with. The Lord has said also to his servants that faith cometh by hearing the word, and so we preach and so the scriptures teach, "how beautiful are the feet of them that bringeth glad tidings and publisheth peace." The assistance of the Lord and the gift of faith cometh from him, by the inspiration of his holy Spirit, to those who are thus seeking honestly for truth and light. We must have faith in order to meet the requirements of the gospel necessary for obtaining eternal life. So I speak as do my brethren, that the Latter-day Saints and all who hear may be led to an investigation, to the obtaining of faith, to the

engaging in good works, to the meeting of all of the requirements of the gospel that they may obtain that boon and blessing of eternal life and celestial glory.

AN APPEAL PERTAINING TO FAITH AND RELIGION

Now I desire, my brethren and sisters, to make an appeal to you, as the appeal is made to me, in regard to these matters, pertaining to our faith and religious life. The young people of the Church of Jesus Christ of Latter-day Saints have adopted as their slogan for the ensuing year: "We stand for an individual testimony of the divine mission of the Prophet Joseph Smith." The story that Joseph tells of his experience when he was a boy fourteen years of age appeals to different people in different ways. Some who are more credulous, perhaps, than others, and whose minds are not biased, who are not prejudiced by things which have been said against Joseph Smith, against this people and against this work, receive more readily the testimony of Jesus and evidences of the truth of this work. Others will not give a serious thought that they might understand these things.

CONCERNING JOSEPH SMITH THE PROPHET

I want to refer to something that appeals to me, and I think it should appeal to all of us concerning the story of the boy Joseph Smith. We are told in the scripture that known unto God are all things, even the end from the beginning; and also we are told that the Lord doeth nothing but he revealeth his secrets to his servants the prophets. The scriptures contain the things of God as he has revealed them to his prophets. The scriptures declare an apostasy to take place in the Church, and they also declare a restoration, when all things that have been spoken by the mouths of all the holy prophets since the world began would be restored. There could be no restoration had there not been an apostasy. Historians tell us very minutely of how an apostasy did take place. The thing that men and women of the world, religionists, ought to have been looking forward to is a restoration of the gospel, which was to be in the last days. It was to be a gospel dispensation of the fulness of times.

In connection with these statements of the scripture, I have in mind what the Lord revealed to his servant Abraham. He showed unto Abraham certain intelligences, spirits of men, and told Abraham that they were some of his noble ones whom he had chosen to be his rulers, and said he: "Thou, Abraham, art one of them. Thou wast chosen before thou wast born." Now the kind of ruling that Abraham did is the kind of ruling the Lord had in mind, servants of the Lord and servants of the people, and it is most natural to my mind, that the Lord, looking forward to the establishment of his Church, and the restoration of the everlasting gospel in this the Dispensation of the Fulness of Times, in preparation for the second

and glorious coming of our Lord, would reserve one of the greatest and noblest of these noble ones whom he showed to Abraham, to head his work, to be his mouthpiece, to be his prophet, to restore the gospel, to establish his Church, and to do all things that are necessary in this the dispensation, at least in the starting of this great work. And it seems reasonable, too, my brethren and sisters, in the light of the scriptures that he should choose a boy fourteen years of age for this work, for we read in the scripture: "Ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen: yea, and things which are not, to bring to naught the things that are. That no flesh shall glory in his presence." To me it seems most consistent, the time being ripe and the Lord desired to restore the gospel, that he should raise up one of those noble spirits, take him in young boyhood, educate him and prepare him for the mighty work that he had to accomplish. So I believe that the life's work of Joseph Smith will prove this to be true. The Lord did take him in hand, and from the time Joseph had his first vision of the Father and the Son, every step taken was in the narrow way, forward, and he never had to recede from a position he had taken or a principle he had taught. Besides, inasmuch as he had this mighty work to do of standing at the head of this dispensation, it was right and proper that he should have a correct conception of God the eternal Father and of his Son, Jesus Christ, and of the Holy Ghost, for the faith of all intelligent beings is centered in God. In order to have a perfect faith such as will lead one to endure all that is necessary for him to endure in this life, and especially when called to so high a calling, he must have a correct conception of God, and of his Son Jesus Christ. And this he could not obtain from the religious creeds; for example, in the great Church of England of which my grandparents on my mother's side and other ancestors for generations were members, and were brought up in that faith. The first article of that religion reads:

"There is one living and true God, everlasting, without body, parts or passions; of infinite wisdom, power and goodness, the Maker and Preserver of all things visible and invisible, and in the unity of this Godhead there are three personages of one substance, power and eternity, the Father, the Son and the Holy Ghost." Three personages, one substance, nobody. What kind of a being would answer that description? That is the kind of a God our parents and our grandparents were taught to believe in and to worship. It is a marvel, when Joseph Smith came forth with this story of his vision and the declaration that the Father and the Son were separate individuals, glorified, immortal beings,

and exalted, stating that they had appeared to him and had told him that these religionists had gone astray, and that he was going to restore his true gospel, that our parents accepted the story and believed in it? The scriptures are replete with evidence that God is as Joseph Smith declared that he appeared unto him. Not only that, but men who are not tied down by the creeds of the world have been frank in their admissions and conclusions, endorsing the scripture, which is an endorsement of the declaration of Joseph Smith. For instance, here is Henry Ward Beecher, one of the greatest preachers that the world has known outside of the true Church of Christ. He said:

"I am compelled to say that I must form an ideal of God through his Son Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a Spirit, into something that shall nearly or remotely represent that which I know. I hold before my eyes a glorious form, therefore; but after all the glory, whatever may be the nimbus and the effluence round about it, it is to me a glorified form of a glorified man, and I therefore fashion to myself out of the spirit that which has to me, as it were, a divine presence and a divine being; namely, a divine man."

THANKFUL FOR THE HERITAGE THAT HAS COME TO US

Are we not thankful for this heritage that has come to us, we who have been born in the Church and have been taught the doctrine of the gospel of Deity, and without prejudice we have been able to receive the doctrines taught by Joseph Smith, for not only did he teach us of the personality of the Father and of the Son, but the Lord revealed to him also the personality of the Holy Ghost, the other personage of the Trinity, that personage whose spirit may dwell in our hearts if we are prepared to receive him, and thus we become the temples of God, which we should keep most holy.

JOSEPH SMITH'S WORKS PROCLAIM HIM A PROPHET OF GOD

Now I see my time is about gone; therefore, I will bring my remarks to a close by saying this, that the works of Joseph Smith, including the restoration of the gospel, the establishment of the Church and kingdom of God, all in fulfilment of the predictions of the Prophet, and the correcting of false doctrines and teachings, in fact all his works declare him a prophet of God by the rule which the Savior laid down, that we should know them by their fruits, and also by the logic used by the Apostle Paul to the Romans, speaking of the Deity, even his eternal power and Godhead are understood by the things which he made. Joseph Smith by his accomplishments is known to be a prophet of God, and I do know him to be such, and this work to be the work of God. I bear this testimony in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

FIFTY YEARS OF SERVICE

There is nothing that I enjoy more, in the way of public gatherings, than the General Conferences of the Church. The present occasion has for me a special, personal interest, in that it marks a distinct epoch in my life. Fifty years ago this very month, at the General Conference in October, 1876, I was called upon my first mission, to preach and teach the gospel of the Lord Jesus Christ. And I have been preaching and teaching it ever since, both by tongue and pen.

THE CITY OF WILLIAM PENN

My field of labor, during the fore part of that mission, was the state of Pennsylvania, and at the city of Philadelphia a World's Fair was in progress, similar to that which is now being held there. It was the Centennial Exposition. The United States was a hundred years old, and the city of its birth was celebrating the event in befitting style.

It was about four o'clock on the morning of a bleak November day when I landed in the City of Brotherly Love. I had sat up all night on the train from Chicago, not having sense enough to hire a sleeping berth—nor dollars enough, either—and as a result I felt somewhat "rocky." I had no sooner alighted upon the platform than a dapper young fellow stepped up to me and said: "Where would you like to go?"

"To the North Pennsylvania Depot," was my reply—that being the point where I was to take a train for the northern part of the state. I had no desire to visit the Fair, not being in a sight-seeing mood, but only intent upon reaching my destination as soon as possible.

"Jump into my hack," said the young fellow, with the air of the spider to the fly, "and I'll take you where you want to go."

"How much will it cost?" I inquired.

"Three dollars."

"Three dollars for taking me from one depot to another!"

"It's several miles from here," he explained.

"Where is the street car?"

"Oh, there's no street car running at this hour."

At this juncture another fellow came forward, and with a look of "brotherly love" on his countenance repeated the question put to me by his "pal": "Where did you say you would like to go?"

"To the North Pennsylvania Depot."

"Better go with the young man," he philanthropically (or Philadelphically) advised.

Still I hesitated, and was then offered a two-thirds discount.

But just at that moment I saw a policeman standing a few rods away, and remembering a word of counsel given me before leaving home, to the effect that I was not to trust every Tom, Dick and Harry

who might offer to serve me, but apply for information to someone in uniform, I pushed past the two fellows who were bent upon fleecing me, and approaching the officer inquired:

"Where is the street car to the North Pennsylvania Depot?"

"Right around the corner, sir," said he. And sure enough, there it was. I got aboard, paid one dime, and saved two dollars and ninety cents by remembering and acting upon that word of wise counsel. Such was my introduction to the City of William Penn.

It is something of a coincidence, interesting to me if to no one else, that as I enter upon another half century of service—all of which I do not expect to spend in the United States, nor in any other place this side of the Spirit World—another great Exposition, the Sesqui-centennial, is in full blast at the famous old town.

THE DECLARATION OF INDEPENDENCE

One hundred and fifty years ago, on July 4, 1776, the representatives of the Thirteen United American colonies, which up to that time had acknowledged allegiance to Great Britain, met in Philadelphia for the purpose of declaring those colonies free and independent. They put forth the immortal document known and revered as the Declaration of Independence, the preface to the Constitution of the United States, which the Lord has declared in our day to have been established "by the hands of wise men" whom He "raised up unto this very purpose." The signers of the Declaration were fifty-six in number, and some of the sentiments to which they subscribed their names are as follow:

"We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of people to alter or polish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

"The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world."

Then, after enumerating those acts of usurpation and tyranny, the Declaration closes thus:

"We, therefore, the Representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these colonies, solemnly publish and declare, That these United Colonies are, and of right ought

to be, *free and independent States*; that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved. * * * And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

AN ACT OF HEROISM

These men were not Latter-day Saints—but they deserved to be. They did not bear the Priesthood, nor did they have the fulness of the gospel, with the gifts and powers of the Holy Ghost. They were not members of the Church of Christ—they had no opportunity to be, for it was not then upon the earth. Yet there was something within them that made them willing to imperil their lives, not for personal profit, not for self-aggrandizement, but for freedom and justice and the rights of man.

Their act was heroic, thrilling. Even to read about it almost brings the tears to one's eyes. One of those men, after signing his name and laying down the pen, said: "Now we must hang together, or we shall all hang separately." And this was no exaggeration. Had they failed, they would have been executed as traitors and rebels. It was their success that saved them, and God gave them that success.

JEFFERSON AND ROUSSEAU

Thomas Jefferson was the author of the Declaration, though some of its phrases were current in that day—common property. Jefferson, heaven-inspired, breathed into them the breath of life and made them live forever. It was a glorious achievement.

"All men are created equal." This phrase is Rousseau's—he whose pen kindled the fierce fires of the French Revolution. It does not mean, of course, that all men are equal in intelligence and capacity, any more than they are equal in stature or in weight. But all have equal rights to life, to liberty, to the pursuit of happiness, and are entitled to equal opportunities for possession and promotion.

That is America's doctrine, and it is God's doctrine, too—yet to be emphasized when Zion's children, the pure-in-heart, become equal in temporal as in spiritual things, and are of one heart and mind, "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God."

AMERICAN AND EUROPEAN IDEALS

"Governments derive their just powers from the consent of the governed." That also is God's doctrine—the doctrine of common consent, exemplified at every Church, stake or ward conference, where the names of the presiding authorities are regularly placed before the people, to see whether they will sustain them as their leaders and

teachers. This they manifest by giving or withholding their consent.

Compare this doctrine with the notion once prevalent in European as in Oriental countries, that the king or hereditary ruler of a nation was the owner of that nation, the proprietor not only of the land, but of the people living upon it. They all belonged to him and he might dispose of them as he saw fit, not being accountable to any human power for his actions. When a reigning princess married the monarch of another realm, all her dominions and all her subjects went with her as part of the bridal dowry.

Such was the case when the Netherlands, largely Protestant in religion, passed into the possession of the Catholic king of Spain, who forthwith undertook to convert his new subjects by force, using for that purpose his pillaging and slaughtering armies. The Stuart kings governed England as if it were their personal property, and the controversy that arose brought forth a Hampden and a Cromwell, and cost King Charles the First his head. He had "lost his head" a little while before. The German Kaiser habitually referred to his people as "my Prussians," and even in democratic England the king, according to the custom of centuries, still speaks officially of "my armies," "my navies," "my government."

A wonderful and startling change was wrought when men arose upon these Western shores who dared to say and maintain: We, the people, are the true sovereigns. We choose our rulers, and they are our servants, not our masters, and are accountable to us for the manner in which they govern the commonwealth and administer the laws enacted by our representatives for the general welfare.

LINCOLN AND JOSEPH SMITH

That is the American idea, "government of the people, by the people, for the people," as Lincoln expressed it in his famous Gettysburg speech.

And nothing proves more conclusively that Joseph Smith, God's prophet, was a real and true American, than his reply to one who inquired of him how he managed to govern a people made up of so many different nationalities, with all their varied languages, customs and traditions. Said the Prophet: "I teach them correct principles, and they govern themselves."

The United States is a Republic, in which the people are recognized as the one source of power. The Church of Christ is a Theo-Democracy, in which God speaks and the people say "Amen." It is the Church of God and his people—the Church of Jesus Christ of Latter-day Saints.

THE MISSION OF AMERICA

Were I to say that the founders of this Nation builded better than they knew, few if any would question the statement. But if, in addition to that, I should voice my conviction that this great Government was

established purposely to favor the coming forth of the Church of Christ in this dispensation—the Dispensation of the Fulness of Times—many would deem my declaration presumptuous and even preposterous. Great movements are generally so regarded in the beginning.

It was “presumptuous” in Columbus to pit himself against the learned ignorance of his age, and proclaim the earth round, when public opinion held it to be square and flat or shaped like a cheese. But his “presumption” led to the discovery of the Western Hemisphere and the founding of the mightiest nation of modern times. It was “presumptuous” for the American colonies to declare their independence and array themselves against the militant might of the British Empire. But they succeeded, and their “presumption” was swallowed up in victory, amid the thunders of the world’s applause. In like manner it may look presumptuous for a little handful of people, numbering only half a million all told, to claim that a nation originally of three millions and now of one hundred and ten millions, was founded for the express purpose of furthering their God-given mission of preparing the way before Messiah’s second advent. But when the Kingdom of Heaven prevails, and Christ is reigning in person over a glorified planet, such a claim will not be considered presumptuous, preposterous, nor at all out of the way.

All great builders build better than they know. Some realize in part, but others not at all, that they are instruments of Deity, used for carving out his sublime and beneficent purposes.

ALEXANDER THE GREAT

Passing by the patriarchs, the prophets and the apostles of ancient times—all of whom helped to prepare the way for this last and greatest of the gospel dispensations; and dismissing with a word such characters as Nebuchadnezzar and Cyrus—the former referred to in sacred writ as the Lord’s “servant,” and the latter as his “anointed”—let us take as an example Alexander the Great.

When I was a child I was taught to sum up this great man’s career by saying: “He conquered the world, but could not conquer himself, and died a drunkard at the early age of thirty-two.” But, I have since learned that Alexander did something more, which is not often referred to—I don’t know why, since it is quite as important as a dissertation on the wine cup and the evils of intemperance. Alexander’s conquests carried the Greek language as far as the borders of India, and that is the language into which the New Testament was afterwards translated. Thus the Macedonian conqueror paved the way, not consciously, but as an instrument of Providence, for the subsequent promulgation of the gospel. While building for himself an empire that was destined to perish with his passing, he helped to lay the foundations of the Kingdom that shall stand forever.

Dean Farrar, in his *Life and Work of St. Paul*, says: “The

immense field covered by the conquests of Alexander gave to the civilized world a unity of language, without which it would have been, humanly speaking, impossible for the earliest preachers to have made known the good tidings in every land which they traversed."

McCabe the historian dilates upon the same fact as follows: "Alexander was no vulgar conqueror, and his title of Great does not rest simply upon his conquests. * * * Wherever he went he left the Greek language and some portion of Greek culture, as a priceless legacy to the countries through which he passed. This universal spread of the Greek tongue was all powerful in drawing the nations of the old world into a closed and more intimate contact with one another. Greek became the language of commerce as well as of the court. At a later period the Hebrew Scriptures, translated into Greek, were made accessible to the whole world, and the way was thus paved for the mission of him of whom these Scriptures testified,"

"God moves in a mysterious way,
His wonders to perform."

ROME'S UNCONSCIOUS SERVICE TO CHRIST

Dean Farrar again: "The rise of the Roman Empire created a political unity which reflected in every direction the doctrines of the new faith. * * * The gospel emanated from the capital of Judea; it was preached in the tongue of Athens; it was diffused through the empire of Rome; the feet of its earliest missionaries traversed the solid structure of undeviating roads by which the Roman legionaries—'those massive hammers of the whole earth'—had made straight in the desert a highway for our God. Semite and Aryan had been unconscious instruments in the hands of God for the spread of a religion which, in its first beginnings, both alike detested and despised."

THE DIVINE PURPOSE

In due time came Columbus, impelled by the Spirit of the Lord to cross the mighty waters surging between European and American shores. To what end? To prove the earth round, and reach India by sailing west? Yes, that was *his* motive. But the "Divinity that shapes our ends, rough hew them as we will," had a higher purpose in view. to which the comparatively small objective of the Genoese explorer was but tributary.

The unveiling of a hidden hemisphere, the discovery of the Land of Zion, the predestined theatre of wonderful events in the last days, events connected with the winding up of the Lord's work upon this planet—the Land where the New Jerusalem is to rise, unto which Christ will come as King of kings, to usher in the reign of peace and right. This was God's purpose, accomplished through Columbus.

The lovers of liberty who followed in his wake and were actuated by the same Spirit, as a further preparation for the great Latter-day

Development, founded upon this North American continent a nation, the mightiest on earth, under whose protecting aegis, the constitutional guarantee of religious freedom, the Church of God came forth, to be nurtured unto the complete fulfilment of its destiny.

ISRAEL AND THE GENTILES

Did the American patriots who framed and signed the Declaration, who established the Constitution and laid the foundations of this mighty commonwealth, realize that they were bringing to pass the predictions of American prophets and the words of Jesus Christ concerning the Gentiles upon this land? No; for the record of those divine utterances was yet slumbering in the earth, awaiting the set time for coming forth. Nor do the Gentile nations of today realize that with their ships and railroads and other means of transportation and communication, they are helping to gather scattered Israel in fulfilment of ancient prophecy: "They shall fly upon the shoulders of the Phillistines toward the West."

THE GLORIOUS FUTURE

Columbus built better than he knew. Wycliffe, Luther, the reformers, explorers and conquerors all, as well as the founders of this Nation, did likewise. And even the Latter-day Saints, with all their knowledge of divine plans and purposes, revealed from heaven, to enable them to execute another phase of God's "marvelous work and wonder," have no adequate conception of its future greatness and glory.

Nor is it necessary that we should have, at this time. Well for us if we diligently discharge the duty of the present hour, and patiently bide the time of Him whose omnipotent and unerring hand is guiding the Cause of Christ to its glorious consummation.

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 with you in this conference of the Church, and to be associated again with my brethren and sisters, and with my family, after our absence for nearly a year in South America. To me this has been indeed a wonderful conference gathering. I have been very much interested, and my faith and testimony have been strengthened in the instructions and teachings that have come to us from those who have spoken.

I have been led to reflect that we are indeed a distinctive and a wonderful people, and that there is nothing like our organization and our institution anywhere else in all the world, so far as I have been able to come in contact with things in the world.

Our trip into South America brought to my attention many, many things that were new to me. It seemed that we were in another world, and I observed the practices and the customs of the peoples of the

countries where we went with a desire to learn and to see things from their viewpoint. We came in contact with people who believed differently religiously. I will say in regard to them that I encountered a sincerity that is very commendable, upon their part, in the faith that they have in God, as they understand him, and in their religion, or their gospel, as it is taught to them, and as they have believed in it, and their fathers before them for many years. But I will say that after this review I came back with the conviction stronger than ever in my mind that we are a people apart from the world, and although I have seen much that is good and much that is commendable in the religions and in the practices of the people of the world, I had in my heart a spirit of thankfulness which I cannot express, that my lot has been cast with a people who know that we have the truth of the everlasting gospel restored to us, that there is no uncertainty in our minds, that we can go forward with confidence and work out our salvation in our Father's kingdom, knowing that we are on the right track.

It has been to me a source of joy, my brethren and sisters, to bear my testimony of the restoration of the gospel to the people of South America. As I listened to Elder Ballard's report of our trip, my mind was led to reflect upon the saying of the Savior, wherein he said: "Suffer the little children to come unto me, and forbid them not." I have had joy that is unspeakable in associating with little children in these foreign nations, and my heart has gone out to them. We asked them if they belonged to any church and invariably they say: "Yes." I have asked them, "What do you believe? What are your teachings? Do you pray?" And brethren and sisters, that which is commonplace with our children, taught to us from infancy, is lacking in the lives of these other children. I wish that each one here could see the faces of those little foreign children light up when we carry over to them the things that seem most common to us. When we taught them how to pray, when we taught them how to sing, when we rehearsed to them the stories of the Savior, and the great love he had for mankind, and the great works that he did among the children of men, we found their eyes wide open and their mouths agape, light in their countenances and joy manifesting itself from the depths of their souls, for the truths we were able to teach them. And they have said: "We have never known these things." It is remarkable to have the opportunity of carrying them to our Father's children who have been left in spiritual darkness through the systems in which they believe. Then, too, the children are not all small as pertaining to the affairs of the kingdom of our Father in heaven. The adults are children. We find them as such, and it has been a joy to me, my brethren and sisters, to be able to assist in teaching these adult children of our Father in heaven the truths they confess to us have brought the greatest joy that they have felt in their lives. I recall the people that Elder Ballard referred to yesterday, when they first came to our gathering, two Italian men came first, out of curiosity, I think. They had been in the United

States a little while, many years ago, and they learned that we Americans were holding services in their vicinity. They came to our meetings, but they knew nothing about our religion. They knew nothing about the Bible. They wished to get the scriptures, and we obtained them for these men. After attending our meetings for some time, and hearing us try to teach the children to pray in Sunday school, one of the men came to me and said: "Can you get me a prayer book, so that I can pray, too?" I explained to him, as best I could, that we do not pray out of books, but just like a child would ask its father for what it wants, we ask our heavenly Father for the things that we alone know that we need. "Well," he said, "I have been a member of a church all my life, but I have never been taught to pray that way. I must confess to you that I don't know how to begin. Won't you men do me the favor to come to my house some night when I am home from work and teach me and my family how to pray?" It was one of the greatest opportunities that has ever come to me in my life, my brethren and sisters. I went with him, and we knelt around his family altar, with his wife and children and with the other man whose family was left back in Italy, and who is struggling hard to get means to bring them over there. We were able to teach them how to pray, how to ask a blessing upon the food, and to thank God for those commonplace blessings that we always thank him for, and think very little about the great blessing that we have in knowing how to do those things.

I wish you could see how that man's faith grew. I wish that you could realize and visualize as we did, who were there, how things seemed to open up and unfold to him and his companions in that home. Before we left there, he said: "I am willing to forsake all you say is wrong, for I have an evidence and a testimony that has come to me that you have brought the truth into this land of South America."

"Well," I said, "prepare yourself, quit your tobacco, and do a number of other things, and when the proper time comes these elders that are left here will admit you into the Church of Jesus Christ of Latter-day Saints, through the door of baptism." Just before leaving El Paso I had a letter from Elder Sharp, who labored with me in Mexico City, and who is now in South America, stating that those two men, a boy fourteen years of age, and the wife of one of the men, had come into the Church through baptism, and he said to me: "Brother Pratt, I never have seen so much joy shine in the faces of men and women in all the wide world as there is in the lives of those people since they have joined the Church. This dear brother said to me: 'I would rather lose all I have, and give my life, than to lose faith in the gospel that has been brought to us in this land by you missionaries.'" "Suffer little children to come unto me," the Savior said, and we as a people who have his authority have a very great responsibility, and an obligation to carry to the many millions of our Father's children in the world the tidings of which they are ignorant.

I agree with Brother Ballard that my conception of our Father's

children has been enhanced and widened, in my contact with Latin people. I was prejudiced against them in a degree. My contact with them, in association with the Lamanite people in Mexico, made me so. They were the conquerors of the people. They had brought them down to where they are. I confess that I had a prejudice against them, but that prejudice has all been removed, and I feel happy that I can include them among our Father's children who are heirs to salvation, through the gospel that he has restored through Joseph Smith. And as our last speaker said, I am willing to agree that even the conquest of Mexico and the conquest of Guatemala and Central America and Peru, and the rest of South America, at the hands of those ruthless Spaniards who brought so much misery, and who have brought so much suffering in the wake of that conquest might, after all, be overruled for good, for at least it has prepared a way through which we can reach those people by having given to them a common language, the Spanish language, where before innumerable tribal languages existed that would have been almost impossible for us to acquire in order to preach the gospel to those people. I am grateful to the Lord for the participation that I have had in opening up this new mission. I am desirous to continue to serve in any capacity where I may be called to labor.

I leave with you my testimony, my brethren and sisters, that I know that God lives. I know that Jesus is the Christ, and I know, as well as I know anything in all this wide world, that Joseph Smith is a prophet of God, and that he was raised up to restore and to establish this great gospel in this day, age and dispensation in which we live, I know that if I live faithful and true to the teachings of this gospel, I will work out for myself a salvation and an exaltation in the celestial kingdom of our Father in heaven. I know that this is true for you and for my family, and for me, and for all whom I love. I know that if it is preached to the people of the world who know it not, and they accept it, it will result in the same to them, for this gospel is the power of God unto salvation unto all who believe it; and those who believe it will obey it. The Lord bless you, my brethren and sisters, and help us all to serve him to the end, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

After the meeting this morning I was informed that hardly any of the audience heard what Brother Widtsoe said. Yesterday we had a very large machine here to emphasize what we were saying, and the one we have today is not so good, so far as the sound is concerned. It was suggested that if I move this machine in front of me you could hear much better. Did my voice sound louder the last minute? (Answer from voices in the audience: Yes, yes.)

We will ask the speakers to face the machine and maybe that will help. Somebody sent word that they were not hearing Brother Clawson. He then raised his voice and we all heard him, so I understand.

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

The closing prayer was offered by Elder George E. Browning, of the Weber stake.

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

AETERNOON SESSION

President Heber J. Grant presided.

Promptly at 2 o'clock the opening hymn was announced, and the congregation sang, "High on the mountain top."

Prayer was offered by Elder William F. Webster, of the Wayne stake of Zion.

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

ELDER GEORGE ALBERT SMITH

I very much desire that the few moments I occupy may be profitable to you, and to that end I ask an interest in your faith and prayers, that my mind may be touched by the power of the Lord to say those things that he would have you hear.

We have had much in the way of instruction. Many delightful discourses have been delivered here. We have been edified under the influence of the Spirit of the Lord. I feel grateful to be here. I rejoice with you that we are permitted to meet under such favorable conditions and to enjoy those things which our heavenly Father would have us hear.

GREAT PRIVILEGES ENJOYED

Today throughout the world there are millions of our Father's children who would give all they possess if they could be present to hear the instructions that we have received here. There are millions who have no conception of the purposes of our heavenly Father in placing them here upon the earth, yet we have been so favored that we not only have the instructions that were given to ancient Israel, but we have information that was given to us in this latter day in addition. There is no doubt in the mind of a Latter-day Saint who has received a testimony of the divinity of the mission of Christ our Lord. That is fundamental to us in building our hope for eternal life. We believe in God the Eternal Father and we believe that Jesus Christ was the manifestation of God in the flesh, his Only Begotten Son; and we believe in the Holy Ghost and the power that it manifests unto those who seek to do the will of our Father in heaven. This belief is fundamental with us, and it leaves us in the position of children of God. We are the children of our heavenly Father. He is the Father of our spirits.

OUR PRE-EXISTENCE

We lived before we came here and our birth into this world was the reward of having kept our first estate. When we were born we received a physical tabernacle without which we could not be exalted in the presence of our heavenly Father. It was necessary for his Son Jesus Christ to be born into the world in order that he, too, might have a tabernacle like unto the one that his Father has. We dwell here upon this earth realizing that we are indeed the children of God, knowing that he prepared this earth particularly for those who dwell upon it, that he has placed upon it those things that are necessary to sustain life and make all men and women happy, as far as the creature comforts of life are concerned. We should take advantage of the opportunities he has given us so abundantly.

PURPOSE OF OUR EARTH LIFE

We are placed here and instruction has been given us. We are informed that we will not be held responsible for the sin of Adam, but that we will be held responsible for our own sins. The atonement of Jesus Christ removed from us the responsibility of atoning for the sin of father Adam, and he has made it possible for us to live here upon the earth, and in due time, if we take advantage of our opportunities, we will be prepared to be resurrected from the dead when that time shall come. There is no doubt in the mind of a Latter-day Saint as to the purpose of our earth life. We are here to prepare ourselves and develop ourselves and qualify ourselves to be worthy to dwell in the presence of our heavenly Father. We must learn to overcome our passions, our evil tendencies. We must learn to resist temptations. That is why we are here, and in order that we may more perfectly do that the gospel has been restored to the earth, and we have been made partakers of it, and we have the strength that comes to us as a result of the power of the Holy Ghost. We not only have the resistance of an ordinary individual, with the limitations that such an individual has who has not a knowledge of the truth—we have equal resistance with him, and in addition the resistance which comes from knowing the truth and knowing the purpose of our being.

SCRIPTURE STUDY IMPORTANT

Now how important it is, with that understanding, that we should study the scriptures, that we should search the word of the Lord. The Savior said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." With that understanding we are not left as the world, but we have been warned by the Redeemer of mankind and we have been told just what we must do. We must have faith in God, we must repent of our sins, because while we are in a sinful condition we are in no way prepared to enter into the celestial kingdom, and we are informed that if we

cannot keep the celestial law we cannot abide a celestial glory. The gospel has been restored in these latter days to prepare men for the celestial kingdom. This gospel has not been given to qualify men for any other kingdom, but has been given to us to prepare us that we may dwell upon this earth when it has been celestialized, when our Redeemer will dwell here and he will be our lawgiver and our king.

CARE TO BE EXERCISED IN EVERY-DAY LIVING

Knowing these truths, how careful we as Latter-day Saints ought to be to live every day of our lives that we may be influenced by the power of the Lord, and that we may be able to turn aside from those things that have a tendency to break down our power to earn the celestial kingdom. The fact that we have been baptized into the Church is not sufficient. The fact that our names are on the Church records is not sufficient. The Redeemer himself has said that "not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." That is well defined, therefore we cannot drink with the drunken, we cannot debauch our lives, we cannot be dishonorable in our dealings with our fellowmen and gain celestial glory. We must keep the commandments of our heavenly Father. We are told in other scripture that those who do not keep the commandments of God will forfeit their right to the blessings of the celestial kingdom. If we had been left to speculate on these matters, if we had been left without suitable information to prepare us for this life and to make preparations for the life to come, perhaps we might be indifferent and excuse ourselves as the world does. They do not understand, but for those who have been made partakers of the gospel of Jesus Christ in these latter days there is no excuse if we are not living a righteous life. We have been fully taught, we have observed the effects of righteousness upon the lives of others. We have had the assurance that by living the commandments of God happiness will be our portion here, and that this will be the foundation upon which we will build for eternal happiness.

DUTIES OF TEACHERS IN THE CHURCH

Throughout the stakes and wards of this great Church there are men whose duty it is to teach these principles. We send into the world missionaries by thousands to proclaim this gospel. There is no charge made for this service, it is offered to the world, to the whole human family without money and without price. It is so important that people shall understand this gospel that our heavenly Father sent his Only Begotten Son into the world to teach it, and he died that we might live, that we might be resurrected from the dead. And in order that there might be a well defined pathway to the celestial kingdom he organized his Church and set in it the officers that were necessary—apostles, prophets, pastors, teachers, evangelists, etc. These were the officers that were

to be maintained in the Church. One of his disciples is recorded as having said that these are to remain in the Church until all shall come to a unity of the faith. Why is it necessary that we come to a unity of the faith? It is because there is only one true faith, there is only one true gospel, and if we partake of some other gospel, if we devote our lives to work for some other god, then has the adversary taken advantage of his opportunities and destroyed for us the benefits that our heavenly Father intended that we should have. So the gospel was restored, and we are informed what we are required to do. Not only must we be identified with this Church by faith, repentance, baptism, and the laying on of hands, for the gift of the Holy Ghost, but we must live every day of our lives in such a way that we will be earning the reward of celestial glory. The man who violates the Sabbath day loses the Spirit of the Lord, and forfeits this companionship. The man who violates the rules and regulations that govern the Church forfeits that sweet influence that would lead him eventually into the presence of our heavenly Father. Knowing that, how careful we ought to be to teach our boys and girls, and to teach our neighbors the things that God has intended that they should know. And not only teach by word of mouth but exemplify our teachings in the lives that we lead.

MESSAGE OF THE CHURCH MUST BE PROCLAIMED TO ALL

There is a wonderful group of men and women in this Church, each one of whom has come out of the world, or has been born to those who have come out of the world. It is not a popular thing to be identified with this Church, but in various parts of this earth, in various nations of the earth, where the gospel has been taught, it has been preached by men possessing the same authority as that possessed by the disciples of old, men who had the right to declare in the name of the Lord that this is the latter day, that our heavenly Father is preparing for the second coming of his Son Jesus Christ. That message must be proclaimed in all the world before the end comes, and that duty has been laid upon the membership of this Church, and to that end, in order that men might do it properly and under proper direction, the authority of the Holy priesthood has been conferred. Men have been ordained and set apart to preach the gospel of Jesus Christ, and they leave their homes and their loved ones and they travel for years among the children of men and divide with them that glorious truth that leads to eternal life in the celestial kingdom of our heavenly Father.

A GREAT OBLIGATION IS OURS

What manner of men ought we to be in the darkness that surrounds this earth, in the uncertainty that exists everywhere, as to why we live and where we are going? Our heavenly Father has taught this gospel to us in great plainness in this day, and we are told by one who lived centuries ago, and it is recorded in the scriptures, that

“a wayfaring man, though a fool, need not err therein.” We have that information that they possessed, and in this latter day there have been added to it the testimony of the Book of Mormon, the testimony of Joseph Smith and the revelations that the Lord gave to him, supplementing the things that we already possessed, adding to the information that God had given to the children of men, to the end that we might be prepared when our Redeemer shall come to dwell here upon this earth.

Therefore, my brethren and sisters, a great obligation rests upon us. We have received this knowledge and we may possess it only on condition that we keep the commandments of God. A man may know as he knows that he lives that Jesus is the Christ. He may know that this is the gospel which is the power of God unto salvation; but if he transgresses the laws of God, if he becomes evil in his life, his mind may become darkened and he may turn away from that faith that points directly to the celestial kingdom, and spend his time along by-ways that will only lead him eventually into sorrow and distress, and that will mean that he has failed of his opportunities.

THE GREAT NEED OF FAITH AND GOOD WORKS

With that obligation resting upon us, what a wonderful thing it is that we are able to declare that we know the truth. It is not that we reason it out by the power of intellect alone. A man of his own thinking cannot find out God. We must keep the commandments of the Lord, we must follow the teachings of our heavenly Father, we must live in such a way that the whispering of that still, small voice will come to us and will indicate to us the truth.

Today as I realize the need of faith, when I think of the multitude of our Father's sons and daughters who are in darkness, I realize that each of us ought to be putting forth every possible effort to carry this message forward if possible here at home and abroad. To that end we have been given divine authority, so that when an elder of this Church goes into the world he does not go to be instructed of those who have been educated in the seminaries of learning necessarily, but he goes with the information he may possess. He may have a trained mind, he may possess the learning that he has obtained in our great universities, but the thing that he possesses that is important to the world when he goes out to teach is a knowledge that God lives, a testimony of the divine mission of Jesus Christ; and to that end we have been called and chosen and set apart. And as a result of that wonderful gift from our Father in heaven, he expects us not only to say to others: Keep the commandments of the Lord, but he expects us to keep all of his commandments and live according to the laws that he has given to govern his Church. For that purpose we are called together upon the Sabbath day, in our quarterly conferences, and our general conferences. All these meetings are intended to keep us in touch with that intelligent Spirit that will interpret for us the things that are necessary for us to know.

OUR DUTY TO RAISE A WARNING VOICE

Now today, assembled as we are, if we were like all other denominations, we might seek the Lord and receive his blessings, because every man that does good in the world receives a blessing; we might have all the cardinal virtues and make them our own, but without the power of God and the authority of the holy Priesthood it is not possible for men to attain to the celestial kingdom. And, knowing that, how gladly we ought to give of our time and our means and of the power that the Lord has bestowed upon us to raise not only a warning voice, but a teaching voice, a voice of love, a voice of kindness, a voice of instruction to the children of men, and deliver our message in such a way that they will be constrained to listen, and that they will be anxious to know whereof we speak. Our heavenly Father has made it possible for all normal people in this world to know the truth if they will. He has made it possible for every man and every woman to receive the gospel if they will. We have our agency. Herein is the condemnation of man, because that which is the truth has been plainly manifested from the beginning. Knowing the truth how anxious we should be to disseminate that truth, how gladly we should give of the powers that we possess to do the good that our heavenly Father would have us do. We strive for the things of this earth that perish and by and by we leave those things behind, but if there has been burned into our souls a desire to serve God and keep his commandments by living our religion and teaching it to his children, then we are laying up for ourselves eternal riches of which no one can rob us.

This testimony has come to me. I know that God lives. I know that Jesus is the Christ, and I know that this is the latter day. He loved the world, he restored the gospel and he sent divine personages here upon this earth to renew the gospel and confer the divine authority that was necessary in order that the mission that we had given to us here in the world might be rounded out and properly fulfilled.

OUR SERVICE SHOULD BE FAITHFUL

Now, brethren and sisters, these are the facts. This is our mission, this is our opportunity, and the Lord has promised us in return for availing ourselves of this opportunity that we shall have eternal life in the celestial kingdom, honor and glory throughout the ages of eternity. When we go to our various homes how anxious we should be that our houses be in order; how pleased we should be to lead our families along the pathway to eternal life; how grateful we should be to the Lord that he has given us this information, and as a result of it we ought surely to be an example to all the world. I pray that that Spirit which will enable us to serve faithfully may be with us, that that desire to do good may overcome the temptations that are placed in our way, and that, wherever we go, others observing our good works may be constrained to glorify our Father who is in heaven. This is

our Father's work. It is not a militant work, but it is a work of love, and with the help of our heavenly Father let us make it what he intends it should be—the glory of the earth and the means, for that is what it is, for the salvation of millions of his children who have not yet heard it, by reason of the faithfulness of our lives.

That peace may abide in our hearts, that the testimonies that we have already received may remain with us and be added to by reason of righteous lives, and that in the end, when we have finished our mortal lives, we may be found worthy to receive the reward of a permanent home in the celestial kingdom of our heavenly Father, in company with those we love, is my prayer in the name of Jesus Christ. Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I trust, my brethren and sisters, that the Spirit of the Lord may direct what I may say this afternoon. There have been so many good things pass through my mind while the conference has been in progress, that it almost seems, at this present moment, that everything I ever thought of has been in the past.

I am very grateful for the testimony that has come to me through my experience in the work of the Lord, that it really is his work and that it is not a work of man, nor any set of men, but that it is a wonderful work established in the earth for the bringing about of the Lord's purposes concerning his children upon the earth.

REALITY OF THE MISSION OF JOSEPH SMITH

I have met a few people who have not yet a full understanding of the mission of the Prophet Joseph Smith. They declare that it seems to be a myth or something that they cannot comprehend, something that does not seem a reality. But to me, ever since I was a small child and had the privilege of hearing the testimony of my parents and the teachers of the Church, the mission and life's work of the Prophet Joseph Smith have been wonderful realities. I picture certain important instances in the life of the prophet which seem to be more impressive than other instances. For example, the occasion of his annual visits to the Hill Cumorah, and in fact the first vision of the Angel Moroni. Up to that time all of the artists and the scientists and the teachers of the world pictured to us that an angel was either a woman or a child. But here a man appears declaring himself to be an angel of the Lord, and coming directly from the presence of the Lord in answer to this boy's prayer. Joseph said that he was frightened at first. Well, I think most of us would be just a little frightened. I fear that I would be more so than I am now. This angel declared that he was a man who once lived upon this earth, and that he had

come with a glorious message to declare to this young man, who had desired to know the truth. In all the anxiety of his heart and the earnestness of it, he had gone to his parents and friends and to the ministers, who were teaching religion so-called, and he had not found satisfaction. He did not find that which satisfied his heart, until finally he went to the Lord and received a satisfaction that was wonderful beyond our power at times to appreciate. For the Lord, our Father, and his Son Jesus Christ descended from heaven to answer the boy's question concerning his desire for the truth, and this was a reality, not a fancy or a dream.

Many people desired and attempted to destroy that testimony and that conviction which came to that boy's heart. But he said that he knew that God knew that he had seen it, therefore, he could not deny it, it was to him a reality. It was a part of his life and he could not change it and be honest with himself nor with the Lord. In the great anxieties that followed the years in his great mission, to fulfill the great destiny of his life, he was visited upon many occasions by other heavenly messengers, and they, too, were a reality and not just myths, or dreams, or fancies.

REALITY OF THE BOOK OF MORMON

After this angel, called Moroni, had explained to the boy during that whole night many important things pertaining to his mission, he showed him the Hill Cumorah, in which were deposited the plates from which was translated the Book of Mormon. This reality was of such a character that the next morning, or perhaps about noon time, this young man went to the place called the Hill Cumorah, because he had seen it in vision the night before and that early morning with such completeness and such plainness that he went directly to the place which was shown him in the vision, and where the plates were deposited. And with some kind of an instrument cleared away the remaining earth that covered the stone which covered the box; and, after he had removed the covering of the stone box which contained the records, like any curious youth or man, he reached forward in an attempt to take from the sacred box its contents, when, to his astonishment, he heard a voice forbidding him, and telling him that the time had not yet arrived for him to take these sacred treasures, and that he must further prepare himself by a course of waiting and preparation until such time as he might prove himself worthy of this great responsibility.

This incident brings to me a feeling of the greatest reality. An angel we sometimes think of as being mystical, visionary and difficult to understand in appearance. But this was a reality, a person who could give instructions and talk as one man talks to another.

And other instances of this character have so impressed me with the reality of the mission and instruction of the Prophet Joseph Smith

that it is today a part of my very being. I believe it with all my heart, and the instructions and the great mission that have come through the Prophet Joseph Smith to the children of men in these the latter days are to me one of the greatest realities that come to us, and I believe in them with all my heart.

TESTIMONY OF THE KINDNESS AND REALITY OF GOD.

The principles of the everlasting gospel which have been proclaimed to us during this conference until the Latter-day Saints have been very well instructed pertaining thereto; and the faith and devotion of men and women who are earnestly and sincerely striving to carry out those instructions and so to live that they may enjoy the blessings which the Lord has prepared for them—to me these are a wonderful testimony and reality of the kindness and mercy of the Lord. I am very grateful for the association that I have enjoyed laboring with the servants of the Lord, going about from stake to stake, from ward to ward, and conference to conference, doing what little I have been able to do to keep the work going and to encourage others to go on with it.

THE REALITY OF THE WORK OF THE PATRIARCHS.

I was very much impressed yesterday morning, and in fact during the whole day's services yesterday, when the house was packed to overflowing, men and women standing in the doorways and in the aisles. I do not know just how many were present, but I made this comparison: In just the few brief years that I have been sustained by the people as one of the general authorities, I have been instrumental in the hands of the Lord in administering blessings of the Lord to more people than were in the tabernacle yesterday morning. Of course that was not all at one time because that would be like speaking to them all at once. But during the years that have passed, since the conferences and the Church have sustained me as one of the general officers, 16,006 people have had blessings recorded in my office. That gives you just an idea of the reality of this work. Throughout the stakes of the Church men have been called to assist in this important work, and I desire to bear further testimony relative to the responsibility that has come to these men as well as the responsibility that has come to me, for their commission is of the Lord just the same as mine. Their commission is a reality and it is of the Lord, just the same as the commission that has come to these other brethren. In their calling it is just as important as my calling is to me in my place, because it is the work of God, it is not the work of man. Their commission is through the priesthood of God, and it is just as important in their place as my work is in my place, and I would like to encourage the Latter-day Saints to give greater honor to the men who bear the Priesthood at home. I do not want to discredit anything

that I might do, because I have a testimony that my work is important. I did not always have that testimony. There was a time when I doubted it, but the Lord in his kindness has banked up testimony after testimony around me until I believe I can almost sympathize with the great Patriarch Job, because he was banked up all around with blessings and with testimonies. I hope I shall not have to endure what he passed through in order to prove the realities of those testimonies. I am perfectly satisfied with them as they are, and I hope they shall be strengthened through my further devotion to the work.

PRIESTHOOD SHOULD BE HONORED.

I should like to encourage all men who bear the Priesthood to honor it because it is of God; it is a reality and a power that is not given without a purpose to men. I have faith that the Priesthood of God has been given to men for service, to act in the name of the Lord to do his work; and when they fail to serve they fail to get his blessing. So, I desire that the members of the Church will honor those men who are given this important office in the stakes of Zion, as well as honoring all other men who bear the Priesthood, from the president of the Church down to the least and last officer, because I am satisfied, beyond the shadow of a doubt, that this is the work of God, and that these men who sit before me and those who sit upon the stand today, who are called to be officers and leaders in the Church, are men endowed by a power that is not found anywhere else in the world, because it is the power of God that has come to men through the instrumentality of the Prophet Joseph Smith and those who have succeeded him.

A PRAYER TO BLESS THE CHURCH AND ITS MEMBERS

I am very grateful that only in a few short steps I am able to trace back, through the lives of those who have received this Priesthood, that power which has been given to me. I was ordained to the power I hold today by the president of the Church, the prophet Joseph F. Smith. He was ordained by the president of the Church, Brigham Young. President Young was ordained by Oliver Cowdery, who was ordained by the Prophet, who was ordained by Peter, James and John and they were ordained by the Savior himself. And so within a very few, short steps I am satisfied, beyond the shadow of doubt, that the Priesthood of God is given to men to function for the Lord, and that his holy purposes may be accomplished. In humility, with the faith that these realities have developed in me, and with gratitude for the testimonies I enjoy, I pray the Lord to bless the Church, all of its officers, all of its members, and all of those who are taking part in this great work, from the greatest to the least. I pray that peace and the testimony of this truth may burn within your hearts, that the

conviction of its worth and honor may help you to live so that you may obtain the glorious blessings that have been predicted and pronounced upon you through your faithfulness. I bless you all, my brethren and sisters, that the enjoyment of the truth may be your portion; and that, through your faithfulness, you may overcome every barrier that may come in your pathway to serve the Lord and to keep his commandments; and that you may triumph in your efforts to bring about the holy purposes of God. I pray that these blessings may be upon all the officers and members of the Church, whether they be gathered or scattered. I pray that the time will soon arrive when the Lord will come and accept the work that is being done by this faithful people, and that they may grow and increase in faith and in principle, until they shall accomplish his work, and we shall enjoy the blessings which the Lord has prepared for us as his faithful children. I pray for these blessings in the name of Jesus Christ. Amen.

A sacred solo, "Come unto me," was sung by Mrs. June Marley.

ELDER DAVID O. MCKAY

"Then came Jesus forth, wearing the crown of thorns, and purple robe, and Pilate saith unto them, Behold the man!"

THE WORLD NEEDS MEN

My brethren and sisters, when Pontius Pilate used these words, he directed attention to a perfect man. The world needs men, men of character, God-fearing men. "The world needs men, true men who cannot be bought or sold, men who will scorn to violate truth, genuine gold."

What is the end and purpose of religion, "swaying the lives of men the centuries through?" The Latter-day Saints answer in the words of the Lord revealed through the Prophet Joseph, that the end and purpose of true religion, which is the work of God, is "to bring to pass the immortality and eternal life of man."

WHAT IS THE CROWNING GLORY OF MAN?

And what is the crowning glory of man in this earth so far as his individual achievement is concerned? It is character—character developed through obedience to the laws of life as revealed through the gospel of Jesus Christ, who came that we might have life and have it more abundantly. Man's chief concern in life should not be the acquiring of gold, or of fame, or of material possessions. It should not be the development of physical prowess, nor of intellectual strength, but his aim, the highest in life, should be the development of a Christ-like character. "In the destiny of every mortal being," says Phelps, "there is an object more worthy of God than happiness. It is character, and the grand aim of man's

creation is the development of a grand character. A grand character is by its very nature the product of a probationary discipline."

FOUR PICTURES OF IMPORTANCE AND BEAUTY

There are four pictures upon which I always love to look. Three are imaginary, one is real. The first of these is the picture of Christ before Pilate when that Roman official said to the angry mob, "Behold the man!" As he said it he pointed to Jesus, crowned with thorns, bearing upon his shoulders the purple robe. He pointed to one at whom the angry mob sneered, condemned as a felon and blasphemer, and yet when he said, "Behold the man!" he described one who was perfect in character, who was conqueror over weaknesses and temptations, and who could say, as he did to his fellow workers, "Peace be unto you! I have overcome the world." He is our pattern.

The other picture is Christ in his youth. Have you not admired the paintings of the best artists who have tried to picture purity and strength in that young boy of twelve years? I have, and I never look upon one of the choicest of these without feeling that I am looking upon one who is the embodiment of youthful strength, vigor and purity.

The third is the picture of the boy who, as Hawthorne describes him, looked upon the great stone face, and, while thinking of the ideals and virtues characterized in that great work of nature, developed those same virtues in his own life.

The fourth is a picture in real life, a youth whose clear eyes picture the strength of young manhood and the purity of the life he has led. What more beautiful thing can one see in nature than that? We love beauty in womanhood, we also love beauty and strength in young manhood, and that strength and beauty come as a result of true living.

THE GREATEST ORGANIZATION IN THE WORLD FOR CHARACTER-BUILDING

I am grateful this afternoon to be associated with you in the Church of Jesus Christ of Latter-day Saints, the greatest organization in the world for the building of character; an organization which is striving to bring to pass the end and purpose of true religion, which is the immortality and eternal life of man. This earth life is the probationary state through which every soul must pass. By overcoming difficulties and temptation, and by rendering service to others, each may develop toward the Christ character as he revealed it among men. It is a glorious ideal; it is inspiring.

TWO WAYS IN WHICH CHARACTER IS BUILT

There are two ways in which this character is built in our Church. One is positive. In that positive development we ask young men and young women to participate in the various organ-

izations and the quorums of priesthood. Fathers and mothers, do we realize what this means in the development of the character of our boys and girls? I have just time to suggest that we go from this conference this October with a determination to unite with the officers and teachers in these associations in helping them to win the interest of our children who participate in these organizations—the Primary, the Religion Class, the Sunday School, the Mutual Improvement Associations and the Relief Society. I wonder why more of our young girls do not join the last named organization, and not leave it entirely to our mothers. But, it may be, that the younger women's time is occupied with these other associations up to their taking the responsibility of the home. These organizations, however, with the seminaries and the Church schools, are but auxiliaries in this great organization of character-building. They are but helps to the priesthood. No youth in the Church who reaches the age of twelve should be excluded because of unworthiness from membership in the Deacons' quorum, and that membership should signify a clean life, a prayerful life, faith in the gospel of Jesus Christ. Every bishop should ask the boys of his ward what their attitude is in regard to these things before he ordains them to the priesthood. So throughout the Teachers' quorum, and the Priests' quorum. That is but a glimpse of the positive means of character-building, bringing our children to Christ.

Now there is alongside these positive means a negative means. All through life the Latter-day Saint child is asked to refrain from indulgence in things that will tend to weaken character. He is asked to keep the Word of Wisdom, he is asked to keep himself pure and unspotted from the sin of immorality. That is a wonderful thing, and especially when the community sentiment in the Church upholds that teaching.

TOBACCO A GROWING EVIL

There is a growing evil, I fear it is growing in the Church, to which I wish to call attention, and ask all these forces to co-operate in overcoming, in assisting the youth to resist. I refer to the evil of cigarette-smoking. Smoking is an indulgence which tends to weaken manhood and womanhood and to undermine character. I have always felt that, and I have wondered recently if thinking so much about it I have not become extreme in my condemnation of the habit. With the view of checking myself I took occasion recently to read another book setting forth the supposed benefits of cigarette-smoking. It was written expressly to prove that cigarette-smoking is not injurious. I tried to be fair as I read the two hundred and some odd pages, and I stand today more firmly convinced than ever that the cigarette has no defense, particularly among youth. The habit is wasteful, but worse than this, it does undermine the character of youth and leads to greater evils. The

very man who writes so carefully and, as he thinks, so logically in the defense of that habit has this to say about its indulgence by youth: "It is agreed that the only possible harm that might result from over-indulgence in tobacco must come from the nicotine that is a natural compound of all tobacco, and man very quickly immunizes himself to the effects of nicotine." This is an acknowledgement that there is something against which the body must become immune. The writer continues: "Yellow fever, as every one knows, is a horrible and deadly disease, and yet a man who has once had it may regard it ever after with the calm indifference which an ordinary man regards nicotine."

I like the comparison. The use of nicotine should be looked upon just as we look upon yellow fever. No one will expose himself to that disease merely for the sake of becoming immune. It is too great a risk, so sane persons prefer to keep from it entirely. That is the proper attitude also toward the use of tobacco; and that is just what the author quoted desires regarding his own boy. Says he:

"I do not believe that growing boys or girls either should use tobacco in any form." Bear in mind, fellow workers, this is written by a man who tries to prove the beneficial effects of the cigarette. "My own boy," he continues, "has now reached the time in life when habits are easily formed. That is the age when there naturally arises in him the desire to imitate his elders by smoking. Realizing this I persistently urge him, as well as all other lads over whom I believe I may have some influence, to refrain from the use of tobacco during their tender years, and quite as persistently do I advise them to refrain for the same period from too much meat and from the use of strong spices, cocoa, tea and coffee. But the best of all arguments against the smoking of cigarettes by minors seems finally to be the fact that such smoking is unlawful in most states of the Union. For my part I wish it were unlawful in every state."

It is unlawful in the State of Utah. And besides these evils mentioned by this advocate of smoking for older ones, there is this moral danger that youths who participate in smoking frequently do it surreptitiously without the knowledge of their parents, thus adding to it an element of dishonesty, and dishonesty is one of the most disintegrating elements in character-building.

WHAT OUR HOMES SHOULD ESTABLISH

Our homes should establish the fact that the boy who indulges in cigarettes is not contributing to his advancement and growth in the Church and Kingdom of God, neither preparing himself for his responsible place in society. Today leading business men and leading firms throughout the country discriminate in their choice between the boy who smokes and the boy who does not smoke, favoring the latter always, and in many cases refusing absolutely to employ the young man who has contracted the habit of the cigarette. That is only from an economic standpoint.

We as Latter-day Saints have a stronger reason and one that

points directly to the strength and growth of the character of our boys and girls. We heard the opening address of this conference, from the President of the Church who read the word of God to the Prophet Joseph Smith, that tobacco is not good for man. The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed, and we as a people stand committed to that command of God. Keep the habit of smoking and the use of tobacco in any form out of the lives of our boys. Resistance of the appetite will react upon the character and strengthen it. Just because a man has developed the habit is no justification for his continuing it. Just because some men may become immune (granting this man's argument), from the ill effects, that is no justification for its use in the priesthood of God.

FATHERS AND ELDERS SHOULD BE WORTHY OF IMITATION

Fathers and elders have the obligation of setting an example worthy of imitation to the youth. Boys want to look upon you as men. Their ideals incorporate in your life all the Christ-like attributes, as near as you can develop them, which Christ had when the Roman governor pointed to him, saying, "Behold the man." Remember, even though you have the habit, overcoming it will make you stronger.

"It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the soul that is worth the honor of earth
Is the soul that resists desire."

God bless our boys and our girls! May they stand out in clear, distinct manhood and womanhood to the admiration of all who see them, bearing witness that the power of the gospel, as revealed to the Prophet Joseph Smith in this dispensation and as being preached throughout the world by two thousand of these young men and women, is indeed the power of God unto salvation, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

My beloved brethren and sisters: I do not expect to present anything that is new, in fact we have not heard anything that is new during this conference, but we have heard the simple truths of the gospel of Jesus Christ, which have been from the beginning and which never grow old. I trust that what I may add may find a response in your hearts, that I may leave some impression that will abide with you when you return to your homes.

GOD'S MARVELOUS WORK

As I have listened to the most excellent testimonies and instructions that we have received during the sessions of this conference, my mind has turned to a prophecy given hundreds of years before the birth of Christ, by one of the prophets of Israel:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Thus prophesied Isaiah, speaking of these latter days. The Lord by revelation to the Prophet Joseph Smith, in the year 1829, before the organization of the Church, declared that this time was at hand, and that he was about to commence his great and marvelous work among the children of men. I think it is a great privilege to have the opportunity to live in the world when this work is established—this marvelous work which is recognized not only by those who have come into the Church, but by many who are not in the Church. I look upon the kingdom of God, or the Church of Jesus Christ of Latter-day Saints, as being the corner stone of this great and marvelous work which the Lord was to perform. And as I look over this vast assembly into the faces of men who hold the Priesthood, it is impressed more deeply upon my mind that there is great significance in this organization, and in this Priesthood which has been restored for the salvation of the human family.

WE LIVE IN A MOST WONDERFUL AGE

We are living in a marvelous age, a most wonderful age. The Lord is fulfilling his purposes very rapidly, both among the Latter-day Saints and among the peoples of the earth, everywhere. I am fully convinced that the time is now here that was also spoken of by another of the prophets, who said:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my spirit."

GREAT MODERN INVENTIONS AND DISCOVERIES

Of course, it was those who held the Priesthood and who were members of the Church, who had made covenant with God, that should prophesy and see visions, but the Lord was also to pour out his Spirit on others beyond the borders of modern Israel.

I remember sitting in a meeting some thirty or more years ago when that meeting was being addressed by one of the members of the

Council of Twelve Apostles, who has long since departed this life. In the course of his remarks he made a statement that impressed me and which has stayed with me since that time. It was to the effect that the time would come when men would communicate from city to city, conversing without the aid of the telephone or intervening wires. As I pondered over it I thought: Of course, that time will come, but it cannot come until after Christ comes again, and his truth shall have been acknowledged over the earth during the Millennium. Then such great power will be exercised, but even then it will be granted to those who are in the Church and to no others. I have lived, however, to see the fulfilment of that prediction. I am witnessing it now, as no doubt many are who are listening to these services throughout the land, for the voice of the speaker is carried abroad in each instance, how far I do not know. The voice is heard and recognized, perhaps a thousand miles away, and the words leave their impression on the mind of those who are listening almost the same as if they were sitting in the presence of the speaker, as you are doing. I think this is very wonderful; and yet, this great discovery did not come through revelation to a member of the Church; it was not sent through one who holds the Priesthood, but it came through one not of the Church but who was inspired of the Lord to give this great blessing to the world. So with many other things, the automobile and the airplane as means of transportation; the talking machine and all of these great discoveries that have come through scientific research, they have come, most of them, outside of the Church. Yet I maintain that had there been no restoration of the gospel, and no organization of the Church of Jesus Christ of Latter-day Saints, there would have been no radio; there would have been no airplane, and there would not have been the wonderful discoveries in medicine, chemistry, electricity, and the many other things wherein the world has been benefited by such discoveries. Under such conditions these blessings would have been withheld, for they belong to the Dispensation of the Fulness of Times of which the restoration of the gospel and the organization of the Church constitute the central point, from which radiates the Spirit of the Lord throughout the world. The inspiration of the Lord has gone out and takes hold of the minds of men, though they know it not, and they are directed by the Lord. In this manner he brings them into his service that his purposes and his righteousness, in due time, may be supreme on the earth.

INSPIRATION AND THE GREATER ACCUMULATION OF KNOWLEDGE THE CAUSE

Now let me say briefly that I do not believe for one moment that these discoveries have come by chance, or that they have come because of superior intelligence possessed by men today over those who lived in ages that are past. They have come and are coming because the time is ripe, because the Lord has willed it, and because he has poured out his Spirit on all flesh.

I know it is quite generally believed that the people living now are more intelligent than were those who lived in former ages. I cannot accept this view because, with the understanding I have of the restoration of the gospel and of the dealings of our eternal Father with his children from the very beginning, I know that he would not choose and send into this world inferior intelligences to stand at the head of his work. We are informed that in the councils that were held in the heavens, when tests were made, the spirits of the men, then living in the pre-mortal state in the presence of the Father and the Son, were chosen to stand upon the earth in the various ages of the world's history to hold particular positions of responsibility because of superior intelligence manifested in the spirit world. I am satisfied with the thought that among these spirits there was none greater, except the Savior of the world himself, than the one who was called to stand at the head of the human family. So it is not because of greater intelligence, but because, no doubt, of the greater accumulation of knowledge together with the inspiration that comes from the Lord as he grants it unto men, that we receive the benefit of these blessings. The time has come for the Father to gather together in one all things in Christ, both which are in heaven, and which are on earth, that the fulness of his work may be consummated. For this reason we are seeing and enjoying the great advantages of our time. The prophets anciently, I am sure, spoke of these marvelous events that should come to pass in the Dispensation of the Fulness of Times.

HAS THE RACE PROGRESSED INTELLECTUALLY?

I have before me an excerpt taken from a lecture delivered on the 9th day of February, 1925, before the Philosophical Society of Great Britain, by Avery H. Forbes, a member of that distinguished body. Discussing the question, "Has the race progressed intellectually?" he makes this comment:

"That information, knowledge, facts, have vastly increased is undisputed, but that the increase is favorable to the moral nature, or even to the worldly wisdom, is yet to be shown."

He then quotes the following from Alfred Russell Wallace, one of the noted scientists of the past century:

"The great majority of educated persons hold the opinion that we are more intellectual and wiser than men of past ages, that our mental faculties have increased in power, but the idea is totally unfounded."

HAS THE RACE MADE MORAL PROGRESS?

Then, discussing another problem, "Has the race progressed morally?" Mr. Forbes concludes that it has not, but on the contrary, with the greater knowledge that has been imparted and the greater power to act, men have used these agencies for the creation of greater

crime. However, they have had the means within their hands to benefit mankind and to bring about increased righteousness. I think his conclusion is in perfect harmony with the revelations of the Lord to his people.

WHERE MUCH IS GIVEN MUCH IS REQUIRED

In conclusion, I want to call your attention to this fact, that members of the Church of Jesus Christ of Latter-day Saints, who have received the greater light and have made greater covenants to serve the Lord, are under the necessity of keeping those covenants and commandments in righteousness and humility. We are living in perilous times, notwithstanding the remarkable wonders and accumulated knowledge of the present age. This is a day of ungodliness and increased iniquity and men everywhere are paying little heed to the commandments of the Lord. These evil conditions which confront us tend to lead us from the path of truth. As members of the Church we have greater opportunity, because of modern revelation and the Priesthood, to serve our fellows and to teach them the ways of eternal life. Let us remember the words of the Lord to the Prophet Joseph Smith:

"For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

"Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law."

I would like to present all of this revelation, but you may read it yourselves. It is found in section eighty-two of the Doctrine and Covenants. I will, however, read one or two more verses:

"And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you;

"Or, in other words, I give unto you direction how you may act before me, that it may turn to you for your salvation.

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

The man who has received the truth and yet will not walk in it deserves the greater condemnation. A member of this Church who will indulge in the use of tobacco, who will violate the Word of Wisdom, who refuses to pay his tithing, to keep the Sabbath day, or who in any other way will not hearken to the word of the Lord, is not loyal to the Church of Jesus Christ of Latter-day Saints.

I was thinking, when Brother Rey L. Pratt was speaking of his labors in South America, how certain Italian brethren came confessing their sins and in humility forsaking them—giving up everything in the world for the gospel's sake because they had found the truth, how characteristic that is of those who receive the gospel out in the world. Yet, here at home in the stakes of Zion, in the shadows of Temples, are to be found those who are numbered with the Church who

will not keep the commandments of the Lord. Some of them have made covenant in holy places, and yet they do not value the truth; they do not value the teachings of the servants of the Lord and they will not walk in the knowledge which they possess, much less by every word that proceeds forth from the mouth of God. These shall receive the greater condemnation. Oh how I wish all who live in the stakes of Zion could get the same spirit of humility and faith that is manifested by these humble converts out in the world. What a power we would be for righteousness. May we seek for it, I pray, in the name of Jesus Christ, our Lord. Amen.

PRESIDENT HEBER J. GRANT

I made a memorandum to speak of the statue which has been completed and installed in the Bureau of Information, commemorating one of the most remarkable incidents in the history of the Church; namely, the migration to these valleys of men and women in this great cause, pulling handcarts and bringing their blankets with them. Brother Knaphus has done himself proud in producing this small statue, which can be seen in the Bureau of Information building. Some of the most heroic and self-sacrificing pioneer work that was ever done by those coming to the valleys is accredited to the people who came in the handcart companies.

The choir and congregation sang, "Redeemer of Israel."

The benediction was pronounced by Elder C. Alvin Orme, president of the Tooele stake of Zion.

The conference adjourned until 10 o'clock a. m., October 5, 1926.

THIRD DAY

MORNING SESSION

On Tuesday morning, October 5, 1926, the conference re-convened. President Heber J. Grant presided.

The congregation sang the hymn, "O ye mountains high."

Prayer was offered by Elder Lewis R. Anderson, of the South Sanpete stake of Zion.

The congregation sang, "How firm a foundation."

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy and President of the Eastern States Mission

Section 20 of the Doctrine and Covenants is a composite revelation, by which I mean that it is a revelation that was not written at one time on the part of the prophet who received it. It consists of a number of brief revelations, received at sundry times between the publication of the Book of Mormon and the organization of the Church on the 6th day of April, 1830. And these revelations were given, for the most part, in the upper chamber in the home of Father Peter Whitmer, at Fayette, Seneca county, New York state.

In the first part of this section is the following statement:

"After it was truly manifested unto this first elder," [meaning the prophet Joseph Smith] "that he had received a remission of his sins, he was entangled again in the vanities of the world;

"But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white over all other whiteness;

"And gave unto him commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon."

And, of course, under that inspiration, not only to translate the Book of Mormon, but also to send it forth into the world. By these same commandments, "which inspired him," he also obtained the restoration of the holy Priesthood; and by the same inspiration he organized the Church, and from time to time received communications and the visitation of angels which fed the inspiration that had come upon him through the commandments of God, until at last he achieved that magnificent work which we now know as the restoration of the gospel, and the establishment in the earth of the Church of Jesus Christ of Latter-day Saints, with its divine mission and commission to proclaim the gospel in all the world, and bring salvation unto the children of men.

What I desire more especially to call your attention to this morning

is this statement: "*And gave unto him commandments which inspired him*"; and under which he achieved all this great work that I have briefly outlined. Latter-day Saints, you have these same commandments. Why may not we obtain, also, if not in the superlative degree, yet in rich degree, the same inspiration that the prophet of the Lord derived from these commandments? I would like to give an illustration of how these commandments and the visitation of heavenly beings—how the events, these fundamental events in which the Church of Christ had its origin—inspired the prophet; and perhaps we may learn from that illustration the lesson of catching the same inspiration. First, let me remark, however, concerning a great principle which statesmen recognize, for the principle is expressed in a number of our state constitutions, and quite prominently in the constitution of our own state, to the effect, that "a frequent recurrence to fundamental principles is essential to the maintenance of liberty"; and so, in like manner, a frequent recurrence to the commandments God has given, and the great events which have produced God's great latter-day work—frequent recurrence to those things cannot do otherwise than to give birth to a beautiful white light of inspiration in the souls of those who indulge in this recurrence to the commandments of God.

While the Prophet Joseph was in seclusion, in 1844, he issued letters of instruction to the Saints who were just beginning to carry on the work of redeeming the dead; and from his place of concealment he threw a flood of light upon the necessary steps to take in perfecting the operation of that great work which had but recently been introduced in practice to the Church. It is in section 128 of the Doctrine and Covenants. I suggest you read all of it, I will only read part of it. In the course of writing that inspired instruction, the prophet gives an ecstatic review of some of the events out of which the Church grew into existence; and see what comes of it, I pray you:

"Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

"And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca county, declaring the three witnesses to bear record of the book!

"The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light! The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom and of the dispensation of the fulness of times!

"And again, the voice of God in the chamber of old Father Whitmer, in Fayette, Seneca county, and at sundry times, and in divers places through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints! And the voice of Michael, the archangel; the voice of Gabriel, and of Raphael,

and of divers angels, from Michael or Adam down to the present time, all declaring their dispensation, their rights, their keys, their honors, their majesty and glory and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little; giving us consolation by holding forth that which is to come, confirming our hope!

"Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free.

"Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King! And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy! And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy! And let the eternal creations declare his name forever and ever! And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers!"

David, in the Psalms, has not equalled that ecstasy. I know of no passage in human literature that rises to the grandeur and sublimity of these thoughts of our Prophet as he reviews the commandments of God and the great events in which the work, of which he was the prophet, seer and revelator, had its birth, and its growth, and its development. It is generally accorded that the imagery of our National Anthem, *America*, is splendid. A verse or two runs as follows:

"My native country, thee,
Land of the noble, free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake;
Let rocks their silence break,
The sound prolong!"

That is regarded as very splendid imagery, poetry. I wish sometimes our congregations in this house would sing it more frequently, in our conferences. While this is regarded as fine imagery, how tame in comparison with that more splendid imagery that stirred and inspired the soul of our Prophet when he contemplated the commandments of God and the facts in which this work had its origin and which I have just read to you. Well, Joseph Smith drew inspiration from that contemplation and from the commandments of God he received. And it is important that from time to time we gather in these conferences

and have our minds refreshed with these things, because in these general conferences we do make frequent references to these things—we have frequent recurrence to fundamental facts in which our Church had its origin. There is something real in this frequent recurrence to fundamental principles, just as real are they as when we partake of the holy Sacrament, the symbols of our salvation; the broken bread and the water representing the broken body and the shed blood of our Lord. By partaking of these symbols in remembrance of him, though they are material things, this bread and this water, although they are but words that make up that most splendid prayer of consecration, yet they evoke in the soul a spiritual power that is as palpably food to the spirit of man as is the material food that he partakes of to strengthen his body from day to day. So it is in contemplating these commandments of God and the great events in which our Church had its origin. They do impart a spiritual uplift; they do give impetus to the spiritual forces, and raise to higher levels the ideals of the Saints. They lift the Saints above the normal, and draw them close into fellowship with God. The volume and quality of faith are renewed, and are made to blaze forth with a clearer light, with greater warmth, that carries the Saints through the trying affairs of life, over all the disappointments of it, and makes faith triumphant in their souls.

I rejoice that we may have access to these sources of inspiration.

By the way, many of you doubtless have read Victor Hugo's account of the street gamin, Gavroche, I think, was the name. He was with a band of insurgents attempting a revolution in Paris, and chancing to overhear that the ammunition of the insurgents was giving out, he took a soldier's haversack, crept over the breastworks of the insurgents, and under the screen of the smoke in the streets, went from corpse to corpse of the soldiery whom the insurgents had shot down, and whom their comrades had left dead in the street, gathering the unfired cartridges from their belts. As he went he sang his defiance to those who were firing at the barricade, and at him. Sometimes a bullet would strike a dead man with a cold thud. "Ah," he would say, "they are killing my dead for me;" Then again a bullet would strike fire from the pavement, but there was nothing that could daunt the young gamin. He went from corpse to corpse, gathering ammunition and singing his defiance. Presently a bullet struck him and he fell to the pavement, but not to remain there. The touch of the pavement seemed to give the gamin life, and he arose to renew his defiance. The touch of the pavement seemed to give the inspiration of life to him, as touch of the earth seemed to give vigor and strength to Antaeus, the wrestler of old mythology, who was invincible so long as he could keep contact with the earth. So with Hugo's gamin and the pavement—touch of it seemed to renew his life. So let it be with us when we touch the commandments of God, may they impart to us light and power and inspiration that shall renew our strength. As the aerie to the eagle; as the bugle to the war horse; as sight of the flag

to the patriot, and the drum-beat to the soldier, so let frequent recurrence to the commandments of God, and to the great events in which our Church had its origin give inspiration and spirit life to us.

I rejoice that the Church of Jesus Christ of Latter-day Saints is gradually gathering into its control the sacred places where great historical events happened. I am sure that it will tend to intensify our remembrance of those events. I remember the effect the general conference of the Eastern States mission had upon our young missionaries—the conference that was held at the Hill Cumorah in 1923, celebrating the one hundredth anniversary of the revealed existence of the Book of Mormon. I noticed the effect on a group of missionaries only a few days ago of a visit to the Memorial Cottage and the monument that mark the birthplace of our Prophet. It seemed to inspire them with confidence and faith in what they had heard of him. I rejoice that we have these places. I rejoice that we have the Joseph Smith Farm, the farm on which the prophet toiled in his boyhood, and where some of the important revelations of God were given to him. I never visit that place but what I feel that I am living in the atmosphere of the great events that took place there. The most uplifting, sanctifying and glorifying inspiration that I have ever experienced has been in the Sacred Grove where the Lord appeared unto him who was to become the New Witness for God in the dispensation of the fulness of times. I am happy in the opportunity of visiting that place and of receiving the sacrament of the Lord's Supper there, from time to time. I rejoice that recently, acting under instructions from the First Presidency, we were able to secure the place where the Church was born, the house in which, as I now believe, the Church was organized. I know that that is disputed, and that a house is referred to about one hundred feet or more from the house that now stands, that was destroyed, and is said to be the old Whitmer home and occupied by the prosperous Whitmer family during the time that the Prophet Joseph was a guest at their home, and in which he organized the Church. We now have a complete abstract of title with the name of every man and woman through whom the title has passed; and I think we shall be able to patiently investigate the matter until we arrive at the absolute truth as to whether or not the house now standing there is the old Peter Whitmer home. If that is not the house, we don't want to hold forth to the world that it is; but if it is really the home of the Whitmer family, where these revelations in section 20 of the Doctrine and Covenants were given at sundry times, and where the Church was organized—if really we have that house, what a treasure it is! And what an inspiration it will be to the Church to be conscious of the fact that we do possess it. It was to this home that the Prophet Joseph, his wife Emma and Oliver Cowdery were brought by David Whitmer from Harmony, Pennsylvania, and were received as guests; and where the Prophet completed the translation of the Book of Mormon. As soon as it was completed, the

prophet, by messenger, sent the glad word to his parents living at their home in Manchester township, and they with Martin Harris immediately repaired to the Whitmer home, where the prophet took the step necessary to obtain the testimony of the Three Witnesses. That testimony was received in a grove that then existed either on or near the Whitmer farm. They had prayer in the morning at the Whitmer home, for the Whitmer family were devout Christian people. Old father Peter Whitmer was a member of that strictest of sects, the Presbyterians. He was a sincere and good Presbyterian and followed the practice of prayer at his family altar. The day after the arrival of the prophet's father and mother and Martin Harris, as they completed prayer that morning, the Prophet Joseph walked across the room, and speaking directly to Martin Harris, he said in effect: Martin Harris, you must repent. You must humble yourself before the Lord this day as you have never done before, and get a forgiveness of your sins; and if you will do this you shall, with Oliver Cowdery and David Whitmer, obtain a view of the plates from which the Book of Mormon is translated.

Shortly after breakfast the four named went out into the woods, as I have said, and there supplicated the Lord with the result that they beheld the plates and the engravings thereon, and they heard the voice of God proclaim that the translation was true and he commanded them to bear witness of it to all the world.

In my interview with David Whitmer, in 1884, as he went over this ground, led by my questions, when we came to this part of it he said to me that in the progress of turning the leaves, or having them turned by Moroni, and looking upon the engravings, Moroni looked directly at him and said: "David, blessed is he that endureth to the end." When David Whitmer made that remark it seemed to me rather a peculiar thing that he should thus be singled out for such a remark, and I remember reporting it as such to President John Morgan, then president of the Southern States mission. I stated to him the peculiar feelings I had when I learned that from the lips of David Whitmer; but the subsequent history of these three witnesses led me to conclude that there was indeed a hidden warning in the words of the angel to David, "Blessed is he that endureth to the end." And it is rather a sad reflection that of these three witnesses he was the only one who died outside of membership in the Church. I wonder if Moroni was not trying to sound a warning to this stubborn man, that perhaps whatever his experiences and trials might be, that at the last he, too, might have been brought into the fold, and might have died within the pale of the Church.

Well, the foregoing mentioned incidents are the sacred associations connected with the Whitmer Farm in addition to the fact that it was the place where the Church of Jesus Christ was organized, and the First President of the Church sustained under the title of the first Elder of the Church, with Oliver Cowdery as the second Elder in

the Church. I feel satisfied that we are going to get added inspiration from the fact that we own our birthplace and our cradle. I would like to point out some other things, but time will not permit, except to say this: There are those who undertake to say that Joseph Smith was a fallen prophet, and that in the latter years of his life he marred his mission, and that he was a fallen prophet. A fallen prophet! What? And yet, give a sunburst of inspiration like that which I have read to you here from the Doctrine and Covenants, given in 1842? Out upon it! It could not be true. He who voiced that reverence for God, and had that exalted spirit awakened within him by contemplating the early scenes of his mission—as I have read to you—is no fallen prophet. His life ended *en crescendo*. It grew richer, it grew greater as it neared its close. His nearness to God was emphasized more in the closing years of his life than ever before. The revelations that he gave increased in power and magnificence. And so, too, in his discourses, they grew in magnificence and power as he proclaimed God's great and mighty truths in the last few months of his life. The Saints of God who witnessed the inspiration of God upon him, come to us with testimonies of his increasing power as a Prophet of God in the latter years of his life. Joseph Smith was no fallen prophet, nor could he be and give such evidence of inspiration both in the revelations he received, and in the great sermons that he delivered near the close of his life, such as the King Follett sermon, and other great discourses. I rejoice in this evidence of the inspiration of our prophet, the grandeur of his work and the evidence that we gather of the truth of it from these things we have considered. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

It has been a number of years since I have followed Elder Roberts in the pulpit. The first time I ever saw President Roberts was in Chattanooga, Tennessee. The first time I ever heard him preach the gospel was in Burk's Garden. I confess, at that time and for a considerable length of time afterwards, I was always awe-struck, and almost beaten into silence when asked to follow him in his public addresses. But I am thankful to the Lord that I have gotten over it, that I no longer feel that way. It has been a fight all my life to follow men who have great ability and who were greatly blessed as public speakers. My lesson came to me in this way, that I discovered that no man was ever created that could reach all the people at one time, and I figured that there must be some poor soul with bowed head who was discouraged and disheartened to whom I might, through the blessings of the Lord, and under the influence of his holy Spirit, give a word of cheer; and it has proved to be true, for I think now of several occasions—three distinct places, I remember at the present moment, at different times when persons met me on the street disheartened.

They had fallen by the way; they saw no way out of their difficulties, and were in a suicidal condition. For the first one who came to me in that condition I had no answer. I did not know what to do. "Why didn't you go to your bishop? Why did you come to me?" "Brother Kimball, I heard you preach, and I thought there might be a chance." In those cases I went to the Presidency of the Church, and that is where I learned the great magnanimity and the charitableness and bigness of the Presidency of the Church. In each of those cases I was used as an instrument. They never asked me the names of the young men, they simply wanted me to take up a labor with them, and if they repented I was authorized, not by the bishop nor the president of the stake, in those particular cases, but by the Presidency of the Church, and the young men were baptized, they were confirmed, and they were started out to serve God and as far as I know, in each and every case, they made good.

I remember one young man, highly cultured and educated in the University of Utah. I will never forget that young man, no matter how long I live. It was at the time of the World War, and he had been unfortunate. I did not know him; I never saw him before. He came to me in great distress. I went to the Presidency and that young man repented, and he was baptized and confirmed. He went into the war, became a lieutenant, and the last I heard of him—he wrote me several times—his letter stated: "I know God forgave me, for I have felt the influence of his holy Spirit in the army, that has brought me joy and peace and happiness."

So that I feel to encourage the priesthood of God. We never know how much good we do when we speak in the name of the Lord. I don't believe, I can't believe, that I ever converted a man in my life, but I have taught the truth, I have preached the gospel, and my voice has been heard from Canada to Mexico, more times than one. I was in the General Board of the Young Men's Association for thirty years, and I have never had greater joy or greater happiness than in lifting up my voice among the rising generation. How much good we do, as I stated before, no man knoweth. I claim that every man fills his niche when he is called of God and set apart and ordained to an office. He may not fill it in the way someone else fills it, but if he is a man of courage he will fill it in his own way, under the influence of the holy Spirit.

I have no apology to make for my origin. I was told once that my trouble was, I was trying to be like my father. Well, thank God I can try to be like him a little, but I was too young, when my father died, to remember his mannerisms and his method of speech.

My brethren and sisters, in conclusion I want to lift up a danger signal to the rising generation. In doing it I want to be very careful the way in which I express it, so I shall attempt to read it, although it is against my grain to do so. In our great city with its wonderful streets, I can't but think of the danger that menaces the people.

We see your red lights, we see your green lights, and the officers of this city are doing everything in their power to protect the people, but the people do not pay any attention to the signals—some of them do not. There is nothing else annoys me so much as for a man to run on to me with one of those great, powerful machines, and just before hitting me, honk his horn. My legs go right from under me. I can't even hit a trot, and the feeling I have is that he is saying: "Get out of the way, we are coming." I got that the other night on First North street here. I can see only one way at a time, and then I am not quite clear, but I had to see four ways that night. Here came two machines around that corner, with these cars all parked right up to the corner, and they tried to beat each other through and caught me in the center. The only thing that saved my life was my being thin. I am not trying to be funny, I am trying to be serious. Now all these danger signals with your yellow marks—I have stood there and watched the lights, listened to the bell, and yet last year, if I remember right, the automobiles killed over twenty thousand people in the United States, one-half, perhaps, as many as were killed in the World War—referring, of course, to the American soldiers. Now I don't want to get killed. What I am worried about is that they might not make a good job of it. I would hate to be maimed and crippled for life through the carelessness of men and women. Now I want to set up signals that are a hundred thousand times more important than dodging autos:

IMPRESSIONS AND REFLECTIONS

Shall we be brave, courageous men, standing upon the secure heights of virtue and righteousness where God's sun shines, and preach the truth and cry repentance unto this people?

This great country, America, the Prophet Joseph Smith declared, is Zion, North and South America, the pure in heart. It would seem to me that this great responsibility rests almost entirely with the young men and women of this generation.

The question naturally arises: What is the trend of the times for the modern sons and daughters of Zion? Riches and culture, ease and luxury. Everything is money and money is everything.

The Golden Key unlocks all doors, that is, it prys them open.

Plenty of money entitles you to anything and everything, honor, society and emoluments. The rising generation, who are poor, look upon this pleasure-loving people with envy and a yearning for worldly things, and as the spirit of the age in which we live takes hold of them, they assert their individual independence and break away from what is called "old foggy ideas, old bigotries, old superstitions," and go recklessly wild, at sixty miles an hour, claiming what is termed the "new Liberty of the twentieth century," and run daringly into forbidden pastures. Today all over America we see everywhere amongst the rich and poor, the cultured, educated and ignorant, the indications of the

sensual tendencies of the age, forgetting for the moment the degradation and destruction to which such a life leads.

No single instance can be given as evidence that unlawful sensual pleasure can be indulged in without paying for it a thousand times in pain and remorse.

"The danger signals are set up at the gate of the garden of sensual pleasure, and the angel stands with his sword of flame, and no man, woman, youth or maiden enters unsmitten of him." "In the path of sensuality in all its multiplied forms our heavenly Father has placed barriers mountain high to stop us and frighten us back from ruin, disease and degradation."

As wealth increases in any country and with any people, the tendency to sensuality, through the many temptations of ease, idleness and gratification of ones appetite, the elevation of fashion, style and in living beyond a certain point of safety and security, is the cause of the downfall of hundreds of thousands of God's children.

"That 'money devil', if not used in doing good, is the lion right across the highway of our future, standing, teasing, menacing—just at the forks of the road, to lead us to ruin and unhappiness. If the roofs could be lifted off the palaces of the rich, what sights might not be seen, what skeletons in the closets, what sorrows, what shams, what sights."—*Watson*.

If we open our eyes to the danger that menaces the rising generation, life would seem to be a very dangerous sea, if we take note of the ruined thousands that strew its shores.

We therefore cannot look upon death as a great sorrow and calamity, when it involves no stain of honor and no loss of character. We wisely conclude the hand of Providence is in it and good must come out of it and we are comforted.

When we contemplate and think of our young men and women with their bright hopes of love, of truth and purity, of honor, of manhood and womanhood, of genius and talent, of all goodly gifts from God, of mind, of all sweet affections, and aspirations, gone down, blotted out and spoiled, we cannot feel otherwise, be as hopeful and cheerful as we may, that life is dangerous unless we are guided and influenced by the holy Spirit and directed by steady hands, by men and women as teachers of virtue, truthfulness and happiness, who are not afraid to speak in the name of the Lord.

The fruit of religion manifests itself in the lives of men. By their fruits ye shall know them. There can be no deception by men who love God and keep his commandments. We are one and all God's children. He created us and he never created a failure, and he created you.

Men are that they might have joy. Happiness is the object and design of our creation and will be to the end of our existence if we pursue the path that leads to it. This path is virtue, uprightness, faithfulness, holiness. To keep God's commandments we must know them. To know them we must read the scriptures and repent and

be in tune with the holy Spirit and he will lead us into all truth and show us things to come. I promise you that you shall hear a voice behind you saying, this is the way, walk ye in it.

Remember this always: Temptation somewhere in the life of all finds us, as this life is a testing time. Therefore, watch and pray and ask God to leave us not in temptation but deliver us from evil, as temptation is ever lying in wait and in a thousand forms is temptation repeated.

There is divine wisdom in praying always and avoiding the very appearance of evil.

There is very little use of preaching religion or morals, or honesty, virtue and truthfulness to those whose motives and tendencies all point toward vice and sensuality unless they repent and sin no more. These wild, reckless, dissipated young people will not come to us, we must reach out a helping hand and go to them.

This great change for the uplift and betterment of this great country—Zion, the pure in heart—rests very largely, almost entirely, with the home and the parents.

We must, for the safety of the youth of Zion, come back to Jesus Christ's religion and its spiritual forces. We must teach the gospel of repentance and forgiveness which has made men's and women's lives happier, tasks lighter, judgment steadier, as it truly comforts the disconsolate, forgotten sinner, and makes to them a clear life of virtue, love and happiness.

No child of God can escape Christ's religion. Intelligence and knowledge, of the right kind, walks ever close to religion.

My conclusion is: There is just one great, big, life-and-death duty of the parents of children, the Church and the State, and that is, to keep every boy and girl under proper schooling and give to them "love, pleasure, work and worship."

You good people and parents living in the country, on your farms, I plead with you not to send your children to cities where the beautiful spirit of things God created perish.

Let them live in the open, in the beautiful valleys, on the mountains, in God's sunshine, near streams, rivers, and trees and let his Spirit teach them of the things of God.

My testimony, brethren and sisters, in all confidence, is that I know this work is true. I have tested it out. I have found God. I am a man of weakness; I am a man full of faults; but God knows I have given him the best effort there was in me. I know God lives, that Jesus Christ is the Son of God, the Redeemer of the world; and when men have tempted me to deny this—which they have tried to do—I have talked to some of them, learned men, I have talked to doctors, I have talked to young men who have gone out and filled missions, come home and got education, and they have tried to burn all my bridges behind me; but, thank God, I had a testimony, and I knew! I have told them: "In what you offer me there is no happiness." If any man can prove

to me that Joseph Smith is not a prophet of God, he has taken everything; he has burned every bridge behind me. I never saw the Prophet, but I have heard my father often talk about him and I have read his revelations and his prophecies, as a witness for God, and I know they are true. He is a prophet of God. I sustain the Church and uphold the hands of the priesthood as best I know how. God bless you. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy.

I earnestly hope that I may enjoy the spirit of the Lord while I stand before you. It seems to me that anyone who has made himself at all familiar with the history of the world must be deeply impressed with the fact that God has been over all, that he has directed the destinies of his children here upon this planet. Notwithstanding this, however, he has given unto them their free agency, for he has decreed that men shall be free from the very beginning.

The Lord asked his servant Job: "Where wast thou when I laid the foundations of the earth? * * * when the morning stars sang together and all the sons of God shouted for joy?"

Modern revelation has made it plain what this occasion was. The proclamation of God's plan of salvation, the gospel of Jesus Christ, in which the free agency of man obtains. In order to carry out this plan it was necessary to create this earth where God's children might receive bodies of flesh and bone and, the recollection of their spirit life being withheld from them, and with a knowledge of good and evil, they might be proved whether, in the exercise of their free agency, they would "do all things whatsoever the Lord their God shall command them." The creation of a world and redeeming it from the fall, which was also contemplated, required the service of One endowed with Godlike power and the Lord said: "Whom shall I send? And one answered like unto the Son of man: Here am I, send me." Father thy will be done and the glory be thine forever. But Satan also came, even Lucifer, a son of the morning and said: Behold here am I, send me, I will be thy son and I will redeem all mankind that one soul shall not be lost and surely I will do it; wherefore give me thine honor. "And the Lord said: I will send the first." And Satan rebelled against God and was cast down and many followed after him.

Thus it was that the First Born in the spirit, and the Only Begotten in the flesh, became the great champion of human liberty from the very beginning, and throughout all the history of the world.

Let us for a few moments contemplate some of the things that have transpired in the history of the world, the rise and fall of great empires, the mighty battles for human liberty which have been fought.

Who cannot see the overruling hand of Providence? When Miltiades, the hero of the battle of Marathon, with a small army of 9,000 men defeated and put to rout 100,000 Persians, 6,000 of whom fell upon the battlefield with a loss to the Greek army of only 192,

who can doubt that they were aided and upheld by an Almighty power directing the destiny of mankind? The freedom of the world was hanging in the balance. Which shall prevail, Asiatic despotism and superstition, or the new freedom and civilization? And ten years later, Xerxes, with the largest army ever mustered in the history of the world, until the great world war, invaded Greece but was held at Thermopylae for days by Leonidas and his brave 300 Spartans; every one of whom, however, died in defending the country rather than surrender, thus bringing upon themselves a fame and glory that shall endure as long as time shall last.

Then Themistocles, commander of the naval forces, learning of the Persians, final passage through the pass at Thermopylae on their way to Athens, boarded the inhabitants of that city on his ships and conveyed them to Salamis, and then with his 350 war galleys attacked the Persian fleet of 1,200 ships which had already sustained severe losses and had been thrown into confusion by the violent storms which they encountered on the sea. Again the Persians were put to rout and sustained a loss of 200 ships. In the following year the land forces continued to fight until September, when the Athenians and their allies with an army of 70,000 men, under command of Aristides, fought the final battle at Plataea and on the same day the combined naval and military forces of the Spartans, Athenians and their allies under Prince Pausanias defeated the Persians by land and by sea at and off Mt. Mycale, just opposite the Island of Samos. Who can read of these thrilling and soul-stirring events without a sincere feeling of gratitude to the Greeks for the great service they rendered to mankind in the great cause of human liberty, and who can doubt that they were guided and upheld by an overruling Providence, whose cause is our cause, even the cause of Liberty. It does not detract from the honor due to the Greeks to say that God used them as instruments in his hand to further his divine purposes. Surely Providence is over all. History is replete with illustrations: the conquests of Alexander, the great; we heard yesterday how through him the Greek language became the language of his empire and became the medium of publishing to the world the gospel of Jesus Christ which is the truth that shall make men free indeed.

Not always have the victories of great men been based upon the principles of righteousness; nevertheless the purposes of the Almighty cannot be defeated, for he overrules in all, and often "moves in a mysterious way his wonders to perform."

Shall I mention Julius Caesar, Napoleon Bonaparte and Gustavus Adolphus, the "Lion of the North," Luther, Melancthon and Zwingli, and the other great reformers? Time will not permit, but in the achievements and victories of each and all of these great men, one cannot but see and recognize the Divine purpose in breaking the chains of superstition, intolerance and slavery, and leading mankind out of the darkness that covered the earth and the gross darkness in which the people were benighted.

Was not the great Columbus inspired of the Lord to cross the

unknown seas and discover the western world? What a wonderful stride in the cause of human liberty! America, a choice land above all other lands, withheld during the many centuries of the past to become a place of refuge for the downtrodden peoples of the old world, to become the habitation of free men where no kings shall oppress or hold the reins of government, as the Nephite prophets have foretold, and how literally have their predictions been fulfilled!

Then came Washington, the father of his country, who fought the revolutionary battles which gave us our national independence; Hamilton, the constructive genius of the constitution of our country, and Jefferson, that great champion of the rights of men, who wrote the Declaration of Independence and inspired his fellow-countrymen with love for the principles of human liberty.

Another mighty champion arose in the coming of Abraham Lincoln, the great emancipator, who broke the chains of slavery and fought that these precious principles for which our revolutionary fathers had fought "might not perish from the earth." And later still came Woodrow Wilson, who, when the freedom of the world was in imminent danger, led the forces of America in the greatest conflict that the world had ever known, that it might be made safe for democracy.

Great and mighty are these men of America. How our hearts swell with patriotic pride when we contemplate their achievements. Let us then honor them, and let me here say that we honor them most when we say, as all Latter-day Saints do say, that God raised them up and inspired them with his holy Spirit for the furtherance of his great cause, the cause of human liberty. Let us not think even for a moment that liberty is the gift of any government or any nation. Oh, no! Life and liberty are our inalienable rights and were vouchsafed unto us in that primeval council when our great champion, even Jesus Christ, said: "Here am I, send me" for he came and organized this earth as a dwelling place for the children of God, for you and me:

To live and to be free,
To worship God alone
As conscience guideth me,
As my own heart is prone;
For these are rights God given,
He gave them all to me,
They emanate from heaven,
E'en life and liberty.

This is the thought that comes into my mind when I contemplate the history of the world, that Providence is over all.

This human liberty for which these mighty men, to whom I have alluded, have struggled, great and glorious though it is, is after all only a measure of civil liberty. There is a greater freedom to which we should aspire; for, let it be known that even in this great and glorious republic, the greatest one that ever existed upon the face of the earth, where the greatest measure of human liberty is meted out to our Father's children, in this land of the free and home of the brave, we are not free. "The whole world lieth in sin and groaneth under dark-

ness and under the bondage of sin," but the truth that emanated from God, the gospel of the Lord Jesus Christ, that was proclaimed in that primeval day shall make us free indeed if we will only receive and obey it. And who have been the champions of this greater freedom? First and foremost of all was the Redeemer of mankind, he that was in the beginning. He came in the meridian of time and ministered the law of liberty and freedom among the children of men. Many others have been sent, other great and noble ones, but I shall not take the time to enumerate them all but there was Abraham, whom God chose among the great ones, for he knew him before he was born and chose him to become the father of the faithful. And there was Moses, to whom the Lord gave the perfect law of liberty, even the gospel of Jesus Christ which is the higher law. But the children of Israel were not prepared for that great law of liberty, that higher law, and the plates upon which it was engraven were broken. Moses went up into the mount again and returned with the law of carnal commandments, that the people might repent of sin. It was the gospel of repentance; "Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal." These great commandments have been thundered down to us through all the ages from Mount Sinai, and are still in force among the children of men. Why? That they might be liberated from the bondage of sin.

At all times these champions of liberty have been opposed by that arch enemy of God, even Satan, that rebelled against God in the beginning, and those who followed after him, and, as always, through human instrumentality, they killed the prophets, they persecuted the saints, they crucified the Savior of the world and put to death his apostles, those mighty men of God who preached his gospel in all the then known world, and transmitted their testimony in holy writ for the generations which were to come. Surely power was given unto Satan to make war with the Saints and overcome them as John the Revelator tells us.

The darkness that followed these tragic events has been rightly called the dark ages, and was only partly dispelled by the great reformers who were, however, not reformers but protestants who made effective protest against the darkness and tyranny that held the world in spiritual bondage and most abominable idolatry.

All these, together with the discovery of America and the founding of our glorious republic under the guiding hand of Providence, were the necessary preliminary preparations for the restoration of his glorious gospel and the setting up of his Church and kingdom upon the earth, never to be thrown down nor given to another people; where the perfect law of liberty shall be supreme and mankind shall be liberated from the bondage of sin, and Satan shall be bound for a thousand years during the great millennial reign of peace when Christ shall be our king and subdue all enemies under his feet.

Therefore God raised up another champion of human liberty even Joseph Smith the great prophet of the latter days, to usher in this glorious dispensation, the climax of which, not yet attained, shall be the second coming of our Lord and Savior Jesus Christ.

But Satan, not yet bound, came again. I presume he will continue to come until the great battle will be fought on the field of Armageddon. So he came in the days of Joseph Smith through whom the gospel had been restored, and the Church of Christ had again been established on the earth. Through the human instrumentality of a cruel mob, he was murdered in cold blood, another prophet of the living God; but not until those principles which have within them the power of God unto salvation, the principles that liberate mankind from the bondage of sin, had been established among the Saints of the latter days. Let us then carry on the work so well begun until its final consummation. Let us rejoice in the assurance which we have of its final triumph. And may our hearts be filled with gratitude to our heavenly Father that he has fought our battles and will lead us on to victory if we will do our part. And let us put our trust in him and have an abiding faith that "Providence is over all." This is my earnest prayer through Jesus Christ. Amen.

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

The benediction was pronounced by Elder J. Berkeley Larson, president of the Shelley stake of Zion.

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

CONCLUDING SESSION

On Tuesday afternoon, October 5, 1926, the concluding session of the ninety-seventh Semi-Annual Conference was held in the Tabernacle. All the seats in the main hall and galleries were comfortably filled.

President Heber J. Grant presided, and at 2 o'clock announced that the congregation would sing, "Earth with her ten thousand flowers."

After singing, prayer was offered by Elder Wallace Calder, president of the Uintah stake of Zion.

The Congregation sang, "Do what is right, the day-dawn is breaking."

ELDER JOSEPH W. McMURRIN

President of the California Mission

I trust, my brethren and sisters, that during the short time I occupy this position I may be sustained by your faith and sympathy and by the blessing and inspiration of the holy Spirit. I feel that it is a very important thing to stand in this pulpit, and claim the attention of so large a number of people. I am very thankful for the opportunity and feel it is a very great honor.

I am glad to be able to say to this congregation that in the

California mission we are still endeavoring, to the best of our ability, to bring to the attention of the people of that mission the wonderful work of the Lord. We continue to bear testimony concerning its restoration and the manner in which it was brought from heaven to earth, and to testify concerning the divine authority which has always been essential for man whenever the Lord has had a message to deliver to the inhabitants of the earth.

We number in missionaries in California about 140, a little more than 40 of this number being lady missionaries, and the remainder being as a rule young men, most of whom were ordained elders in the Church as they received their call to go abroad as representatives of the work of the Lord.

I have been thinking, during this conference, particularly when Elder Orson F. Whitney was talking to the people, of the long ago in my own missionary experience. I went out forty-five years ago in company with Brother Orson F. Whitney and a few other brethren who were called at the general conference to go to Great Britain and to other sections of the European mission. I have a most distinct recollection of reading, in a little journal that I kept while on that mission, words that had been written during the first few days of my missionary labors. I was sent into the county of Ayre in Scotland and my lot was cast with a coal mining community. Of course, the experience that I had at the beginning of my ministry was something altogether strange and new to me. When I was released to return home, as I was packing up, that little journal that I kept accidentally opened before my eyes, and I read a statement to this effect: "Here I am, far from my home and people. God help me." Those words told the story. I certainly felt that I was a stranger in a strange land. I wondered whether it would be possible for me to continue in that community as a representative of the Church of Jesus Christ of Latter-day Saints for the period of time that usually falls to the lot of a missionary. In those first few days I did not feel that it would be possible, and yet, thanks be to God and to his marvelous providences, and I trust and believe to the help and light and companionship of the holy Spirit, I was not only enabled to remain in the mission field during the allotted time, but I found during that period that wonderful joy which is spoken of by missionaries who have endeavored in their weak and humble manner to expound the doctrines of the gospel, inviting men and women to an investigation of the message revealed by the Lord our God. I have thought of that period during these conference proceedings. I have had the pleasure of meeting with many missionaries who have labored in California during the past few days; and I am happy to say that these missionaries with whom I have met have expressed the feeling unanimously, I think, that they would be very happy indeed if opportunity could be given them, and financial conditions were favorable, to return again and take up their missionary work.

It gives me pleasure to report to the fathers and mothers who may be in this congregation that so far as the California mission is concerned, we feel that we have been abundantly blessed of our Father in heaven during the past six months. The missionaries of the mission have had better health during that period than during any similar period of my ministry as president. We have had but very little sickness. We have not had any serious illness among the missionaries, and we feel to praise the name of the Lord our God for his blessings unto us.

It is a satisfaction to be able to report that we are a little stronger in numbers, a little more firmly rooted, throughout the California mission at the present time, than we were six months ago. There are a few more branches in the mission; there are a few more Mutual Improvement organizations; there are a few more Sunday schools; there are a few more Relief Societies; and there are a few more Primary associations in the mission than were there at our last general conference. We feel encouraged in the work that has been entrusted into our hands. I am glad to say that we are a united band of men and women. There is no ill feeling in the ranks of the missionaries; they are all earnest and active and willing to play their part, ready to respond to any demand that is made upon them to go and come as they may be directed by proper authority, and they are giving the very best that is in them to establish the work of God and to spread the message of truth among the people with whom they are brought in contact. They are not mighty men. They are not wonderful or strong men, but they are just the kind of men and women spoken of in the holy scriptures, when the inspired apostle made the declaration: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise." We feel that we are thus called.

The missionaries feel that they need the help of Almighty God, and I think it is a good thing to have that feeling, to realize that they have been called to a labor that requires greater qualifications, greater power than men and women are possessed of naturally. The missionaries have that feeling, and yet it is wonderful the labor they perform, the zeal they manifest, the faith they develop as they labor in striving to preach the gospel of the Redeemer of the world. For they do make the discovery that they are in very deed the servants of God, and we try to impress that upon their minds. I believe devoutly in the doctrine that has been advocated during this conference, that is, that the Lord God of heaven has promised that there will be great things follow the testimony of his servants; that after they have delivered their testimony to the inhabitants of the earth that testimony shall be backed up by the Lord God of heaven, with the vivid lightnings, with the thunders of heaven, with the sea heaving itself beyond its bounds, until all things shall be in commotion, and men's hearts shall fail them with fear because

of the things that will come upon the inhabitants of the earth. I believe it, my brethren and sisters, and I try according to my power and ability to impress upon the missionaries that they are in very truth the servants of the Lord our God, and that they have been clothed with authority from on high, that whether men recognize and respect that authority or not, the Lord God is conscious that he has called them to his ministry, and I believe with all my soul that he will magnify them, maintain them in their service, and that he will finally bring to pass all that he has spoken by the mouths of holy prophets in relation to the latter times.

I hope the men of Israel who are before me feel the responsibility that rests upon them in connection with the delivering of the gospel message to the inhabitants of the earth. For if God has spoken the truth, and we know he speaks only the truth, the world is famishing for the truth and power which brings salvation to the inhabitants of the earth. Men who have received this divine authority by the coming of holy angels, who brought back to mortal men the power and authority that had been lost from the inhabitants of the earth, owe something to the children of men. I hope that this call, which has been made again during this conference for men of experience to go abroad in the preaching of the gospel, will meet with a hearty response, that each man will feel that it means me, and not think it is my neighbor, and that all who hold the Priesthood will be anxious to play their part.

I feel that I am under obligation to lift up my voice in proclamation of these principles that have been revealed, for in the mercy and providences of God some man found my own parents, and other members of the McMurrin family, in far-off Scotland, and through their teachings and testimonies and the help of God they were brought to believe the truth and came to this land; and in this land, the land of Zion, I was given birth. I praise God for that. I want to render to my fellowmen in some degree some such service as has been rendered to my own people. I am under obligation to make proclamation of the gospel, and every one of you is under obligation to play your part. He that is warned shall warn his neighbor, is the commandment of God in the revelations that have been given in our own time. Let us believe the scriptures. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not."

When I look into the faces of my companion mission presidents, I feel that it would be presumptuous on my part to take more of this precious time. I glory in my membership in the Church of Christ. I have proved to my own full satisfaction that it is the Church of Christ. "My doctrine," said the Redeemer, and that was all the Sons of God could say—"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."

I have tested that promise and doctrine, and I have had made manifest to me that this man who has been spoken of, Joseph Smith, was raised up by the Lord our God to reintroduce among men the doctrines of the everlasting gospel. It has brought joy unspeakable to my soul. In like manner, in fulfilment of the promise made in the closing declaration of the Book of Mormon, I have had made manifest to me, not through my father, not through any president or bishop, or apostle, but by the power of the Holy Ghost, that the Book of Mormon is the word of God, and I hope every man and woman in this congregation has that same knowledge, that same understanding, that it is a true, wonderful, glorious record of the ancient inhabitants of the land.

God help us to stand for the truth, and not to be led away by the whims and doctrines of men that would blind us and rob us of our salvation, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We would like to hear from many of our brethren. We will ask Brother Richard C. May to be our first speaker, and Brother Elmer F. Taylor to follow him. These are the only brethren presiding over stakes who have not either prayed or spoken in conference since 1919, except those who have been appointed during this year. Following these brethren we would like to hear from Brother J. Wyley Sessions, who has returned from South Africa. Brother O. B. Peterson, who has returned from Tahiti; Brother Mark V. Coombs, from Tonga; Eugene J. Neff, from the Hawaiian Islands, and Russell H. Blood from the French mission.

ELDER RICHARD C. MAY

President of the Minidoka Stake

Brethren and sisters: I wish to extend the love and sympathy and good fellowship of the people of the Minidoka stake to the presidency and all the general authorities and all the people of this Church. This is an experience that I have never before had. I remember many years ago, when just a mere boy, of sitting in a little country meeting house and school house combined on a Sunday when the home missionaries came to the ward. And as those brethren sat up on the stand and in their turn talked to us, I thought to myself, what wonderful looking men. I wonder if that opportunity will ever come to me. And from that time to this present moment I have tried to do my duty in the Church, have tried to help to build up the kingdom of the Lord to the best of my ability, and I thank him from the depths of my heart for the opportunities that have come to me in helping to carry on this work. I thank him that I was born of goodly parents, and I thank him that in the home of my parents I have the first time to hear either of them

speak disparagingly of any of the authorities of this Church, and that teaching has been inculcated into my system until I would be afraid to raise my voice in criticism of any of these, the Lord's anointed. I hope and trust that while I sojourn in the earth I shall be privileged to do the best I can in bringing souls unto Christ and helping to build up his kingdom here in this earth, and I will give to him the praise and the honor and glory, forever and ever. Amen.

ELDER ELMER F. TAYLOR

President of the Young Stake, in Colorado and New Mexico

My brethren and sisters: I have enjoyed this conference, all but one thing, and that is I have had a dread and fear that I might be called to this stand, and up to the present time I have managed to avoid meeting the President of the Church. I wanted to take a back seat, so to speak. But I am not ashamed, my brethren and sisters, to stand up and bear my testimony. I am glad to be here. I have never enjoyed myself before in my life like I have done during the sessions of this great conference. This is my first experience in this pulpit and I have only been in this building about six times in my life. My father drove the second wagon that came into this valley and told me the story of the pioneers, and I have a love for this country, for this state, and when I crossed the line into Utah, I said in my heart, "God bless Utah." That is the way I feel in regard to this part of the country, this part of the Lord's vineyard. But I have been down on the San Juan river almost forty years of my life. We are having a struggle down there, but there is no better land in the United States than we have in that part of the country. We do not need any money, but we need about a thousand more good, faithful Latter-day Saints who are not afraid of work to build up that country.

I want to say a word or two in regard to the picture that I now see before me, that I have been viewing this afternoon. Not having had a chance before to go before the general authorities of the Church and speak to the twenty-six men who stand at the head of this great organization, I say to all who are here today, and all who are listening in, that in my judgment, and it is my faith, they are the best men upon the face of the earth. As I said to a friend of mine some time ago, we are not naturally better than the people of the world, but the Church that we are members of, and the kind of work that we are engaged in, are the making of us, and will make of us the best people upon the earth. I thank the Lord for having the opportunity of having had as guests in my home the men who represent the presidency of the Church, who come down from time to time to visit with us in our conferences. We welcome them there, and all the members of the General Boards.

I do not desire to take any more of this precious time, but I thank the Lord for the privilege of speaking to you today, and do so in the worthy name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

President Sessions presided in South Africa for six years, and labored about a year trying to get there.

ELDER J. WYLEY SESSIONS

Former President of the South African Mission

Trembling though I am, laboring with only half a voice, feeling as humble as I ever have felt in my life, yet my heart is filled with gratitude for the privilege of bringing to you, my brethren and sisters, the greeting of your brethren and sisters from the most distant branch of the Church on this great globe. As I bear my testimony to you, I desire to bear the testimony and represent the saints of that goodly land of South Africa. They have never seen a member of the general authorities of the Church. In our mission we have never been blessed with the presence of one of these men, but time after time I have heard those people in that land arise to their feet and bear witness that they know Joseph Smith was a prophet of God, and that they know that President Grant is a prophet of God, and I am authorized by them to bring that message to you.

Brethren and sisters, how we have longed to see you here and to meet with the Saints in these general conferences, but we were too far removed. I want to say to you that fourteen to fifteen thousand miles separated from you was not a great enough distance to separate us from the same good spirit that has prevailed during this conference, and as the general conferences have been held every year about this time, we arranged so that some of the conferences in the mission would be held at the same time as you are holding the general conferences here. I have felt time and time again that the Lord was blessing us with the same spirit that you have here.

I would like to say one thing to the fathers and mothers who have sent sons to Africa, and those who have them there now, and those perhaps who will have sons go there. South Africa is not the country that was described by Theodore Roosevelt on his hunting expeditions. We saw no jungles; we saw no wild animals; we were not eaten up by cannibals, nor injured by them. The Union of South Africa is a modern, thoroughly up-to-date government. We do not move quite so fast there, and we do not live at quite the same tension you do here, but it is a fine, up-to-date country, and there we have a host of friends. Oh, brethren and sisters, if you could only realize and understand how those people really appreciate your humble boys. If you knew how their hearts swell with gratitude to you, and their prayers go up in your behalf for the sacrifice that you are making to send your sons there, and that it may not be too great a sacrifice for you—if you knew all those things I am sure you would respond more readily than you do. How we need help down there! There are thousands and thousands of

good people in that land who need the gospel. There are lots of hardships. We often hear of the terrible financial condition of the European countries, and of those in other parts of the world, but it seems to me as I have traveled about in Africa and in Europe that the greatest starvation is for these precious truths that we have right here, which, as President McMurrin said, we are enjoying because somebody's son or somebody's daughter went into the mission field and somebody supported them.

My brethren and sisters, let us respond to these things, and when your sons are called to South Africa—I know full well the expense is great—let us send them there, let us go without some motor car, or the last model at least, for I have seen so many motor cars that I do not think any of us need to go without them here. But let us go without the last model in order that we may send our sons to South Africa and to the other missions. The Lord has sent a very choice man down to that country to preside now. I know your boys will be protected and cared for, and they will return a blessing to you, and be a blessing to that land. I have heard you pray that the Lord might hasten the day when his purposes shall be consummated, yet here we sit sometimes and we are not helping the Lord in consummating his purposes.

As I have looked into the faces of the people in the congregations of the Saints in Africa and Europe where I have been, I have almost felt to pray, Lord, stay the time until we shall have called to us these people who are here standing in darkness, not realizing how completely they need the gospel, not knowing its value and its blessings. And yet there are just as good hearts burning in their bosoms, longing for and needing the gospel, and we stand charged by the Lord God of heaven to deliver that message, and I hope and pray that as long as I live I shall not get away from the choice spirit that attends the missionaries. I want the missionary spirit disseminated through the wards and stakes of Zion, and my humble prayer is that the Lord will fill us all with a desire to deliver this great message to the people who need it so much, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Brother O. B. Peterson spent three and a half years in the Tahitian Mission upon his first mission and presided there for three years on his second mission.

ELDER O. B. PETERSON

Former President of the Tahitian Mission

We have heard the scripture quoted to us this afternoon, my brethren and sisters, to the effect that it is the weak things of the earth that are called. I feel that is particularly applicable to me at this time. To say the least, however, it proves to me that the

oft-heard statement, that opportunity comes but once to every man, is not correct. I remember that my name was called out at our last general conference, but, owing to the fact that I was not properly informed as to my privileges in connection with my work, I stayed on the job and consequently was not present. I felt, however, that I would have another chance; not that I have anything special to say, but I deem it an honor to stand in so renowned a place, for here have stood the prophets and apostles and servants of God in the dispensation of the fulness of times; and to me at least, if there is any difference among them, they are just a little more than any of the prophets and apostles of the Lord in any previous dispensation. It is my testimony that they have the same authority, the same priesthood and the same office and calling; that they are inspired by the same spirit; and, in addition to that, they are the ones who are called to lead, counsel and instruct us. The others are just a matter of history.

My lot as a missionary was cast among the more humble people of our Father's children; but a more loving people, a more lovable people and a more hospitable people you could not find in any other place throughout the world. We often wonder how it is that our young people can leave their homes and loved ones here in the valleys of the mountains and go out into the various parts of the world, to people with habits and customs so absolutely different to those to which they have been accustomed, and to an environment altogether at variance with anything they had known before; compelled to learn languages that seem at first to have no meaning whatsoever; yet, in a remarkably short time, they are able to apply themselves in work; they are able to adapt themselves to the peculiarities of the people; they soon learn the languages, and are able to be really instrumental in the hands of the Lord in spreading the gospel among his children. It is my testimony that the reason for this is the spirit of service that dwells within their hearts—it is the missionary spirit.

The Tahitian Mission, wherein I had the pleasure of laboring, as has been said, for six and a half years, is somewhat different, I think, from most any other mission of the Church; but I can say it is just as good as any other mission in the world. Our missionary work there, to a very large extent, demands that we travel upon the sea in small ships—twenty-five, thirty and forty-ton sailing vessels and gasoline schooners. Our mission covers a radius of more than a thousand miles, reaching from the island of Tubuai, which was the first island in the Pacific ocean to receive the gospel in this dispensation, to the Tuamotu archipelago in the north. Our branches are scattered over this thousand miles with a separation of from fifty or sixty miles to four hundred miles, and we are compelled to travel from one island to another in order to meet with our Saints. Owing to the few missionaries we have and to the absolutely undependable means of travel, we are unable to maintain constant contact with them; and, naturally, they ret-

rograde a little. But they respond readily to the work of the missionaries.

One of our young men, who just recently returned from there, was laboring on the island of Tubuai. He had been for ten months without any word from home. It had been six months since his folks had heard from him. Upon the arrival of President Alma G. Burton, he was called to headquarters with his companion; but it so happened that the ship on which they were to sail was condemned by the government officials, precluding the taking of any passengers aboard. In order to get away, however, in response to the call of the mission president, they were compelled to resort to strategy; and after the vessel had left the island and gotten about five miles at sea, these two young men got into a native canoe and were paddled five miles through the open sea in order to catch the boat and go to headquarters. That is just an example of some of the things we do in the Tahitian mission in the course of our gospel labors there. But I want to testify, my brethren and sisters, that the words of Nephi, wherein he said that the Lord does not require us to do anything except he provides a way, is manifested repeatedly there, and the protecting hand of the Lord has been over us; and, in spite of the little dangers at times to which we are exposed, we never fear; and, in spite of the fact that the Tahitian mission was the first island mission opened in this dispensation, we have never had a missionary die in the service either from sickness or accident.

I should just like to relate a little incident to show the extent to which the missionary spirit plays its part in our work. We had a young man who was of a rather backward disposition and it was very difficult for him to learn the language. For his good, we gave him a transfer to the California mission. He finished his mission there and received an honorable release a year ago this Fall. He paid us a visit on his way home, and last April during our general conference he called on us again. He said to me: "You know I have been back to California since my return home. Upon my arrival home last Fall," he continued, "I was discontented and dissatisfied. It seemed that I had lost something valuable in my life. It seemed that the people at home were different, the work was different and I could not content myself. Consequently I determined to go back to California, where I had enjoyed myself so much."

So, he went back to his mission field; he traveled over the same ground which he was wont to travel as a missionary; he met the same people, but he confessed, "I was disappointed, I did not seem to find the same feeling and conditions that I experienced while laboring there as a missionary; and I decided that the reason for it was, that the purpose for which I had gone the first time was for the sake of serving others in behalf of the gospel, and the second trip was for my own pleasure; and I found that it makes a dif-

ference." He said, "I determined to go home and apply the same spirit of service, the same missionary spirit, at home that I had applied in the mission field, and I am now contented. I find that the people at home are just as congenial, and friendly, and the work is just as interesting. The trouble was I had not applied myself in the spirit of service at home, as I had done in the mission field, and this, I learned, had been the cause of my supreme joy and happiness there."

I think I have taken my share of the time, my brethren and sisters. I appreciate the privilege of standing here and bearing my testimony, and expressing these few thoughts. I have been buoyed up in my faith during the sessions of this conference; and I pray that the Lord will bless all of us, that we might ever be firm and steadfast, and I ask it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Brother Mark V. Coombs spent three and a half years in Samoa and six years in Tonga.

ELDER MARK V. COOMBS

Former President of the Tongan Mission

I feel very timid, my brethren and sisters, in mingling my humble testimony with the wonderful testimonies that have been borne before me. For the few moments that I occupy this position, I do ask that my testimony might be prompted by the Spirit of the Lord, that I might be able to say something to you and put before you some of the problems with which we have been confronted in Tonga.

While Brother Sessions says that South Africa is the most distant of the missions, I believe that Tonga is the most isolated. We think we are mighty lucky if we can get a letter home and a reply to that letter inside of five months, and we never get a letter any more than once a month. When our newspapers reach us they are so stale that the only items we read are the sermons that have been spoken from this stand, or other instructions by the presiding brethren.

Now Tonga is only a small place. It is a tiny mission, possibly one of the smallest, and you have not heard much of Tonga. But there are some mighty good people there, people whom I have learned to love. The Tongan mission is situated about seven hundred miles eastward of Fiji; that is, about seven thousand miles from here, not "out where the West begins," but where the West ends. The sun rises first in Tonga. In 1922-23 we performed the first baptisms that were performed throughout the world in those years in the Church of Jesus Christ of Latter-day Saints. We got up in the morning and performed these baptisms in the east, for the sun rises first there. We are seventeen hours ahead of the time in Salt Lake City.

We have about fourteen inhabited islands with a population of about 25,000 people. If missionaries were sent according to our population we would have but few, but due to the scattered condition of the islands we feel that we ought to have between twelve and fourteen missionaries constantly in the field, but we do not get them, and we do not get them because it seems to me there is a certain feeling among the parents in Zion which causes them to discriminate against our island missions, particularly Tahiti, Samoa, and Tonga. They figure that those island missions are so far isolated and that there is no medical attention; sanitary conditions are supposed to be poor, and these dear sons have to make so many sacrifices that they do not want them to go there. They would prefer possibly that they go to Great Britain, to some of our American missions, or to Australia, and possibly, while they are doing missionary work, hunt up a little genealogy. That is all well and good, but it appears to me to be just a little bit selfish. It appears to me that it should not make much difference where you give your service. The thing is, are you giving the service? The souls of those Tongan people are just as valuable as the souls of our ancestors who have gone before us, just as precious in the eyes of the Lord as the souls of people who are of a different complexion. I learned to love those people. I made a few sacrifices, which I do not count as sacrifices, but I count them privileges, and the people made many sacrifices for me. They went without food that I might eat; they took clothes from their own backs and gave them to me. They have given me their last horse. They have given me the last vegetables from their garden; when they had practically nothing, they saw to it that I and mine had plenty. So because of these close associations I have learned to love those people. And they did not only make those sacrifices for me, but they have made them for every elder who has been in the Tongan mission.

It was my privilege to be in Tonga when Brother McKay visited us in 1921. At that time there were quarantine regulations existing and it did not appear that he could visit us, but the Saints were back of us, and we exercised our faith and prayers, and with a lot of coaxing on my part, we finally prevailed upon Brother McKay to stop over in Tonga. I went with him as far as Samoa and thoroughly enjoyed my visit there. While Brother McKay was there, mingling with those people, a beautiful spirit prevailed. And then it appeared that the Spirit was bound to call him from there and that he was not going to Tahiti or Tonga, neither he nor Brother Cannon. Finally, in one way or another, he sent Brother Cannon on to New Zealand and he remained with us in Tonga. I believe those few days that Brother McKay was in Tonga were the happiest days of my life. The Saints congregated there, not being able to understand one word he said, but understanding through the Spirit, and I want to assure you that many of our most stalwart converts were made after his visit in Tonga. The influence

that sprang up in Tonga after Brother McKay was there is something that I cannot describe. It seemed that after his visit some of our problems began to melt away and we began to find a way to solve them and to deliver our message better to that people.

I had been there but ten months at that time. One of Brother McKay's first remarks to me was, as we walked down the street one day, "Well, Brother Coombs, I see you have not very many friends here," by which I understood he referred to the Europeans. So I set myself to the task right there of making more friends and winning my way into the hearts of the Europeans in that nation, in order that we might present the gospel to them. We were blessed with some splendid elders. I have often said that had President Grant given me the choice of all of the elders in Zion, I think I could not have chosen better men than we had at that time, when we had to fight popular opinion in order to be able to prolong the life of the Tongan mission. In 1922, conditions got so warm and persecution so hot there that the government enacted a measure which prohibited the entrance of any more "Mormon" missionaries into Tonga, at least the law read that no more "Mormons" could enter under a penalty of a five hundred dollar fine and possibly imprisonment and deportation at the end of the term of imprisonment. I went to the Chief Justice and told him that it was not fair, and that it did not agree with their own constitution. He said, "Mr. Coombs, I happen not only to be the Chief Justice, but I am also the attorney. We do not want you 'Mormons' here." I said, "Why don't you want us here?" "Well," he said, "that is not your business. We don't want you, that is all. You are undesirable citizens." After a little diplomacy and talk, I found out why they did not want us. The one cry at Tonga at the present time is, one church. Tonga, you know, is the smallest government in the world that is not supporting a foreign parliament. They are not interfered with even by England. They were afraid that "Mormon" elders might stir up a spirit of disunion. They wanted every native there to belong to the Free Church or to the Wesleyan Church, and they were going to try to do away with all other religions, and their first gun was aimed at the "Mormons." We worked untiringly for two years, and at the end of that time I had the satisfaction of convincing those people that their viewpoint was wrong. We made numerous calls upon the Chief Justice and also upon the ministers and convinced them that their viewpoint was wrong, and by means of faith and prayer and our works we got them to repeal those measures in 1924. Now we can have all the elders that we can prevail upon the First Presidency and parents to send us in Tonga. And we need them. We need them badly, in fact. The people there need the gospel of Jesus Christ. They have been imposed upon, they have been exploited, and it seems to me the time has come that they should get the gospel in its simplicity and purity, and I count it a privilege to have labored among those people. I love them, and I am proud that I have associated with them.

Not long ago I had a little experience something like the one related by President Peterson, where we had to travel in our little sail boat of only nine tons, and I weathered a three days' hurricane to go to Vavau to conference with Brother Cahoon and his wife. Brother Cahoon is now the mission president down there. We were in sight of land with our sails ripped to pieces, and were buffeted by waves which were twenty or thirty feet high, and we could not make the harbor. The captain of that boat was one of our priesthood, a priest, and a splendid fellow, by the name of Jone Kogaika. I had told him that I had an appointment in Vavau for conference, and I was invited to go in his boat free of charge, and there were many others aboard the boat. During the time that we were buffeted about we were all sick. Our food was exhausted, our water was gone, and we had no means of getting into the harbor because our sails were ripped. I said to the captain, "Jone, let us turn around and go back to Haapai." I said, "Simply turn around and the wind will drive us back to Haapai, and we will get there in five or six hours and there we will be in perfect safety among those protecting reefs." He looked me square in the eye and said: "Didn't you tell me you had an appointment for conference next Sunday at Vavau." "That is what I told you, Jone." He shook his fist and said: "Well, the Lord being my helper, I will get you through." He got us through. We thought we were going down, and we didn't care if we did go down, we were so sick. I had had a wonderful blessing before going out there by President Penrose, and he promised me that I would go in safety on land and on sea. When things got so furious I forgot the blessing for the time being, and said to Jone that we should turn around and go back. But he had the faith I should have shown, and he got us through.

Now that is only one instance. Another man, Pita Afu, while I was visiting Tonga in 1914, a high chief, or one who should have been a high chief, (he had not yet been appointed a high chief) accepted the gospel, and invited the elders to establish the work in his village. The king of Tonga, hearing about it, became quite incensed, and made a special trip up to Vavau to interview Pita, and said to him, "What is this I hear about you? Why are you associated with those 'Mormons,' such an unpopular sect? I wish you would leave them alone." He took Pita upon a high eminence where he could overlook the beautiful harbor of Vavau and all the lower islands, and pointed to them and said: "Pita, if you will renounce 'Mormonism,' I will make you a present of all of these islands down here for your inheritance, for your sons who follow after you." Pita looked him square in the eye and said: "With all due respect to your majesty, you have not enough land in all Tonga to induce me to leave the Church of Jesus Christ of Latter-day Saints."

Now these are only a few testimonies, only two instances showing the kind of people among whom your sons are laboring. They are blessed and favored when they receive a call to go to that land.

Tonga is not the best mission of the Church, but there is none better. Every elder who returns home contends that his mission is the best, and so it is. If it were not, then that elder was not doing his duty. It was a pleasure to me to get a letter not so long ago from Brother Widtsoe, who had heard one of our missionaries make his report, and he said something like this in referring to this young elder's testimony: "His testimony rang as true and clear as the tone of a silver bell, Brother Coombs. I am sure that the Tongan mission is not only doing its full duty to the Saints there, but it is developing to a full degree the elders who are laboring there." And the same holds true of those other islands which are discriminated against by the mothers and fathers. They develop to a full extent the elders who are laboring there.

Now, brethren and sisters, I know that God lives. I support these brethren whom we have lifted our hands to support, our presiding brethren, in the offices they hold. The gospel is dear to me, and I am looking forward to the time when I might be favored with another call to go down among the people of those south seas, for I am still quite young—whether, to Tonga, or to Samoa, or anywhere, it matters not, for I love those Lamanitish people.

Just one more word about our Tongan mission. Possibly our brethren from New Zealand think the New Zealand school, the Maori Agricultural College is not supported by the other missions. But Tonga is supporting the Maori Agricultural College at Hastings, New Zealand. At the present time I think we have about fourteen or fifteen of our young men down there in New Zealand attending that college. Another thing, the captain of the classes and the class leaders are Tongan boys, and since our Tongan boys have gone there the leaders of that college and the graduates who have graduated with honors have been Tongans every time. So you see the Tongans are a bright people and they have good souls worth saving.

May God bless you, I pray in Jesus' name. Amen.

Brother McKay suggested that I tell you how far those boys travel to get to that school. Tonga is only 1800 miles from New Zealand. These boys go down to school at their own expense and earn their own way while they are there and pay their own expenses back. Two of them have recently graduated with honors and they are teaching in our schools in Tonga.

PRESIDENT HEBER J. GRANT

Brother Eugene Neff spent several years in the Hawaiian Islands on his first mission, and presided, as I remember it, for somewhat over three years on his second mission. He doesn't appear to be present. Brother Blood, I believe, is at the University of Utah.

ELDER SYLVESTER Q. CANNON*Presiding Bishop of the Church*

I realize, my brethren and sisters, that the time is short and very precious this afternoon. I rejoice with you in the testimonies and instructions that we have received in this conference, because they are true and are for the welfare of all the people of the Church, and for all mankind. I rejoice in the fact that we are living in the dispensation which has been spoken about frequently in the sessions of this conference—the dispensation of the fulness of times, the last great dispensation of the gospel which the Lord has to give. This dispensation has been looked forward to in the past. The Apostle Paul foretold this time when the Lord should gather together in Christ all things that are in heaven and in the earth. It is the time preparatory to the coming again of the Savior—the Lord Jesus Christ—to reign this time upon the earth in peace and in glory. He came nineteen hundred years ago in humility and sorrow to accomplish the atoning work that was before him to do.

History repeats itself, we are told. It appears to me that there is a comparison between the dispensation of the meridian of time and this dispensation, in the sense that as the Savior had to have a forerunner at that time in the person of John the Baptist to prepare the way for his coming, in this dispensation there has come a forerunner; not one who should be able to prepare the way directly for the Savior and to see him upon the earth, but one who should prepare the way in the establishment of this dispensation, that the work might grow and the purposes of the Lord be accomplished in preparation for his great coming, when he shall come to reign during a thousand years. I rejoice that there has been restored in this dispensation that divine authority which the Prophet Joseph Smith received—that authority which had been lost from the earth for many hundred years. After the dispensation of the meridian of time, with the work which the apostles had carried on, the men and women who had accepted the gospel gradually apostatized from the truth, and the authority was lost. As the Prophet Isaiah declared, “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.”

That was the condition which prevailed for centuries during the dark ages; and then came the beginning of the dawn during the renaissance and the reformation. Men began to look forward to a greater time when truth and the fulness of the gospel should come to the earth. I am reminded of a statement made about the year 1600 by a man who was the leader among the Puritans who came to America. It is said that John Robinson, the pastor of the pilgrims, an old man of great vision and piety, who was left behind when the pilgrims sailed for America, charged them when they left Holland, “If God reveal anything to us by any other instrument of his, be as

ready to receive it as ever we were to receive any truth by his ministry," for he was very confident that the Lord had more truth and light yet to bring forth out of his holy word.

There were many such people who were looking forward to the time when the fulness of truth should be restored. And so when the gospel came and missionaries were sent out to various parts of the world, there were, such as in England, communities or congregations of people who were prepared to receive the truth in its fulness. I rejoice in the fact that this divine authority, the Priesthood of the Son of God, has been restored; whereby every man who is prepared and is worthy, who seeks to live in accordance with the principles of the gospel, may have the privilege of receiving this power and of laboring for the welfare of the Church, for the spread of the gospel, for the bringing together of all things in Christ, and for the accomplishment of his purposes.

I rejoice that we are possessed of this truth with regard to divine authority—which is very different from that which is called priesthood or ministry in the world—that the Lord has given to us opportunity whereby all men, as was the case in the previous dispensation, might be commissioned to labor for the welfare of others. I rejoice in the fact that from the time of the organization of this Church the leaders who have had the responsibility as watchmen upon the towers have declared the words and the will of the Lord and have warned the people, and that warning has been carried from them to others who bear the Priesthood, and through them to others, who have direct watchcare in the wards and branches; and thereby the people have been built up and strengthened and enabled to resist evil and temptation. If all the world would accept these truths, if all the world would accept the warnings with regard to the evils which do and which shall exist, and would accept wisdom and be willing to receive and to follow these instructions through the light that comes to them or that can come to them, the world would be very much better for it, and the time would be ripe much sooner for the coming of the Son of man.

The Lord can give unto us light only as we will receive it. Only as we open the windows and doors of our houses can the sunlight enter in and cleanse and strengthen and bring life and light to that house and overcome unhealthfulness. And so only as we open the windows and doors of our souls to the holy Spirit can truth enter in and strengthen and develop us and make us more healthy spiritually. This is the message which the authorities of this Church have had and have today to bring to the people everywhere, not only to the Latter-day Saints; primarily, of course, to them, but to all mankind: That if they will resist and overcome evil and temptation, if they will accept and obey this gospel, they shall grow in the knowledge of the truth, they shall develop those qualities that will make them better men and women, they shall increase in the spirit of love for their fellowmen, they shall enjoy true happiness, and be prepared to meet the Lord.

I pray that the Lord will help every one of us to sense our oppor-

tunities and to listen and render obedience to the instructions that come to us. They are for our welfare, not for the welfare of any other human being, but for us individually. Every commandment of the Lord is for our development and progress and growth. The Lord will hasten the time when we shall promote and develop the spirit whereby we shall be able to live as of one heart and of one mind. May that time soon come and may we cultivate unity and love and peace and joy, I pray in the name of Jesus Christ. Amen.

A solo, "My Redeemer and my Lord," was sung by Mrs. Joseph Haycock.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers of the Church, who were voted upon and unanimously sustained, 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

Rulon S. Wells

Joseph W. McMurrin

Charles H. Hart

Levi Edgar Young

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

GENERAL AUXILIARY OFFICERS OF THE CHURCH

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. Supt.
Melvin J. Ballard, 2nd Asst. Supt.

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.

PRESIDENT HEBER J. GRANT

THE LABORS OF PRESIDENT JAMES E. TALMAGE

I wish to say that we hear from time to time very favorable reports regarding the work being accomplished by Brother James E. Talmage as president of the European mission, and also as president of the British mission. He has succeeded in getting many communications into the papers in Great Britain, setting forth the faith of the Latter-day Saints, and he is accomplishing a very remarkable and splendid work while presiding in that far-off land. He has the constant faith and prayers of the Presidency, Apostles and Presiding Patriarch in their weekly meetings in the temple.

THE SAINTS REQUESTED TO APPLY SCRIPTURE

I desire to read the words of the Savior, which I would like the Latter-day Saints to apply to the teachings of the servants of the Lord who constitute the authorities of the Church of Jesus Christ, and who are promulgating his teachings and his sayings and calling people to repentance. I feel that these words should find lodgment in the hearts of those who have listened to the wonderful testimonies that have been borne:

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell: and great was the fall of it."

A BLESSING FOR PRIESTHOOD AND AUXILIARY WORKERS AND THE SAINTS

I desire to extend my blessing to all the men and the women who preside in all the stakes of Zion throughout the Church, in all the missions, in all the wards, in all the quorums of the priesthood and in all the auxiliary organizations. I am convinced beyond the shadow of a doubt that there cannot be found in any part of the world men and women giving so unselfishly of their time, of their talents, and of the best that is in them, for the salvation of the souls of men. I am satisfied that there are no other people who are devoting so much of their time, of their money, of their thoughts, and of their very being for the advancement of God's work at home and abroad, as are the Latter-day Saints. And with all the power that God has given me, I desire to bless the men and the women who are thus giving their time and thought and are setting examples that are worthy of the imitation, not only of those over whom they preside, but of all men. Every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that his blessings may come to them.

I rejoice in the remarkable and splendid testimonies that have been borne, during our conference, under the inspiration and by the light and power of God, and I pray that these testimonies may find lodgment in the hearts of the people, and that they will remember that those who obey the Lord and keep his commandments are building their house upon a rock, and those who fail to do this are building their house upon the sand.

May the God of heaven bless us and be and abide with us until we meet again in six months from now in general conference, in my prayer, and I ask it in the name of Jesus Christ, our Redeemer and Savior. Amen.

The congregation sang, "The time is far spent," and the benediction was pronounced by Elder E. Frank Birch, president of the Tintic stake of Zion.

The conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates; accompaniments and interludes on the great organ were played by Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper. Stenographic reports were made in the Tabernacle by Frank W. Otterstrom, assisted by Joseph Anderson, and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON, *Clerk of Conference.*

INDEX

Assembly Hall, Morning Session	42
Assembly Hall, Afternoon Session	62
Authorities Présent	1
Authorities of the Church, General.....	153
Ballard, Elder Melvin J.	33
<p>✓ The Gospel Universal, 33—A Better Understanding, 34—First Missionary Visit in South America, 34—Recent Missionary Work in South America, 35—Difficulties Encountered, 36—"A Little Child Shall Lead Them," 36—Italians Interested in the Restored Gospel, 37—A Difficult Missionary Work, 37—Visit to the Indians on the Great Andes Plateau, 38—Condition of the South American Indians, 38—The Day of the Indians' Redemption Drawing Nigh, 39—Spain and Italy Entitled to Hear the Gospel, 39—The Gospel to Deliver the Children of Father Lehi From Bondage, 40—The Task and Duty of the Latter-day Saints, 40.</p>	
Cannon, Elder Sylvester Q.	151
Clawson, President Rudger	83
<p>Where the Word of the Lord is Found, 83—A Great Mystery Explained, 83—No Single Principle of the Gospel will Insure Salvation, 84—Works Must Accompany Faith, 84—What are Some of These Works? 84—Repentance, 85—Baptism of the Holy Ghost, 85—Three Witnesses in Heaven, Three on Earth, 86—Full Plan of Salvation Revealed to the Saints, 86.</p>	
Closing Session	136
Coombs, Elder Mark V.	146
First Day, Morning Session	1
First Day, Afternoon Session	21
General Authorities Présent	1
General Authorities of the Church	153
General Officers of the Church	154
General Auxiliary Officers of the Church.....	154
Grant, President Heber J.	2
<p>Changes in Officers, 2—New Stakes Organized, 3—Alma's Cry for Repentance, 3—The Joy of Missionary Work, 4—The Worth of Souls, 4—Men Have Seen Christ in Our Day, 5—The Command to Preach the Gospel Supreme, 6—Who Is Fitted to Teach the Gospel? 6—The Word of Wisdom, 7—Promises of God Conditioned on Obedience, 8—Parents Must Teach Their Children by Example, 8—Josiah Quincy's Testimony of Joseph Smith, 9—Joseph Smith's Prophecy of the Migration West, 11—Government Placed Stamp of Divinity on Prophet's Utterance, 11—The Great Obligation of the Saints to Declare the Restoration, 11.</p>	
Grant, President Heber J.	12
<p>Concerning Plural Marriage, 12.</p>	
Grant, President Heber J.	27
<p>A Magnificent Sight, 27.</p>	

Grant, President Heber J.	41
Tabernacle Choir Visits California, 41—Peter Whitmer Farm Purchased, 41.	
Grant, President Heber J.	100
Hearing in the Tabernacle, 100—Monument to the Handcart Companies, 120—Introducing Elder Richard C. May, 140—Introducing Elder J. Wyley Sessions, 142—Introducing Elder O. B. Peterson, 143—Introducing Elder Mark V. Coombs, 146—Noting Absence of Elders Neff and Blood, 150.	
Grant, President Heber J.	153
Presenting General Authorities and Officers, 153.	
Grant, President Heber J.	155
The Labors of President James E. Talmage, 155—The Saints Requested to Apply Scripture, 155—A Blessing for Priesthood and Auxiliary Workers and the Saints, 156.	
Hart, Elder Charles H.	51
Introducing Elder Soren M. Nielsen, 51.	
Hart, Elder Charles H.	59
Ivins, President Anthony W.	13
Purpose of These General Assemblies, 13—Features Which Differentiate Our Church From Other Churches, 13—An Alleged Retrograde Movement in the Church, 13—The Civil Government and the Dominant Church in Mexico, 14—Relationship Between Church and State Must Be Determined, 14—L. D. S. More Than Others Directly Interested in the Question, 15—The Lamanites or Indians of Mexico, 15—Retribution Has Come to Their Persecutors, 16—Shall Church or Government Rule, or Each in Its Sphere? 16—The British-Israel Movement, 16—Development in the Investigation, 17—Symbolism of the British Coat of Arms, 17—What the Saints Have Tried for Years to Teach the British, 18—A Study of the Pyramid of Gizeh, 18—Predictions from the Doctrine and Covenants, 19—Be Prepared for Coming Great Events, 20—Difference Between Priestcraft and Priesthood, 20.	
Jenson, Elder Andrew	54
Jones, Elder William	63
Kimball, Elder J. Golden	127
Impressions and Reflections, 129.	
Lyman, Elder Richard R.	30
Beauty, Power and Glory of the Church, 30—Addresses at the Officers' Meeting, Y. M. M. I. A., 30—More Blessed to Give Than to Receive, 30—Our Volunteer Workers in the Church, 31—Missionary Work in the Y. M. M. I. A., 31—Labors of General Board Members, 32—Program of Instruction in the M. I. A., 32.	
May, Elder Richard C.	140
McMurrin, Elder Joseph W.	136
McKay, Elder David O.	111
The World Needs Men, 111—What Is the Crowning Glory of Man? 111—Four Pictures of Importance and Beauty, 112—The Greatest Organization in the World For Character-Building, 112—Two Ways in Which Character is Built, 112—Tobacco a Growing Evil, 113—What Our Homes Should Establish, 114—Fathers and Elders Should be Worthy of Imitation, 115.	

Nibley, President Charles W.	21
A Great Work Accomplished by the Saints, 21—Gratitude to God for this Age and Nation, 22—Reverence for God, 22—The Struggle for Liberty, 22—Distinction Between Divine Guidance and Divine Authority, 23—Divine Authority Conferred by Holy Messengers, 24—Witnesses of the Bestowal of Divine Authority, 25.	
Nielsen, Elder Soren M.	51
Parks, Elder A. E.	71
Peterson, Elder O. B.	143
Pratt, Elder Rey L.	97
Randall, Elder M. Howard	47
Richards, Elder George F.	87
Eternal Life and Celestial Glory, 87—How to Get Faith, the Moving Cause of Action, 87—An Appeal Pertaining to Faith and Religion, 88—Concerning Joseph Smith the Prophet, 88—Thankful for the Heritage That Has Come to Us, 90—Joseph Smith's Works Proclaim Him a Prophet of God, 90.	
Richards, Elder Stephen L.	25
Thanks and Gratitude, 25.	
Roberts, Elder Brigham H.	121
Second Day, Morning Session	80
Second Day, Afternoon Session	101
Sessions, Elder J. Wyley	142
Smith, Elder David A.	42
Smith, Elder George Albert	101
Great Privileges Enjoyed, 101—Our Pre-Existence, 102—Purpose of Our Earth Life, 102—Scripture Study Important, 102—Care to be Exercised in Every-day Living, 103—Duties of Teachers in the Church, 103—Message of the Church Must be Proclaimed to All, 104—A Great Obligation is Ours, 104—The Great Need of Faith and Good Works, 105—Our Duty to Raise a Warning Voice, 106—Our Service Should Be Faithful, 106.	
Smith, Elder Hyrum G.	107
Reality of the Mission of Joseph Smith, 107—Reality of the Book of Mormon, 108—Testimony of the Kindness and Reality of God, 109—The Reality of the Work of the Patriarchs, 109—Priesthood Should Be Honored, 110—A Prayer to Bless the Church and its Members, 110.	
Smith, Elder Joseph Fielding	115
God's Marvelous Work, 116—We Live In a Most Wonderful Age, 116—Great Modern Inventions and Discoveries, 116—Inspiration and the Greater Accumulation of Knowledge the Cause, 117—Has the Race Progressed Intellectually? 118—Has the Race Made Moral Progress? 118—Where Much is Given Must is Required, 119.	
Smoot, Elder Reed	27
Never Despair, 27—The Testimony of the Gospel in Us Must Come Out, 28—Prejudices Not All Eliminated, 29—A Wealth of Spirituality and Faith, 29—God Lives and This is His Church, 29.	
Taylor, Elder Elmer F.	141
Third Day, Morning Session	121

Third Day, Afternoon Session	136
Wells, Elder John,	74
Wells, Elder Junius F.	66
Wells, Elder Rulon S.	132
Whitney, Elder Orson F.	91
Fifty Years of Service, 91—The City of William Penn, 91—The Declaration of Independence, 92—An Act of Heroism, 93—Jefferson and Rousseau, 93—American and European Ideals, 93—Lincoln and Joseph Smith, 94—The Mission of America, 94—Alexander the Great, 95—Rome's Unconscious Service to Christ, 96—The Divine Purpose, 96—Israel and the Gentiles, 97—The Glorious Future, 97.	
Widtsoe, Elder John A.	80
(The Beginning of the Work, 80—The First Vision, a Lesson to All, 80—Truth Defined, 81—All Truth Accepted, 81—Relative Value of Truth, 81—Relative Validity of Truth, 82—Read Section 93 of Doctrine and Covenants, 83.	
Young, Elder Levi Edgar	77

WHENCE THIS GOSPEL WE TEACH?

Read:

“Restoration of the Gospel”

By OSBORNE J. P. WIDTSOE

“This book prepared by Elder Osborne J. P. Widtsoe, dealing with the important subject of the Restoration of the everlasting Gospel, should be read and its contents carefully considered by those who are seeking after truth. It treats the Restoration clearly, and places before the people many things that have not been generally considered heretofore. It will be a means of strengthening the faith of the youth of Israel and will impart information that is invaluable. May the spirit of truth accompany the work and rest upon all those who diligently read it with a desire to learn of and profit by the Restoration of the Gospel!”

Joseph F. Smith, Jr.

PRICE \$1.00 POSTPAID

A HELPFUL BOOK IN THESE TIMES OF CONTROVERSY

Science and Belief in God

By FREDERICK J. PACK

A discussion of Certain Phases of Science and Their Bearing Upon Belief in the Supreme Being.

\$2.50 POSTPAID

Articles of Faith

By JAMES E. TALMAGE

A consideration of the principal doctrines of the Church of Jesus Christ of Latter-day Saints.

This book will be helpful to all who desire a clear and concrete exposition of the beliefs and attitudes of the “Mormons.”

Deseret Book Company

44 EAST ON SOUTH TEMPLE

SALT LAKE CITY, UTAH

P. O. BOX 1793

Discourses of Brigham Young

**This Great Book Should be in Every
Home Library**

No Latter-day Saint home library is complete without the unique volume, "Discourses of Brigham Young." Thousands still living were thrilled with the inspired wisdom of the great colonizer. They heard the words fall from his lips that were a comfort and a guide to them in their daily living.

Those same words, now in print, can help and inspire the new generations. The youth should be encouraged to read this great book. It will help them to know Brigham Young as they have never known him before. They can appraise his doctrine, not by tradition or garbled account, but by the perusal of sermons accurately transcribed.

"Discourses of Brigham Young" will be sent to any address for \$2.50 postpaid. Special price to members of Priesthood Quorums—\$2.00 postpaid. Orders will be filled mail C. O. D. at \$2.00 each, if desired.

WHAT DID JOSEPH SMITH KNOW ABOUT SCIENCE?

Read:

Joseph Smith as Scientist

By JOHN A. WIDTSOE

"In the life of every person, who receives a higher education, in or out of schools, there is a time when there seems to be opposition between science and religion; between man-made and God-made knowledge. The struggle for reconciliation between the contending forces is not an easy one. It cuts deep into the soul and usually leaves scars that ache while life endures. There are thousands of young people in the Church today, and hundreds of thousands throughout the world, who are struggling to set themselves right with the God above and the world about them. It is for these young people, primarily, that this book has been written."

Deseret Book Company

The Home of Worth While Books

44 EAST ON SOUTH TEMPLE

SALT LAKE CITY, UTAH

P. O. BOX 1793