

April
1925

NINETY-FIFTH ANNUAL CONFERENCE

Of the Church of Jesus Christ
of Latterday Saints

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

April 4, 5 and 6
1925

*With a Full Report of All
the Discourses*



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Ninety-Fifth Annual Conferenec of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The 95th Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Saturday, April 4, 1925.

President Heber J. Grant presided and announced the opening of the Conference at 10 o'clock a. m. He was sorry to state that President Chas. W. Penrose had been critically ill during the past six months and hence could not be present with us in this conference, which we all regret.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

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,† Rey L. Pratt.

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

OFFICERS AND OTHER AUTHORITIES PRESENT

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

Presidents of stakes were well represented from the ninety-four stakes of Zion, with their counselors, patriarchs, bishops of wards and their counselors, and numerous other prominent officers representing the quorums of the Priesthood, also general, stake, and ward officers of the auxiliary organizations of the Church.

Mission Presidents as follows were in attendance: B. H. Roberts, Eastern States; John H. Taylor, Northern States; Samuel O. Beinion,

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

†Levi Edgar Young, absent at Columbia University.

Central States; Charles A. Callis, Southern States; John M. Knight, Western States; Joseph W. McMurrin, California; Brigham S. Young, Northwestern States; Rey L. Pratt, Mexico; Joseph Quinney, Jr., Canada; Eugene J. Neff, Hawaiian, and Benjamin Goddard, Bureau of Information, Temple Block, Salt Lake City.

All the seats in the large Tabernacle were occupied, both in the gallery and in the main hall and on the choir stand. Hundreds were standing in the side aisles, both on the main floor and in the gallery.

President Grant announced that the choir and congregation would sing, "O ye mountains high," out of respect to President Charles W. Penrose. President Grant read the poem in full, and stated that by permission of President Penrose the words in the song, "on the 'necks' of thy foes thou shalt tread," were changed, and would be sung, "on the 'schemes' of thy foes thou shalt tread."

After the choir and congregation had sung the hymn with spirit and effect, the opening prayer was offered by Elder Samuel F. Smith, president of the Snowflake stake of Zion.

A solo entitled, "Hosanna" was sung by Melvin Peterson.

PRESIDENT HEBER J. GRANT

It is very gratifying, indeed, to see this immense congregation here this morning, bespeaking the interest of the Latter-day Saints in the gospel of the Lord Jesus Christ. It is customary at the opening session of our conference to give some statistics and to refer to the condition of the Church at home and abroad. I am very pleased to be able to announce that the work of the Lord is growing all over the world; and that there is never a month or a year but what the Church is stronger, spiritually and financially, than it was the month or the year previous.

FINANCIAL STATEMENT

The following financial statement I am sure will be of interest to the people here assembled:

From the tithes of the Church there has been expended for stake and ward purposes, \$1,352,663.43.

For education, the maintenance and operation of Church schools, \$727,808.93.

For construction, maintenance and operation of temples, \$442,018.46.

For the care of the worthy poor and other charitable purposes, including hospital treatment, \$175,520.77.

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions, \$700,664.09.

This makes a total of \$3,398,675.68, taken from the tithes for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities, and for mission activities.

In addition to charities paid out of the tithes as before named, there have also been disbursed the fast offerings and Relief Society and other charities, amounting to \$489,406.61, which amount added to the \$175,520.77 paid from the tithes, makes a total of Church charities, \$664,927.38.

CHURCH GROWTH FOR THE YEAR 1924

Children blessed and entered on the records of the Church in stakes and missions, 19,955.

Children baptized in the stakes and missions, 14,047.

Converts baptized and entered on the records of the stakes and missions, 7,556.

There are now 94 stakes of Zion, 907 wards, 70 independent branches connected with the stakes, 24 missions and 654 branches in the missions.

SOCIAL STATISTICS

Birth rate, 33 per thousand.

Marriage rate, 13 per thousand.

Death rate, 7.3 per thousand.

There are 160,634 persons in the Church who are married; of this number 256 persons were divorced in the year 1924.

Families owning their own homes, 72 per cent.

PRESIDENT C. W. PENROSE SERIOUSLY ILL

As announced in the opening, President Charles W. Penrose is in a precarious condition. He sends his love to all the brethren, and desires them to know that they have his confidence in all that they may do; and his message to the Saints is to obey the law, wherever they reside.

Elder Seymour B. Young, President of the First Council of Seventy, has passed away since our last conference, having been a faithful member of the Council for something over forty years.

A MISSION HOME IN SALT LAKE CITY

A home on State street has been dedicated for the entertainment of missionaries, and for the purpose of giving them instructions for a week or more, prior to their departure upon their missions; and also to take care of any returning missionaries who may be stopping briefly in this city on their way home, after having filled an honorable mission. We are pleased to announce that at the dedication there was a rich outpouring of the Spirit of the Lord, and we feel assured in our hearts, judging from the inspiration of the occasion, that it will be a source of great benefit to our young men and young women who are called to go out into the mission field.

CHANGES IN STAKES

There have been some changes in a number of the stakes, and the new men chosen to preside are as follows:

Curlew stake, Colen H. Sweeten.

Yellowstone stake, John M. White.

Nebo stake, Lee R. Taylor.

San Luis stake, James P. Jensen.

Young stake, Elmer F. Taylor.

New wards have been organized since our last meeting as follows:

Hillcrest ward, Grant stake.

Inglewood ward, Los Angeles stake.

LaGrand Second ward, Nebo stake.
 Payson Fourth ward, Nebo stake.
 Santaquin Second ward, Nebo stake.
 Genola ward, Nebo stake.
 Virginia City ward, Los Angeles stake.
 Home Gardens ward, Los Angeles stake.
 Ballard ward Lost River stake.
 New stakes organized, since our last conference:
 Kolob stake, President George Ray Murdock.
 Palmyra stake, President Henry A. Gardner.

In addition to the death of President Seymour B. Young we announce the death, since our last meeting, of David H. Cannon, president of the St. George temple, for many years; Bishop James A. Wright, of Bingham ward, Jordan stake, and Bishop Armond T. Rose, of North Farmington ward, South Davis stake.

MISSIONARY WORK

Perhaps no one thing in connection with the Church is as dear to the hearts of the Latter-day Saints as our missionary labor. Counting the time, the salaries that might be earned by those who are in the mission field, and the expense of maintaining them there, the Latter-day Saints are expending today something over \$2,000,000 a year for the spread of the gospel in the world.

We know that the first and most important duty for us is to love the Lord our God with all our heart, might, mind and strength; and second to that is love for our fellowmen. No people in all the world in proportion to their numbers, are giving such evidence of a love for their fellowmen, and a desire for their welfare, as are the Latter-day Saints. Our missionary work proclaims to all the world our willingness to make financial sacrifice and to labor with no hope of earthly reward, for the salvation of the souls of the children of our Father in heaven. I am sure that a general statement of the missions will be of interest to this congregation.

We have in the California mission, presided over most ably by President Joseph W. McMurrin, 125 missionaries. There are 8,625 people in that mission. We own Church property in that mission valued at \$289,114.04.

President <i>American Missions:</i>	Missionaries	Members	Church Property
California, Joseph W. McMurrin.....	125	8,625	\$289,114.04
Canadian Joseph Quinney, Jr.....	71	716	23,021.47
Central, Samuel O. Bennion.....	158	8,712	110,410.26
Eastern, Brigham H. Roberts.....	143	4,689	232,818.55
Mexican, Rey L. Pratt.....	76	2,683	15,184.12
Northern, John H. Taylor.....	127	5,141	88,694.57
Northwestern, Brigham S. Young.....	99	5,599	82,535.76
Southern, Charles A. Callis.....	197	23,047	64,066.14
Western, John M. Knight.....	96	4,977	102,385.44
Total	1,092	64,189	\$1,008,230.35

Each and all of the men presiding over these missions are giving the best in their power for the advancement of their missions. They are men of God, devoted to the welfare of their respective missions. And this can be said also of all the other missions, the statistics of which I shall now read, giving the name of the mission, the president, the missionaries, the membership and the Church property.

European Missions:

Armenian, Joseph W. Booth.....	2	164	450.00
British, James E. Talmage.....	151	5,670	78,518.17

(Here let me mention the splendid work Elder James E. Talmage is doing presiding over the European mission. The fact that he is a member of the Royal Society of Edinburgh gives him a standing in Europe that perhaps none of the rest of us could possibly have. He is receiving excellent consideration from newspapers there, and is working early and late, as he has done all his life. He is one of the most industrious, energetic men I have ever known, and is making a very splendid successor to President David O. McKay, who did such a good work as the president of the European mission.)

Danish, John S. Hansen.....	24	1,621	55,284.95
French, Russell H. Blood.....	30	468	1,242.03
Netherlands, Charles S. Hyde.....	61	3,189	57,229.02
Norwegian, A. Richard Peterson.....	17	1,621	52,774.43
South African, J. Wyley Sessions.....	18	485	17,823.30
Swedish, Hugo D. E. Peterson.....	30	2,051	53,350.17
Swiss and German, Fred Tadge.....	226	11,102	51,497.79
Total	559	26,371	\$368,169.86

Island Missions:

Australian, Charles H. Hyde.....	40	1,115	40,911.18
Hawaiian, Eugene J. Neff.....	61	13,083	195,830.00
Japan [Discontinued].....		164	
New Zealand, Angus T. Wright.....	45	6,184	150,575.66
Samoan, Ernest L. Butler.....	44	3,462	92,789.24
Tahitian, Ole B. Peterson.....	11	1,721	13,403.70
Tongan, Mark V. Coombs.....	19	1,051	24,853.52
Total	220	26,780	\$518,363.30

General:

Smith Mem. Farm, Angus J. Cannon.....			20,000.00
Palmyra Farm, Willard Bean.....			20,000.00
Temple Block, Benjamin Goddard.....			40,000.00
Total	1,871	117,340	\$1,974,763.51

The grand total of our missionaries is 1,871; of members in the missions, 117,340; the grand total of Church property in these missions is \$1,934,763.51, lacking but a very few dollars of \$2,000,000 of money invested in Church property in the missions throughout the world.

Certainly when we consider the limited means of the people who

embrace the gospel all over the world—for the gospel seems to reach the poor—we have great cause to rejoice in the financial showing in our missions, as well as the wonderful showing financially here at home.

PRESIDENT GRANT'S TOUR OF THE MISSIONS

Since I last had the privilege of meeting with you in general conference, I have visited the missionaries in the east, and given them instructions—in Indianapolis, Indiana; Minneapolis and St. Paul, Minnesota; Detroit, Michigan, and Milwaukee, Wisconsin; also in Chicago, and held public meetings in all of these places except Chicago.

At Minneapolis we had the pleasure of dedicating a very splendid meetinghouse and recreation hall erected there, and of meeting with a most excellent class of Latter-day Saints. We have chapels also at St. Paul and Minneapolis. The Saints at Detroit and at Indianapolis are gathering funds for the purpose of assisting in erecting chapels in those places.

On Nov. 27, I left Salt Lake City for Independence to attend the funeral of my cousin and the cousin of President Joseph F. Smith, Thalia Grant Smith. The services were well attended. After that I had the privilege of holding meetings in Independence, Kansas City, and St. Louis; also at Fort Worth, San Antonio and Kelsey, Texas, and in Wichita, Kansas, and instructing the missionaries in all of these places, as well as holding public meetings, which were well attended. In a number of places we have excellent meetinghouses to meet in. In others we have rented halls.

During this trip I had the privilege of speaking before the Chamber of Commerce in Kansas City, Missouri. The secretary announced his regret that all of the six thousand members of that great body had not had the privilege of listening to my twenty minute talk. I said in reply: "I can remedy that very easily. I will have six thousand copies of this speech delivered at your office so that when you send out your next monthly statements you can enclose a copy."

He expressed his pleasure in doing it. They were printed, and delivered, and I have received many letters from men who have read the speech, expressing their pleasure in having heard or read what I had to say regarding the faith of the Latter-day Saints. In that short address, speaking very rapidly (much more rapidly than I am doing now), I quoted all the Articles of our Faith and made comments upon them. It took four columns of the *Christmas News* to print that twenty and one-half minutes speech. I rejoice that there were at least a score of influential men who shook hands with me and expressed their pleasure in having heard the plain statement of the faith of the Latter-day Saints, as embodied in our Articles of Faith.

When I stop to reflect that the Latter-day Saints were expelled from the state of Missouri under the exterminating order of the governor of that state, then to think that representative men of one of

the largest business organizations in Kansas City—one of the most progressive cities in the Union—would listen with attention and afterwards congratulate the President of the Church upon a speech in which he quoted the Articles of Faith, and some of them expressed regret that I did not have an hour instead of twenty minutes, and invited me to come back again, and take the hour, certainly we have to acknowledge that God is moving in a mysterious way his wonders to perform, and that the Latter-day Saints are becoming known for what they really are—a God-fearing, upright people, who are loyal to God and to their country.

The newspapers in all these places gave me better notices and published fairer reports of the speeches I made than I have ever had before on any trip I have taken.

On January 9, I left Salt Lake City for Los Angeles, for a brief visit, feeling very much the need of a little rest. I had the pleasure, on that short trip of only ten days, of speaking in the Adams ward and the Matthews ward in Los Angeles stake.

Feb. 3, I left Salt Lake City for a visit to the California, the Central States, and the Southern States missions, first treading the sands of the Pacific, and a few days later the sands of the Atlantic. Meetings were held upon that trip, in Ocean Park, Oakland and San Francisco; also in New Orleans, in Jacksonville, Florida, and in Atlanta, Georgia.

In all of these places there was a splendid attendance, and again the newspapers gave very fair notices of the meetings and of what was said. In no case was there any attempt to ridicule or belittle or to change the remarks that I had made in public, where reports were taken, or where interviews were given. Some slight mistakes were made, but they were all unintentional mistakes.

I have never enjoyed greater liberty in proclaiming the gospel than I did in some of the meetings on this last trip, lasting something over five weeks, visiting the California, the Central States and the Southern States missions.

I believe this fully covers the activities of the Church that would be of interest to the Latter-day Saints, and of my own labors since we were together six months ago.

ABSOLUTE FAITH IN JESUS CHRIST

I rejoice beyond the power with which God has endowed me to express my feelings, in the knowledge I possess regarding the divinity of this great Latter-day work in which we, as Latter-day Saints, are engaged; and as I travel I find a lack of belief in God, and in the divinity of Jesus Christ, even among the ministers of the gospel, I rejoice in the fact that every man and woman in the Church of Jesus Christ of Latter-day Saints has an absolute faith in God, in his individuality, and an absolute faith that Christ is the Son of God, the Redeemer of the world; that he came to the earth with a divinely appointed mission

to die for the sins of the world, and that he is in very deed the head of the Church of Christ.

Upon the trip last mentioned, I cut from a newspaper a clipping which I had intended to read at this conference, but I have misplaced it. It was a recommendation by an English lord that people discard the "absurdity" of Jesus Christ as a God on earth and a Redeemer of the world, and that they accept the Mohammedan philosophy; suggesting that they could believe in all of the ethical teachings of the religion of Christ and Mohammed, but that they should get away from the absurdities of Christianity, and settle the various disputes and troubles that they were having in the Christian religion.

Wherever I read that statement—and I read it in a number of places—I took the trouble to state to the people in the various places where I preached, the position of the Latter-day Saints as to the gospel in which we believe. I quoted the vision of 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 unto 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;

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him."

I announced to the people that in the Church of Jesus Christ no man or woman would be admitted into the Church, or be permitted to retain fellowship who is not willing to accept this statement absolutely without mental reservation. I also read to them:

"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."

I announced in those meetings, in some of which the majority of the audience were non-members of the Church, that every Latter-day Saint must subscribe to the doctrine that God himself visited the boy Joseph Smith, and that God himself introduced Jesus Christ to the boy as his well-beloved Son. I announced to these audiences that among the Latter-day Saints there is no evidence of "modernism" so-called, and that no man or woman will be fellowshiped in this Church who denies the individuality, the personality of God, or that Jesus Christ is in very deed the Son of the living God, the Redeemer of the world.

THE WORD OF WISDOM

I regret to say that there is becoming evident among the Saints, a lack of interest and a looseness in observing the Word of Wisdom. I regret to have heard that there are men occupying positions as bishops' counselors, and as members of high councils, who do not observe this law; that certain bishops' counselors and members of high councils are not only drinking tea and coffee, but some of them are using tobacco. No man who uses tobacco is worthy to stand as high councilor in this Church. He owes it to himself to clean himself up or step aside and allow a man with more faith, with more manhood, with more integrity to God and his laws, to take the position that he occupies.

President Wilford Woodruff from this stand, many years ago, called upon every man holding the Priesthood and occupying any office in this Church, to obey the Word of Wisdom or to resign and step aside. I reiterate that men who do not obey the Word of Wisdom are not worthy to stand as examples before the people, to be invited into private priesthood meetings and to discuss matters for the welfare of the Church of God. Their disobedience shows a lack of faith in the work of God. I shall not take your time to read all of the Word of Wisdom, but I shall take time to read the words of the living God that must be acknowledged by every Latter-day Saint to be the word of God, or he or she is not entitled to be a member of this Church. After telling us what is good for us, the Lord makes a promise that is one of the most marvelous, one of the most uplifting and inspiring promises that could possibly be made to mortal man. He says:

THE PROMISE

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

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

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

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

AN ILLUSTRATION OF THE DESTROYER REBUKED

I shall never forget the occasion when a friend appealed to me, upon learning that the doctor had announced that his daughter, stricken with diphtheria, would die before morning. He asked me to pray for that daughter, and after leaving his office I prayed with all the earnestness of my soul that God would heal that girl. While praying, the inspiration came to me: "The power of the living God is here on the earth. The Priesthood is here. Hurry! Hurry! Get John Henry Smith; go and rebuke the power of the destroyer, and the girl shall live."

The doctor waiting upon that girl, said she could not live till morning; but when morning came he explained that he could not com-

prehend it, and that he believed the girl was going to get well. He could not refrain from expressing his surprise at the change in the girl's condition over night. The power of the living God rebuked the destroyer.

"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."

The Lord has told us through the Prophet Joseph Smith:

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

No man who breaks the Word of Wisdom can gain the same amount of knowledge and intelligence in this world as the man who obeys that law. I don't care who he is or where he comes from, his mind will not be as clear, and he cannot advance as far and as rapidly and retain his power as much as he would if he obeyed the Word of Wisdom.

TITHES AND REAL PROSPERITY

The law of financial prosperity to the Latter-day Saints, under covenant with God, is to be an honest tithepayer, and not to rob the Lord in tithes and offerings. Prosperity comes to those who observe the law of tithing; and when I say prosperity I am not thinking of it in terms of dollars and cents alone, although as a rule the Latter-day Saints who are the best tithepayers are the most prosperous men, financially; but what I count as real prosperity, as the one thing of all others that is of great value to every man and woman living, is the growth in a knowledge of God, and in a testimony, and in the power to live the gospel and to inspire our families to do the same. That is prosperity of the truest kind. I would rather die in poverty knowing that my family could testify that, to the best of the ability with which God had endowed me, I had observed his laws and kept his commandments, and by my example, had proclaimed the gospel, than to have all the wealth of the world.

OUR RELIGION THE TRUTH

Either we have the truth, and this gospel called "Mormonism," is in very deed the plan of life and salvation, the power of God unto salvation, through his Son Jesus Christ, and by following its teachings the greatest of all the gifts of God to man, namely, life eternal, will be ours, or it is not the truth.

God has given to men and women all over the wide world, seeking for the light of his spirit, in answer to humble prayers, a testimony and a knowledge that this gospel is exactly what it purports to be—that it is the truth, that it will stand forever, and that those who live it shall be exalted eternally in the presence of our heavenly Father, and his Son, our Redeemer.

CLOSING TESTIMONY

May God help each and every one of us who have a knowledge of the divinity of this work to live so that other men, seeing our good deeds, may glorify God and be led to investigate the plan of life and salvation. I bear witness to you here today, that I know God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of the true and living God, that he was a martyr, that he gave his life for this cause, and that his blood bears witness to the integrity, the honesty and inspiration of his mission as a prophet of the living God, because he was true even unto death. May God help us one and all to live the truth, is my prayer, and I ask it in the name of Jesus. Amen.

A soprano solo, "The mighty God hath spoken", was sung by Mrs. Laurinda P. Brewerton.

ELDER DAVID O. McKAY

I have had a few surprises in my life, but I think none greater than this. However, it is a very agreeable surprise. I am thankful for the privilege of meeting this vast audience and partaking of the spirit of this inspirational gathering. It is a joy to look once again into the faces of close associates and dear friends. It is this element which makes the meeting this morning more appreciated than the meetings generally that I have attended during the past three or four years.

THE SPIRIT OF ONENESS AND LOVE

I am glad to report, however, that the spirit of the meetings abroad, wherever we meet Latter-day Saints, is the same as that which we have here this morning. It matters not in what part of the globe the meeting is held, whether in the islands of the sea, in Japan, in Syria. in the Scandinavian countries, in England, Germany, France, Holland—wherever one meets a group of Latter-day Saints whose faith in the gospel of Jesus Christ is unwavering, there one finds the spirit of oneness, the spirit of love, the spirit of willing sacrifice for the good of humanity. God bless the Latter-day Saints all over the world that they may continue in that same spirit.

APPEAL FOR AN HONEST HEARING

It is a source of regret to me that such people should be so grossly misunderstood. May I read the following:

"We desire to hear of thee, what thou thinkest, for as concerning this sect we know that everywhere it is spoken against."

These are the words of some Jews from Jerusalem to whom Paul, then a prisoner, bound in Rome, had made an appeal for an honest

hearing. They referred to the sect called Nazarene. Everywhere it was spoken against. Today after nearly two thousand years everybody acquainted with Christianity knows that Paul was falsely accused, and that that sect was vilified by those who spoke against it. It is a simple matter today to understand the wrong that was done to Paul and to the believers in the lowly Nazarene, but it isn't so easy for some people to see that today in the matter of persecuting a religious organization history is repeating itself. The Church of Jesus Christ of Latter-day Saints, as was the Church in the meridian of time, is everywhere spoken against, and its missionaries, are falsely accused. Paul, even at the time these men said they would like to hear him, was in Rome, because he had been accused of being a pestilent fellow, a mover of sedition, a profaner of the temple, all of which he denied before Festus. He denied these charges also before Felix, he denied them before King Agrippa, and bore his testimony before them, as President Grant has borne his testimony this morning, to the divinity of the Lord Jesus Christ. But everywhere the people spoke against him.

IGNORANCE THE CAUSE OF MISJUDGMENT

I have been impressed during the last few years with this fact, that many people, British particularly, seem to choose to believe the bad things that are said against this people in preference to the good. I have tried to analyze why this is so; and I have come to the conclusion that much of it is due to ignorance. There are two principal classes of men and women in the world who choose to fan this flame of ignorance. These two classes are, first, those who will vilify an honest people for mercenary purposes; and second, those who misunderstand or who misinterpret the doctrines of the Church of Christ and justify themselves in opposing it on the ground that they do not wish their people to be contaminated by false doctrines. The first class, those who wilfully tear down another's reputation to get gain, I think should be classed among the worst people on earth. The government handles a man who will take the life of another, and may make him forfeit his own life for that which he takes. I think next to the heinous sin of murder is the crime of murdering one's reputation to get gain. We have men and at least three women in the world who are guilty of this despicable thing. Such purveyors of falsehood have that within them which seems to feed upon the slander which is current among mankind. Oliver Goldsmith said that this spirit is like the tiger which, after having tasted human flesh, ever afterwards pursues men in order to satiate his appetite. So the slanderer who has once gratified his appetite with calumny, makes ever after the most agreeable feast upon murdered reputation. It is a difficult thing to oppose, indeed often it is best not to attempt to oppose it; for as one great thinker has said, "Slander has a strange constitution, the more you oppose it the more it grows." Thus, because of the activity of this class of people, and also because

of the activity of those who choose to misinterpret the gospel of Jesus Christ and justify themselves in opposing it, we find throughout the world that the Church of Jesus Christ is spoken against, not because of what the Church is, but because of what people think it is. There is a vast difference between those two things.

IN SPITE OF ALL, THE WORK OF GOD IS GROWING IN EUROPE

But, brethren and sisters, I am delighted to report to you that in spite of this condition the work of God is growing by leaps and bounds in the European mission. In Great Britain where I have spent much of my time during the past few years, I am pleased to report that the work is progressing, and that the outlook is most favorable. There 150 young men are devoting their time to the spreading of the truth and to the contradicting of these vile stories that have received such current circulation in that country. The same may be said of the other missions in Europe. In Holland the work is growing. Only last October on a Wednesday night, Amsterdam hall, just dedicated for the little branch there, was crowded to overflowing, and that is but typical of most of the meetings held there.

The French mission has just been organized, but in Switzerland the branches are growing, slowly it is true, but growing.

In Belgium, part of the French mission, the work is increasing rapidly.

In Syria, Brother Booth is devoting his life to the work among the Armenians, and the cause is in good hands. True we are not doing much missionary work there; but rather taking care of the little branch that is ours, waiting for the opening of that great mission.

In the Scandinavian countries we find the same spirit of progress.

GROWTH IN GERMANY BY LEAPS AND BOUNDS

In Germany the work is growing by leaps and bounds. You will be interested to know that last March in Koenigsberg when we held our conference, there were sitting on the stand in the beautiful gymnasium, part of a public school, seventy-five children who furnished music for the six hundred people assembled in a Sunday School session of conference. That night seventy-five adult voices furnished the music for the conference, the hall crowded to capacity, and as part of that service they rendered most efficiently and effectively part of Haydn's "Creation." On that same tour, on the following Tuesday at Stettin, we found the hall crowded to capacity at ten minutes to 7:00 o'clock. An excellent choir furnished the music. On our way to that service, publicly announced, we passed on our left the jail in which some of our elders had been incarcerated but a few years before, for preaching, or attempting to preach the gospel of Jesus Christ. On the following Sunday in one of the large assembly rooms of a

school house in Berlin there were assembled over one thousand children, Sunday School members, in one of the most inspirational Sunday School sessions I have ever attended. It is a significant fact that the street car officials of that great city, ran special cars for the benefit of the Latter-day Saint children. That afternoon we met in the Staat hall in Berlin, twelve hundred eighty-six people worshipping God there without molestation. Five minutes walk from where we met stands the jail in which President Clawson, my brother Thomas E., and some of their fellow-workers were incarcerated, a few years ago, for attempting to hold meetings such as we were holding there with permission of the Berlin authorities. On October 7, 1924, in Hamburg we held a most remarkable conference. On the Saturday night of which one hundred voices, nearly all of whom were members of the Church rendered Evan Stephen's "The Vision" in a most inspirational manner. Sunday night, as the concluding number of an inspirational, never-to-be-forgotten conference, that same choir sang "The Martyrs." These two great productions have been translated into German by one of our own brethren. The choir had been trained by one of our own elders.

THE FIRST CLASS PRESS MORE FAVORABLE

Saturday night the choir of one hundred voices was assisted by one hundred fifty children who sang "Praise to the man who communed with Jehovah." A man not in the Church was sitting by my side, and when those combined choirs sang so inspiringly and in perfect tune, so far as my ear could detect, I dropped my head because of the tears in my eyes, and I saw tears rolling down my companion's cheeks, impressed beyond expression. These are but a few incidents indicative of the progress now being made in the European mission. Another encouraging indication is the fact that leading papers in London and in Liverpool and other great cities of the European mission have refused to print slanderous stories about the so-called "Mormons." A few years ago these vile slanders were given free currency. I will add also that the Latter-day Saints in those missions are united with the elders in counteracting the falsehoods and vilifications and vituperations that are so generally accepted as true. Tracting societies, carried on by our own members, are quietly, though effectively, overcoming the ignorance that seems to be the cause of the misunderstanding against this great Church, which stands for all that the gospel of Jesus Christ contains.

OUR ELDERS TEACH THE FUNDAMENTALS OF CHRISTIANITY

Recently I read a summary of the fundamental teachings of Christianity given by Albert P. Fitch, formerly professor in Amherst College, one of these modernists to whom President Grant has referred. The first fundamental in the spirit of Christianity he gives as the ethical and religious supremacy of Jesus Christ. This faith means believing

what Jesus said regarding the moral and religious nature of God and man. The second fundamental he names as the acceptance of Christ's religious teaching and practice on the ground that it sets forth the principle which can be workable on our world, and the one principle potent enough to overcome our world. As the third condition in that belief he begins with Jesus' teaching as to the nature and character of God and he names the Father whom Jesus teaches as having redemptive love freely and supremely given, supremely exemplified in good will toward man. The fourth condition of this universal belief in Jesus means to be a son and a brother in this kingdom, this divine family which Jesus teaches; and to be a son and brother means to love our fellowmen the way God loves us.

These this prominent writer gives as the fundamentals of Christianity. These the elders of the Church of Jesus Christ are preaching. Their aims are lofty, their purposes are sublime, and the world instead of speaking against them should encourage them and uphold them. Particularly this is true of the state of Utah. Every citizen of this state owes an obligation to the 2,000 missionaries who are out representing this state in honor. Why should anyone condemn the missionaries who are out preaching the gospel of Jesus Christ without price, paying their own expenses for teaching to the world the Fatherhood of God, the brotherhood of man, and bearing witness in kindness and love, that our Father has appeared to man, that his Son Jesus Christ has been raised from the tomb and now lives, bearing witness to the word of the immortality of the soul? Who should vilify people for standing on that sublime ground? They testify further that the Church of Christ is organized in its perfection, and if the world will accept that Church and apply its principles economically, educationally and socially, the brotherhood of man will be established and the millennium for which all honest souls are longing will be hastened.

TESTIMONY

I testify to you here that God lives, that he is near to his servants, and will hear and answer them and guide them when they come to him. I know that my Redeemer lives. I know it! I know that he has spoken to man in this age. I know that his Church is established among men. God help us all to be true to it and help the world to see it as it is and not as ignorant men, and vicious men and women sometimes picture it, I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

PRIESTHOOD CONVENTIONS

During the past three months, by direction of the First Presidency of the Church, there have been held, in many of the stakes of Zion, priesthood conventions, the purpose of which was to stimu-

late renewed zeal and increased activity in the councils and quorums of the Priesthood. I hail with delight the inauguration of this heaven-inspired movement, in which I am proud and happy to have taken part.

The Priesthood, which means divine authority and the men in whom that authority is vested, is by far the most important thing in the Church of Christ; being, in fact, the rock upon which it rests. There could be no Church without the Priesthood. It is therefore of vital consequence that all the quorums and councils should function effectively toward the great ends for which they were instituted.

To my mind the most enjoyable of the meetings held in connection with the priesthood conventions, were those in which the brethren who had been appointed to speak related instances of the power of the Priesthood that had come under their observation or within the range of their experience. What I heard in those meetings awakened in me a desire to discourse briefly upon the subject at this general conference of the Church.

A GOD OF MIRACLES

Among the words of the Savior, as recorded in the New Testament, are the following:

"Verily, verily, I say unto you. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12.)

To what particular works did the Savior refer when he made this remarkable promise to his disciples? I believe that he had reference to or meant to include the wonderful works connected with his mortal ministry—the miracles whereby he manifested his divine power, and concerning which it is written: He "did not do many mighty works" in certain places, "because of their unbelief."

The "beginning of miracles" in the Savior's ministry was the turning of water into wine, at the marriage feast in Cana of Galilee (John 2:11). Afterwards he fed a multitude of five thousand people with five loaves and two fishes. He walked upon the water, stilled the tempest, healed the sick, cast out devils, gave sight to the blind, raised Lazarus from the tomb, and did many other marvelous works.

SIGNS TO FOLLOW BELIEF

He endowed his apostles with the same power (Matt. 10:1-8), and having commissioned them to "go into all the world and preach the Gospel to every creature," he said, "And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16:17, 18). "And they went forth and preached everywhere, the Lord

working with them and confirming the word with signs following" (Ibid 5:20). No good Christian doubts this, nor does any faithful Latter-day Saint.

HIGHER CRITICISM'S ATTITUDE

Nevertheless, there is a growing disposition in these modern days to discredit and deny all such things—to do away with everything savoring of the supernatural. "Higher Criticism," as it is called, seems to regard this as its special mission. It would fain strip the Son of God of his divinity, and make him merely a good and a great man whose teachings are salutary and uplifting. Jesus Christ, we are told, was not miraculously begotten; he did not do the mighty works attributed to him; his blood did not atone for sin, nor was he raised from the dead to become the Author of the Resurrection. All these are myths and fables, invented for propagandist purposes, and are unworthy of credence by any intelligent mind. Such is the attitude of the so-called "Higher Criticism," otherwise known as "Modernism." The logic of its advocates is simply this: *We* cannot do works of that kind, and therefore works of that kind cannot be done.

I concede the first proposition, but not the second. They who doubt the possibility of miracles are indeed without the power to perform them. But this does not prove that believers lack that power. Miracles are the fruits of faith. "These signs shall follow them that *believe*." The gist of the matter is this: These doubters have done away with God, or have tried to do away with him, and consequently are unable to conceive of a higher power than they themselves possess.

ILLUSTRATIVE ANECDOTES

Their position reminds me of an incident that occurred many years ago, when I was a ward bishop in this city. It was Sunday evening, and a Primary Association conference was in progress at the ward chapel. One of the sisters, a Primary teacher, gathered the little tots around her upon the stand, and told them the story of Jesus feeding the multitude. Going home that night, one of the mothers, anxious to impress the lesson upon the mind of her little son, asked him the question: "What did Sister Blank tell you this evening?" "She told us about the Savior feeding the people," answered the boy. "How many people?" queried the mother. "Five thousand." "And what did He feed them with?" "Five loaves of bread and two fishes." "Well, now, how do you suppose he could do that?" The little fellow mused a moment, and then blurted out: "Well, I don't believe those in the middle got any."

His child mind could not grasp the idea that it was a miraculous feeding of the multitude, and that it was done by the power of God, and not of man.

Another little boy, of whom you may have heard—for I have

told the story more than once in the congregations of the Saints—was of quite a different turn. Johnny was his name, and he had a little brother named Billy. The two were playing in their mother's door-yard. Johnny was whittling a stick, and Billy had just caught a fly. "Johnny," said he, "what a funny thing a fly is. See what lots of legs he's got. And every time I blow him he buzzes (suited the action to the word). I wonder how God made him."

Yes, and I wonder too. I wonder how He made the sunbeam, and the blade of grass, and the flowers and the trees. I don't know—all I know is that they are.

But Johnny had an idea of how God made the fly. He went on whittling, and said: "Well, Billy, God don't make flies like men make houses. When he wants flies he says, Let there be flies, and then there is flies."

Johnny had read the Bible, and understood it. He had learned the first great lesson of Scripture: "And God said, Let there be light, and there was light." His mind could allow for the difference—the vast difference between the might of Omnipotence and the puny strength of mortal man.

NOT CONTRARY TO LAW

One objection—perhaps the main one—urged against a belief in miracles, is that they are contrary to law. But that is a great mistake. They are in strict conformity with law. The universe is governed by law, and its Creator works in consonance therewith. But there are greater laws and lesser laws, and the greater suspend at times the operation of the lesser. When this occurs, men exclaim: "A miracle!" Others say: "It never happened, for it is contrary to law." Contrary to some law it may be, or may seem to be—some lesser law with whose everyday workings men are familiar; but not contrary to some higher law regarding which they may know little or nothing.

CARLYLE ON NATURAL LAWS

"What are the laws of Nature?" asks Carlyle, and answers his own question thus: "To me perhaps the rising of one from the dead were no violation of these laws, but a confirmation, if some far deeper law, now first penetrated into, and by spiritual force, as all the rest have been, were brought to bear on me with its material force. * * * 'They [the laws of Nature] stand written in our books of science,' say you; 'in the accumulated record of man's experience.' Was man with his experience present at the creation, then, to see how it all went on? Have any deepest scientific individuals yet dived down to the foundations of the universe, and gauged everything there? Did the Maker take them into his counsel, that they read his ground-plan of the incomprehensible All, and can say, This stands marked therein, and no more than this? Alas, not in any wise! * * * To the minnow, every

cranny and pebble and quality and accident of its little creek may have become familiar; but does the minnow understand the ocean tides and periodic currents, the trade winds and monsoons and moons' eclipses, by all which the condition of its little creek is regulated, and may from time to time (unmiraculously enough), be quite upset and reversed?" (*Sartor Resartus*, Natural Supernaturalism.)

A grand old thinker, that Carlyle. Man is not a minnow, to be sure. But neither is man's finite wisdom any criterion by which to judge the infinite wisdom of the All-wise.

ELISHA AND THE AX

When Elisha the Prophet caused the sunken ax-head to float on the surface of the river into which it had accidentally fallen (II Kings 6:1-6), he was working in accordance with law, but not any ordinary law. The Law of Gravitation, in obedience to which all things on earth tend toward a common center—the center of the earth—required the ax to stay where it was, at the bottom of the stream. But the Prophet evidently knew of a higher law which could suspend the action of the law of gravity as to that particular object. He invoked that higher law, and "the iron did swim."

MOSES AND THE RED SEA

When Moses divided the Red Sea, so that Israel might pass through and escape from the pursuing Egyptians, who were overwhelmed by the returning waters, he was working in accordance with law—divine law. And the same is true of all servants of the Lord who have wrought miracles at any time.

JOSHUA AND THE SUN

"Higher Criticism" laughs to scorn the idea of Joshua commanding the sun and moon to stand still, so that Israel might have light enough effectually to defeat his enemies (Joshua 10:12-14); and the Bible account which declares that "the sun stood still and the moon stayed," is treated with derision. Because, forsooth, if the sun had halted even for a moment in its regular course, the whole mighty universe would have come crashing down into chaos and ruin. Well, perhaps so, if there had been no God to uphold it—the God who made the sun and moon, and whose almighty power holds them in their orbits and controls their every action. I see nothing more marvelous in controlling the heavenly bodies, than in creating them in the first place. Be it a fact, as is claimed, that it was the earth that stood still in Joshua's day, and that the sun and moon only seemed to be stationary, that does not affect the main argument. The same God who made the earth also made the sun and moon, and could have stayed them in their course had He so willed.

WHAT ARE MIRACLES?

Miracles are extraordinary results flowing from superior means and methods of doing things. When man wants light he strikes a match, or presses a button, or turns a switch—and lo! there is light. When God wants light, he says: "Let there be light." It is simply a matter of knowing how to do things in a superior way, and having the power to do them. Man is gradually acquiring this power. It is a far call from the tallow dip to the electric light. But the end is not yet. Improvements will continue to be made, and some day, perhaps, men may be able to make light just as the Lord makes it. Paradoxically, it might be said that the time will come when miracles will be so common that there will be none.

MODERN INSTANCES

The Latter-day Saints are not strangers to the miraculous workings of divine power. Our history as a people is replete with such occurrences. I could relate many experiences of my own in support of this assertion, and so could these, my brethren, seated here upon the stand.

My first experience of the kind was in the year 1877, when I was a missionary in the State of Ohio. I had been preaching in the farming districts near the town of Elyria, testifying that the miraculous "signs" promised by the Savior were in the Church of Christ today, the same as in days of old. A sick woman took me at my word and sent for me. She had been suffering for six weeks with neuralgia, and was almost maddened by the incessant pain. She asked me to administer for her relief. Up to that time I had never performed the healing ordinance, and felt very timorous over the outcome, fearing that if she were not healed I would be deemed an impostor and perhaps driven out of the neighborhood. Moreover, her husband had threatened to kill any "Mormon" missionary who crossed his threshold. But I went—and was not molested.

No sooner had I laid my hands upon that woman's head, than a power came upon me that I had never felt before, nor have I ever felt it since, in the same degree. It was a burning in my bosom, so powerful as to almost deprive me of speech, and it went like fire to the very tips of my fingers. I rebuked the pain in the name of Jesus Christ, and the woman was instantly healed. "Thank God!" she said, "the pain has gone." I sank into a chair and burst into tears, overcome by this manifestation of the goodness and power of God.

Not long afterwards, I was visiting a family of Saints in the coal-mining region near the town of Akron. A married daughter of the household came trudging through a snow storm, with her two little children, a distance of three miles, to get me to baptize her. I did so, the immersion taking place in a little brook running through her father's lot. It was February, and the weather was

extremely cold. The moment I stepped into the icy stream a pain shot up to my heart, and I feared for a moment that I would have to step out again. I feared also that the little woman would not be able to endure it. So I silently prayed that the water might be tempered. Immediately there was a change in it—or else in me, for I felt the cold no more, nor did she complain of it at all.

HEALING SELF-ADMINISTERED

The baptism over, she went on her way rejoicing. But I was in distress. A pain had seized me in the elbow of my left arm, and it steadily grew worse. That evening I used some liniment upon it, but got no relief, and my arm continued to swell and stiffen. I could hardly move it next day, but by that time I knew just what to do. There was some consecrated oil in the house, but my green inexperience had made me think that it would be improper to use it on myself, there being no other elder present. But suffering had opened my eyes, and my faith was strong, for I felt that the pain had no business there. That night I carefully washed off the liniment, applied the holy oil, and rebuked the pain in the name of Jesus. The effect was instantaneous. I turned my arm over—the pain was gone; and I have never felt a vestige of it since.

THE GREATER SUSPENDS THE LESSER

One more instance, and I am done. Some years ago I was engaged to deliver a lecture in one of the towns south of this city, and was on my way to the lecture hall when I received a message from the bishop of the ward, asking me to come and administer to his little daughter, who was critically ill. Her doctor had said that she could not live till morning. Taking with me another elder, I proceeded to the bishop's home, and we administered to the dying girl. Next morning a telephone message informed me that a marvelous change had taken place. The young patient, who had not slept for days prior to being blessed by us, immediately thereafter had sunk into a sweet and refreshing slumber. She slept twelve hours, and woke up—normal, and continued so. The doctor was astounded, and the parents, of course, were overjoyed. That girl, then fifteen years of age, and now twenty-four, is an active member of the ward in which she resides, has a good position, and goes to and from her work as well and happy as if she had never known a day's illness.

Her physician had said that she could not live till morning—and no doubt he was right, from his viewpoint. Medical science had so decreed, and but for the interposition of Divine Providence, that decree would probably have gone into effect. According to the lesser law she could not live. But a greater law said: "She shall live." And the lesser could not operate in the presence of the greater.

ALL THINGS POSSIBLE TO THEM THAT BELIEVE

Miracles belong to no particular time or place. Wherever and whenever there is a legitimate demand for the exercise of divine power, that power will act, and marvels will result. We worship a God of miracles, and he changeth not, but is the same yesterday, to-day and forever (Mormon 9:7-11, 17-20). There is but one valid reason for the absence of miracles among any people, and that is the absence of faith. "All things are possible to them that believe."

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

Benediction was pronounced by Elder Nelson J. Hogan, president of the Idaho stake of Zion.

Meeting adjourned until 2 o'clock p. m.

AFTERNOON SESSION

President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing, "O say what is truth?"

After singing, Elder Colen H. Sweeten, president of the Curlew stake of Zion, opened the meeting with prayer.

A duet, "For so hath the Lord commanded," was sung by Cannon Lund and August Glissmeyer.

BISHOP CHARLES W. NIBLEY

It is a great honor, I am sure, to be asked to speak to this congregation, but I approach this duty with fear and trembling. The meeting this morning, the first session of our conference, gave assurance that the Lord is still with his Saints, and still recognizes this work, and that he is sustaining his servants who labor for his honor and glory.

There is a deep significance in Elder McKay's testimony given this morning, when he spoke concerning the changed conditions in some nations of the earth where hitherto our sons suffered imprisonment for trying to preach the gospel; while now places of prominence are open to them, even the halls of the governments, in which Latter-day Saint missionaries have been invited to hold meetings. What has brought about this change?

During recent years, especially since the World War, great changes have taken place in this direction. I call your attention to a revelation of the Almighty, given to the Church through the Prophet Joseph Smith found in Section 98, beginning at the 4th verse:

"And now, verily I say unto you concerning the laws of the land, it is

my will that my people should observe to do all things whatsoever I command them.

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

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

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

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

"Nevertheless, when the wicked rule the people mourn.

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

Again, in the 101st section of the same book, commencing at the 77th verse, we find:

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

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

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

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

This last revelation was given just after the Saints had been driven from their homes in Missouri. Yet the Lord's words to his people were that the Constitution of the United States is that which "I established." This divinely conceived Constitution is, we are told, for the benefit of all mankind. The Lord said that its underlying principles are for the benefit of all flesh, not made for this country alone, but intended to govern the whole world.

Why is it that the elders are not permitted to preach the gospel in Russia today, where there are a hundred and eighty million people who have scarcely heard of the gospel? It is because of the moral agency that the Lord speaks of in the revelation known as section 101. These people are denied their free agency. The rulers of this people have a wrong conception of the rights and privileges which the Lord says pertain to all mankind.

In the 109th section of the Doctrine and Covenants is a prayer, given by revelation to Joseph the Seer, which was repeated in the Kirtland temple at the time of its dedication on March 27, 1836. I shall not undertake to read it, but shall quote only the 54th paragraph:

"Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established, forever."

These words were uttered as a part of the dedicatory prayer, notwithstanding the persecution the Saints had suffered prior to 1836, persecution suffered at the hands of people who were prejudiced, people who were ignorant as to what the Latter-day Saints stood for, ignorant as to their beliefs and their aims. Notwithstanding all this, and clearly showing the broad and liberal spirit of this great latter-day work where such matters are concerned, the words last quoted were uttered as a part of the dedicatory prayer.

The revelations found in the Doctrine and Covenants, sections 98 and 101, which I have quoted, and in which the Lord has said that no man should be in bondage to another, were given at a time when millions of negroes were in bondage in the southern part of the United States. At that time there existed a great question as to whether or not slavery should be perpetuated, and it seemed that the decision might be in favor of continuing to hold this black-skinned race under bondage to the white men who owned them. This question was settled a few years later, when the Supreme Court rendered its decision in the Dred Scott case. Dred Scott was a negro who escaped from serfdom and went into one of the eastern states. His owner followed him and replevined him, claiming he was after his own property, just as he would go for a mule or an ox or a cow. Under the law the slave was his property. Chief Justice Taney, then at the head of the Supreme Court, delivered the decision that this was the law, the constitutional law. This decision was the law of the land; but in the justice and mercy of Almighty God, even a law which became a constitutional law, had to be overthrown, and the Lord raised up Abraham Lincoln and others to see that the law laid down by Him—that one man should not be in bondage to another—was set right and true freedom established in this land.

From that day on, millions more of slaves have been freed in Russia and other lands. In these latter-days, thrones have tottered and fallen, and in place of these has come a representative form of government, a government of the people, a government which gives the people their moral agency, spoken of in the revelations I have read, and which the Lord says is pertinent to all mankind.

It is true that there might be a constitution similar to ours in such countries as Mexico or Russia, and the results would not be at all the same, for the people of these countries are not as intelligent as are the people of this nation. But even in such countries, our Constitution could not help but produce a better government, for in that Constitution are the underlying principles which will, in time, teach these people to govern themselves intelligently. In order that the various peoples of the earth may at sometime reach the point at which they can intelligently govern themselves, the Lord in his mercy has in the past overthrown nations comprised of millions of people who have been subjected to unrighteous domination.

Now, coming to our own land, our own Constitution, I think we hardly appreciate sufficiently what this Constitution means to us and to the work of the Lord. It is my belief that this Constitution, which the Lord declared he established, is for the benefit of all mankind. Verse 77, Section 101, reads as follows: "According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles." Certainly, the fundamental, governing principles which the Lord has established on the earth under the name of the Constitution of the United States, were meant for all men, everywhere. These principles, with their accompanying freedom and liberty, are inseparably connected with our great latter-day work, it seems to me; for the Lord tells us that this freedom, this liberty, was brought about through the hands of wise men whom he raised up. Without this great Government of ours, this God-given Constitution, the gospel of Jesus Christ could never have found an abiding place in the earth. They are connected, correlated, interlocked one with the other; for the Constitution, like the gospel itself, is for the benefit of all flesh, for all mankind.

The Book of Mormon tells us that so long as the people of this nation are willing to acknowledge Jesus Christ as the God of this land, or as the ruler of this nation, so long shall his mercies be extended unto them. Notwithstanding the weaknesses of our people, and of other people, I believe that today there is a greater desire in the minds of millions of people of this nation to acknowledge God and to acknowledge Jesus Christ and to live righteous lives than there has ever been before. While in some ways wickedness may be increasing, yet there is an earnest desire in the hearts of millions of people in this nation to acknowledge God and serve him.

Only a month ago President Coolidge delivered his inaugural address, and he closed it with the name of God upon his lips. These are the closing words of that address:

"America seeks no earthly empire built on blood and force. No ambition, no temptation, lures her to the thought of foreign dominion. The legions which she sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks allegiance of all mankind is not of human, but of divine, origin. She cherishes no purpose save to merit the favor of Almighty God."

Here is a direct acknowledgement, most direct, coming from the very head of the nation, showing that the nation believes in God, believes in his divine providence, and asks for nothing save the favor of God.

When Abraham pleaded with the Lord that the cities of the plain might not be destroyed, he was told that if he could find ten righteous people, the Lord would spare them. I believe that, instead of ten righteous people in this nation of one hundred and ten millions, there

are millions of people who are righteous, who daily seek the Lord, and who try to live according to their beliefs.

On the coin of the realm there is another direct acknowledgment that as a nation we believe in God, for, stamped on every silver dollar and on every goldpiece, are the words: "In God We Trust."

Also, in our national anthem we have these words:

"Then conquer we must, for our cause it is just,
And this be our motto: 'In God is our trust!'
And the Star-spangled Banner in triumph shall wave,
O'er the land of the free, and the home of the brave."

I believe that it is my duty and your duty to teach our children concerning this great God-inspired Constitution, this great law of liberty which he has given to this world, and which was never given before to any nation in any land. Never before has there been a representative government of this kind. Republics have been tried, hundreds of times, thousands of years ago, but never was there anything like this Government. If I had the time I could point out the differences between our God-given Government and those governments of men.

In our nation's hymn "America," we have the words which were given, I believe, by the inspiration of the Almighty. * The last verse of this hymn is the one that declares our beliefs as to who is the God of this land, and while we sing it, I believe that we feel in our hearts that Jesus Christ is indeed our God, the true Ruler over this great land of ours. The words of the last verse are these:

"Our father's God! to thee,
Author of Liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King!"

The Lord bless us. Amen.

ELDER JOHN A. WIDTSOE

About ten days ago it seemed as if I might be prevented from attending this great gathering. I took counsel with myself, and came to the conclusion that the general conferences of the Church, which I have been permitted to attend, with considerable regularity, ever since the days of my early manhood, have been a tremendous source of strength to me. I doubt whether any other Church activity has been more powerful in establishing and building my faith than these great general conferences.

GOD GUIDES AND DIRECTS THIS PEOPLE

I have been stirred by this conference; and uplifted in my feelings. I desire to bear witness to the truth of that which has been spoken.

God has indeed been with us, and his word has been taught by his servants who have been called upon to address us this day. It is always a source of gladness to me to recognize, in the events within the Church, that God does indeed guide and direct this people.

THE TRUE MEANING OF LIFE

These great gatherings are a constant marvel to me. There are none other like them in the world. I never attend one without pondering upon the real reason why these conferences bring out these hosts of people, all apparently of one mind, one heart, and one understanding. President Grant's remarks this morning gave the explanation. These thousands could not assemble every six months, and enjoy these meetings, unless we were certain about the great issues of human life. I believe that every person here belonging to the Church, who has caught the spirit of this great latter-day work, feels certain as to the origin of man, the purpose of life, and the destiny of humanity. Perhaps no search in the history of the world has been equal to the search for the truth regarding the origin and destiny of man. We have had times when great nations have given themselves to a search for wealth or for long life. The elixir of life and the philosopher's stone were the objects of man's seeking for many generations, and at other times men have sought other great things. But there has never been a time when the great majority of thinking people have not attempted to seek out the true meaning of life. We have found that true meaning. In the hearts of the Latter-day Saints there is an assurance as to the meaning of life, and that security of knowledge makes possible the many wonderful things that characterize this Church and Kingdom.

UNCERTAINTY OF THE MEANING OF LIFE A CAUSE OF WICKEDNESS

As I travel about among those not of our faith it seems to me that the uncertainty concerning the meaning of life is a chief cause of the wickedness, indifference and fear which are found among the nations today. In fact, whenever uncertainty with respect to this fundamental problem attacks an individual, from that moment on, either fear develops with him, fear of the unknown, often leading to superstition, or he becomes indifferent, and says: "I don't know whence I came, I don't know where I am going, why should I care? Let me do my bit today, my little kindness, but pay no attention to the churches or to organized forms of religion, because I don't really know what is the truth."

REVEALED RELIGION GIVES THE INTERPRETATION

Curiously enough, our wealth of modern, man-made knowledge sheds little light upon the meaning of life, unless interpreted in the light of revealed religion. How different with us Latter-day Saints! If we know one thing with certainty, it is that we were in the beginning with God, that we came here according to a fully and completely devised plan, and that we shall live on after this life, forever and forever.

Father Lehi, in his remarkable farewell address to his children,

as recorded in the Book of Mormon, declares that "Adam fell that men might be;" and continues, "and men are that they might have joy." Any person reading this statement so frequently quoted among our people, must understand that the very essence of it is that there is no chance with respect to the great program of human life, but that this earth and all things on it, every living soul, fits into the great, eternal plan prepared by Almighty God before the foundations of this earth were laid. In another place in modern scripture we have a statement to the effect that not only shall we have joy in this life, on this earth, but that in the hereafter we shall have "immortality and eternal life." Not merely continued existence, from age to age, but eternal life with all that life implies—activity, development, growth and increase of every proper kind of character. Such doctrines give joy to the human heart. Such doctrines make it possible to live on this earth in the face of difficulties that men of necessity have to encounter.

THE GREAT PRINCIPLE OF ETERNAL PROGRESS

I am especially grateful for the doctrine that we shall go on, throughout the endless ages, far beyond the comprehension of man. I am indeed grateful that all has not been revealed today, because if we are to go on, today and tomorrow and throughout all time to come, then we shall be continually learning and increasing in knowledge. I find men occasionally who are very fond of discussing the unrevealed truths of the gospel. To them everything must be explained; there must be no mystery. This is completely out of harmony with the great principle of eternal progression, one of the cornerstones of the gospel of Jesus Christ. I am thankful that I do not understand all things; that I have been given a certain field of knowledge into which I must fit this mortal life to the best of my ability; and that I know for a certainty that on the tomorrow, when this life is passed, or perhaps before it is over, new light and knowledge may be given me.

I am grateful also that man is that he "might have joy." I believe that statement does not mean joy merely in the hereafter; I believe it means joy on this earth. As a people, we are and should be joyful, glad and happy. We should so live that those who come among us would observe that gladness is in our hearts, because of the truths that have been given us. The body, mind and spirit should be used to give joy, not sensual pleasure to man. However, merely knowing a doctrine or a truth is not enough to make us fully happy, or to give us that complete joy of which Father Lehi speaks. Undoubtedly, the one great way to achieve joy in this life is that laid down by President Grant this forenoon. A person, to enjoy satisfaction in life and to stand firmly upon his feet in the walks of life, must of necessity obey law which really means the proper use of knowledge. Conformity with law gives joy, opposition of law brings misery and unhappiness.

OBEDIENCE TO LAW

How much of the law should a man obey? All of the law! Not one

law should be forgotten. Let us obey all the law, with all our might and strength, and we shall find the joy that characterizes those who really understand life, and who have won the full measure of gladness. I am thankful that we have among the Latter-day Saints very many persons, perhaps the majority of the members, who so live that this great joy, which has been promised us, is theirs indeed.

SINCERITY A DOMINANT TRAIT IN THE CHURCH AND ITS LEADERS

Obedience to law must be impelled by simple honesty or sincerity. I wonder if we are quite sincere in our obedience, or if we give to the Lord with hidden motives in our hearts. We cannot be anything but sincere if we are true Latter-day Saints. Men who give of their time, talents or means without fully giving themselves, their hearts, only give in part. Throughout the history of this Church is the simple thought, that sincerity lies at the foundation of this organization. The people of the kingdom have come from all corners of the earth, after accepting this gospel with full sincerity, holding nothing back. The Prophet Joseph Smith was sincere. Brigham Young was sincere; there was no doubt in their minds. They did not dissemble; they were not playing a game; they were not acting a part; but sincerity is evident in everything that they did. Some so-called historians who have written about us, have laid as the foundation of their writings the assumption that Joseph Smith was a scoundrel who attempted to fool the people, and that Brigham Young became a "Mormon" because he loved wealth and power. That is not history. Those who will read the history of this Church, with honest hearts, freeing themselves of prejudice, will come back to the conclusion that this work was founded in honesty. Any historians or purported historians who begin their work by assuming that the founders of this Church were dishonest or insincere, do not write history, they write travesty. History is more than a mere chronology of facts. History is a great interpretation of events. The events of "Mormonism" bring out clearly the fact that a sincere feeling has dominated all of its years.

JOY COMES BY OBEYING THE WILL OF GOD

I know, my brethren and sisters, that it is possible to be happy in this Church and kingdom. I know that joy may be won by those who will do the will of God. I have tried, as you have, to keep the law fully. I bear you my testimony that as I try and try again to live the full law, a joy far beyond the power or the giving of man, becomes mine.

A few years ago an old widow on her death bed asked: "Is this death?" And the answer came; "Perhaps it may be near." She then sat up in bed, asked that pillows support her, and said: "If this be death, then I want to testify of the joy I have had in finding and living the gospel of Jesus Christ. Gladness has come into my soul because of this great gift which I found in my early womanhood." A week

ago, on the train, I met the type of man who has found joy in this work. This man, not yet very old, but in the afternoon of life, told me the story of his life. He had been on three missions. His sons, five or six of them, had gone on missions. He had twice sold out his property that he might obey the call of the priesthood and go on missions. Now, in his declining years, yet vigorous and strong, he told me with what a joy he faced the coming years. His children were taught in the truth, he himself had a modest home, and the good things of life, so far as he needed them. I said to him: "Brother, you have sacrificed much, but you have also a great abundance of blessings to compensate you for the sacrifice you have made." He turned to me, looked into my eyes, and said: "Brother, I sacrificed, therefore have I the blessings. Without sacrifice I should not have known the great joy which is promised to those who live the principle of the gospel."

I bear witness again to the truth of this work, to its spiritual power and to its sufficiency in guiding men in all the affairs of life. I pray that we may be continually blessed by God, that we may always be willing to give unto him all that may be required of us, that we may go onward, and that the work may be prospered, in the name of the Lord Jesus Christ. Amen.

A solo, entitled, "Flee as a Bird", was sung by Archibald Bronson. It was said that this was Brigham Young's favorite song.

ELDER REY L. PRATT

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

I am very happy, my brethren and sisters, to have the privilege of attending this wonderful gathering of the Church, and upon this opening day of our conference seeing so many people gathered together. Truly it is a marvelous sight to look into the faces of those who have congregated in this building, and to note that there are many who cannot find seats, and who are standing in the aisles, and some, I take it from their movements, who have gone to the Assembly Hall, or to some other place where they might receive the instruction and the admonition and advice that are given at this conference. I rejoice in this great latter-day work, and the spirit that prompts these great gatherings and brings these people from so great distances to be refreshed and admonished and built up in their faith in God, that they might learn more of all their duties to him and to their fellowmen, and go home to their respective abiding places and further the progress of this work of our Father.

I rejoice that in the day and age in which we live, the kingdom of God is again established in the earth. I have an abiding faith and testimony that the kingdom foreseen and foretold by that great man,

Daniel, in the interpretation he gave to the dream of the great king of Babylon, is now established upon the earth, as has been said at this conference. There is no doubt in the hearts and in the minds of Latter-day Saints regarding the existence of our Father in heaven. There is no doubt in the hearts and minds of Latter-day Saints regarding the life and existence and work of our Redeemer and our Savior, Jesus Christ. There is absolutely no doubt today, either in the minds of the old or the young, as to whether this is the Church of God established in the earth or not, for we know that it is. I bear you my witness this afternoon that I know God has again spoken from the heavens, that he has revealed himself to his chosen servants, and that he has restored the same power, keys, and Priesthood that he gave to his servants in all ages of the world and particularly to his servants in the meridian of time, when he gave to Peter and to his companions the keys of the kingdom. I know that the holy Priesthood is here upon the earth today. I rejoice, my brethren and sisters, that without the shadow of a doubt and without feeling in my heart any sense of hypocrisy, I can say to you this afternoon that I know that Joseph Smith is a prophet of God, raised up to establish this work in the day and age in which we live. I rejoice that I have heard that testimony borne by my father. I rejoice that I have read that same testimony recorded in the words uttered by my grandparents, and I rejoice that I have lived long enough upon the earth to have heard my own son, I believe in all sincerity, bear that same testimony.

I have labored now for nearly nineteen years in the missionary field, with your sons and daughters. There is nothing in all the wide world that brings me more joy or more happiness than to associate with them, and to hear them with all humility and in all sincerity declare to the world that they know these things are true.

My brethren and sisters, I do not stop with this testimony, and I wish to go further this afternoon. It is of course, traditional now among us all, that Joseph Smith is a prophet of God, but I wish to continue my testimony and say I know that all who have succeeded him as presidents of this Church have been prophets of God; and while in the discharge of their duties, and living the lives of Latter-day Saints, all who have occupied the positions of apostles have been in very deed apostles of the Lord Jesus Christ, men of the Lord, raised up to work in the ministry to perfect the Saints, and to be instruments through whom the revelations of the Lord might come, where they might minister, either at home or abroad. I bear you my witness today that, more than I know any other one thing, it seems to me, I know that President Heber J. Grant is a prophet of God, and that through him the Lord makes known his mind and will to this people. We can only be safe in obedience to the advice and to the counsel and to the admonition and to the reproof that may come to us through the sources of which I have spoken.

I wish to leave with you this testimony and to say that I dedicate my life and my services to the Lord, and I desire to serve him by serving my fellow men. I rejoice at the opportunities that have come to me to labor in the ministry abroad. I have said before, and I stated this to our missionaries with whom I recently held a conference, that if I held no anticipation of reward in the future, I have been an hundredfold paid, more than perhaps I deserve, through the knowledge I have that through my teachings, I have brought hope into the lives of people who, before they knew me, were without hope, and that hope has been brought through the teaching of the principles of this everlasting gospel that is dearer to me than my life.

May the Lord help us to be faithful and to be true to the great knowledge that has come to us, is my prayer, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

It is not considered indelicate to speak in laudation of one's country and extol its institutions and people. By the same token I am sure that it ought not to be considered indelicate to speak of one's church and his people, and to commend their achievements and their greatness. It seems to me desirable, particularly at this time, that attention should be called in rather liberal manner to the greatness and the richness of our people; this, at least in part, because an insidious and subtle effort seems to be made, and is now in progress, to underestimate the achievements of this people and, in consequence, to undermine the faith and the confidence of those who study us and give some favorable attention to us, and in particular the faith and the confidence of our young people.

THE ATTITUDE AND SPIRIT OF OUR PEOPLE

I believe that without arrogance and undue presumption, I am justified in saying that we are the greatest people on the face of the earth today. I recognize the fact that in making such a statement I should bring myself under some condemnation by those who set themselves up as critics of our work, our faith and our people. The most charitable consideration of them, however, I think is that they do not know and do not understand the genius of our work, and the attitude and spirit of our people. They cannot understand our great endeavor to follow in the footsteps of the Master and teach his gospel, unless they possess the spirit of the gospel which comes from the Lord himself. For while the things of man may be understood and comprehended by the spirit and intelligence of man, the things of God cannot be understood except by the Spirit of God; and when men in criticism of our work, ridicule our members and belittle our high conceptions, they do not understand the import and significance of these conceptions or else, understanding them, they are prompted by an evil spirit to attempt to undermine the work and thwart its great purposes.

GREAT BY PROCESS OF NATURAL SELECTION

I say, we are a great people. We are great by process of natural selection. You have heard of the blood of the Pilgrim fathers extolled. Sociologists today are saying that the perpetuation of that blood, the blood of those men who came from England and Holland and established this great republic, is indispensable to the perpetuation of the great principles of liberty, equity and justice which underly this mighty nation, its Constitution and institutions. It is my belief that the men who were drawn from the Old World to found this Government have been selected with no more care and to no higher purpose than the people who have been selected from all the hamlets and the villages of the Old and the New World to come to Zion to prepare the foundation of the Kingdom of the Living God. The same great qualities of independent thinking, high manhood, power and strength, were indispensable in both instances; so that by the heritage which we have from our great ancestors we are a great people.

IN WHAT WE ARE GREAT AS A PEOPLE

We have been great in achievement. The limited time at my disposal would in no sense justify me in attempting even to outline the remarkable accomplishments of the people of the Church within less than a century of time. You know in the main those accomplishments, and they bear witness to the integrity and the honor and the devotion of the Latter-day Saints.

We are great in the message that we have to give to the world. That message is the greatest message that has ever come to mankind. It is the same message that came in the beginning of the world. It is the same message that will come in the end of the world, for the salvation of humankind, and the establishment of God's Kingdom. It contains truths which are indispensable to life, to the knowledge of life, and to all that makes life worth living.

We are a great people in intelligence. I am fully aware of the fact that there might be many who would controvert that statement, because there are many today who measure intelligence by different standards and criteria than we set up for the measurement of pure, true intelligence. Intelligence, as I conceive it, is the power to grasp and assimilate the fundamental, essential truths of God and the universe, and those great truths which are embraced in the gospel of Jesus Christ are of such transcendent importance that they overshadow all other truths assuming that there is such a distinction so that the minds of men, which are capable of understanding, comprehending and knowing gospel truths, are possessed of the highest order of intelligence with which God has endowed the human family. In making that statement I wish in no sense to belittle that intelligence which is capable of grasping the great truths of science and of making application of the laws of nature to the betterment of mankind. I rejoice in education, in its

culture, in its refinement, and in the knowledge and power that comes from it, but I maintain that the highest order of intelligence is that intelligence which is capable of receiving and enjoying a testimony of God's greatest and highest truth.

We are a great people in power, not only in our own human power, although it is not inconsiderable; but we are great in the power that God has given to us. He has endowed us with a portion of his own power, with a portion of his own strength, and with that power and through that power, the Church is established, this work is maintained and the Lord prepares the way for the coming and establishment of his own kingdom. This great power of the Priesthood, is the power without which this work would be impossible. It is the greatest power bestowed upon humankind. It is given for the most important offices and service to humanity. It is in very deed a portion of Godhood, and you men and boys who are privileged to possess it more nearly approach God in your Priesthood than in any other attribute or way.

IN WHAT WE ARE RICH AS A PEOPLE

Not only are we a great people, we are a rich people; not so much in the things of this world, in money and possessions and property, but we are rich in those things which are essential to happiness and well-being. We are rich in humility. We recognize the power of the living God. We recognize our dependency on that power, and we subject ourselves to the laws of God and endeavor to be obedient to them. We are rich in virtue; thank the Lord! I believe there is no community in the broad land where there is so much of clean living, so much of pure thought, and a people so free from contamination by those practices which so generally prevail among mankind. We are rich in that great asset of humanity, health. We are rich in health because we have endeavored to live the law of health, spoken of as the Word of Wisdom. We are rich in the love of God, and that is a great source of wealth. I think that is the greatest source of wealth that any people may enjoy. I have felt for years and years that if the love of God could come to the inhabitants of our own dear country, we should be free from the disturbances and disorders, and the problems, at least in large measure, which now confront us; and having the love of God, we have in our hearts the love of man, illustrated and exemplified by our devotion to his interests and our sacrifices to teach him those vital things so essential to his welfare and his happiness. We are rich in our homes, in the places where we live, in this wonderful heritage, in this great land of Zion itself. We would not exchange our habitat for any other place in the world. We were led to it. It came to us through divine appointment. It is a part of God's blessing, and mercy to us. Then we are rich in vision, without which a people perish. We have been given to see ahead. We are not relying upon the predictions and prognostications of men. We know where we are going. Thank the Lord for that great blessing. We know that the

direction we take leads to happiness and peace and joy and salvation. We know that the commandments which God has given to us are the promises upon which we may build a structure of endurance. There is no uncertainty with reference to our future. We know that our destiny is high and great, and that our objectives are all worthy our best and highest endeavor, a blessing that transcends our comprehension.

OUR TREMENDOUS RESPONSIBILITY

A people so great and so rich are surely charged with tremendous responsibility. We are charged with the responsibility of establishing and maintaining this great Church, this great instrumentality with all its facilities and agencies, designed to save the human family and to exalt men. We are charged with the responsibility of preserving, inviolate and free from corruption, the great truths of the gospel, of which we are living custodians. That is a tremendous responsibility. If we in any measure fail to discharge it faithfully, the very essence of eternal life, the gospel itself, may be in its effect and application, lost to mankind. But we are to preserve it and to keep it sacred and inviolate for the generations to come.

We are charged with the responsibility of actually founding the kingdom of the living God; we are making it here, for I believe as I stand here that the work we are now doing is in preparation for the kingdom that is to be established and presided over by the Lord God himself. Indeed I look upon our own work and endeavor as indicative of the same kind of work that shall be carried forward when the Lord does come to reign and to conduct the affairs of his kingdom himself. What a responsibility! How much it means to us! Men of God, women of Israel, I know that you thrill as citizens of this great country when you hear the glorious strains of the Star Spangled Banner, or the sacred anthem of America, and see the great flag of the country raised aloft. But I tell you that, thrilled as you may be by patriotic impulse, you are exalted as you stand under the banner of Christ to carry forward his mighty work and establish his glorious kingdom. God help us to be faithful to our trust, and worthy of our riches, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN M. KNIGHT

President of the Western States Mission

My brethren and sisters, my heart has been made to rejoice in the testimonies and experiences given this day. I have pleasure in representing the people of the Western states mission and bringing to you greetings from them, also from your sons and your daughters who are laboring there, preaching the gospel of repentance. I have never associated with a finer group of men and women than those who are

at present laboring under my direction. My heart has been filled to overflowing when I have listened to their testimonies concerning the establishment of God's work in the latter-days. They have an abiding faith in the living God, they have an abiding faith in the divine mission of Jesus Christ and in the atoning sacrifice that he made on Calvary, for the redemption and salvation of the human family. They have an abiding faith in the mission of the Prophet Joseph Smith, and those who were associated with him and those who have followed in his footsteps. Undaunted and unafraid they are proclaiming the message of salvation to the people of the Western states, and I want to say to you that those who are accepting their message are receiving the same spirit and the same testimony that have come into the lives of all Latter-day Saints who have obeyed the commandments of our eternal Father. They are not afraid to lay down the gauntlet and say to men and women everywhere: "If you will repent of your sins and yield obedience to the saving ordinances of the gospel, you shall know of the doctrine whether it is of God or whether we speak of ourselves." The testimony of hundreds of men and women who have received the ordinances of the gospel is to the effect that the Spirit of God has come into their lives, and all doubt has been removed from their souls. They have been made happy in the knowledge that God lives, and that his promises are true.

I would like to relate just one or two experiences that have come to me from the men and women who have received the message of the gospel in their hearts and have obeyed it. I do this because several have said to me, since I came to attend the sessions of this conference: "Are those whom you are baptizing worth while? Are they faithful Latter-day Saints? Do they keep the commandments of God?" I want to say to you that I have seen genuine faith manifest on the part of many who have accepted the gospel and who are far removed from our organized branches, isolated if you please, perhaps a single family alone in the community.

I call to mind one family in the state of Wyoming, the only members of the Church in the small community where they reside, baptized a year ago last February, a widow with eight children, six boys and two girls. Just before Christmas of last year I received a letter from the oldest boy, nineteen years of age, to this effect. Said he: "Elder Knight, I believe that I am being neglected. I have been a member of the Church almost a year, and I have not yet been called upon a mission. I want to go and preach the gospel. I may not measure up to the standard of the missionaries that you have in Wyoming, but I will do my very best." Realizing that his mother is a widow, I wrote her a letter and asked her what should be done. She answered: "I knew that my boy had written you. I make approximately one hundred twenty-five dollars a month doing hospitalization work. The desire of my heart is that all of my boys may do missionary work for the Church of Jesus Christ, and if I can pay a little each month I should like to

have my boy go as soon as he is out of school this year." Since then I have received several letters from that mother. In one of them she said that she had never earned more than one hundred fifty dollars in a single month, but on the first of February I received a letter from her in which she enclosed her tithing for the month of January—thirty dollars and fifty-cents. Said she: "Surely the Lord has been good to me. Last month, I made more than twice as much as I have ever made in a single month, before, three-hundred five dollars;" and in the month of March I received another letter in which she said: "Enclosed find my thithing forty dollars. I made four hundred dollars in February." I will say that that young man will have the opportunity of going on a mission and preaching the gospel of repentance. The Lord is opening up the way for that widow woman and not only the one boy, but others will follow, and they will make valued defenders of the faith.

In the city of Pueblo, three weeks ago tomorrow, another little woman came to me and said: "President Knight, I am ready to mortgage my home that my oldest boy might have the desire of his heart to fill a mission to the nations of the world." I could mention many other circumstances of like character. One young man recently joined the Church in the state of Nebraska. He was prominently identified with one of the protestant organizations. Since his baptism he has taken an active part with our missionaries and now is spending two to four hours each day, tracting his home town and bearing witness that God has heard his prayers and that he knows the gospel taught by the Latter-day Saints is the power of God unto salvation. These men and women who are receiving the gospel are worth while. The same witness has come into their lives that has come into your lives, and the lives of all who have accepted the gospel and obeyed the commandments of our eternal Father. I rejoice in my association with these men and women because of their faith and their devotion.

We have been fortunate in baptizing a large number of converts. Among the number baptized three ex-ministers of the gospel. I asked one of them why he joined the Church and he said: "For years I have been looking for a satisfying religion, and I did not find it in any of the protestant churches, neither did I find it in the Catholic church; but when I investigated "Mormonism" there came a new light into my life, and I am happy to have come in contact with your missionaries." He said further: "I want all the books that have been written by your people, because, though I preached the gospel for many years, I realize how little I know about the great plan of salvation. The Bible has become a new revelation to me. Every time I open its lids, new inspiration comes into my life, and I rejoice that I have at last found the truth." All these things give evidence to me that these men and women have been converted to the gospel of the Master.

I do not desire to occupy more time. I rejoice in the blessings of

the gospel. I know, as I know I live, that it is true, that God lives, that Jesus Christ is his Son, the Redeemer of the world, the only name by which salvation may come to his children here upon the earth. I know, too, as I know that I live, that Joseph was the instrument in the hands of God of establishing again his work in the earth. He was the pioneer, the path-finder, he blazed the way and gave to the children of men in our day a new faith in God and in his glorious work. I know, too, that the men who preside in Israel today are prophets of God, inspired to direct the destiny of Israel. May God bless us all that we may be obedient to their counsel, and that we may have power to reduce to practice in our lives the instructions that are given to us by our file leaders, that is my prayer, in the name of Jesus Christ. Amen.

ELDER B. H. ROBERTS

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

I think we have been very fortunate today in the solos that have been rendered. I was especially thrilled, as I presume you were, by the first solo this morning, the opening line of which was: "Man, though dead, shall arise again."

That declaration brought to my mind another great prophecy on the same subject, to which I think it will be profitable for us to pay some attention. Permit me to make a little explanation about it. Israel, both in ancient times and in modern times, were a people who endured great sorrows, both as a nation and as a people. They had war, famine, pestilences and many and great tribulations. In the days of Isaiah, the Prophet, their sorrows seemed to reach a climax, and this great Prophet of Israel presented their sorrows to the Lord, undoubtedly for the purpose of obtaining some word of comfort, some hope that would lighten their burdens and bring somewhat of joy into their existence. He voiced the sorrows of Israel in the following language:

"Lord, in trouble have they visited thee, they pour out a prayer when thy chastening was upon them.

"Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord;"

And the Lord answered the Prophet in the way of comfort and said:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah.)

This was the word of comfort unto Israel, the renewal of the promise of immortality, of resurrection unto immortality. I pray you be reminded here who it is speaking. It is the Jehovah of the Jews, "the Lord God Omnipotent." Here was a prophecy: "Thy dead men shall live, together with my dead body shall they arise." And then comes the song, the praise and thanksgiving:

"Awake and sing, ye that dwell in dust; and the earth shall cast out her dead!"

Seven hundred years passed away, and then came the fulfilment of Isaiah's prophecy:

"And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent and the graves were opened, and many of the Saints which slept arose and came out of their graves after his [the Christ's] resurrection, and went into the Holy City, and appeared unto many." (Matt. 27:51-3.)

"Thy dead men shall live, together with my dead body shall they arise. * * * The earth shall cast out her dead." Here we have the prophecy of Isaiah and also its fulfilment. And yet we are living in a day when those who are supposed to name the name of Christ in reverence and faith, are not only denying the Deity of "the Lord God Omnipotent," as he was revealed in the flesh, but are equally strong in their denial of this great fact of the gospel of Jesus Christ, the resurrection from the dead. Comparatively few men in the religious world, believe this unique doctrine of the Christian faith, the literal, physical resurrection of the dead. Many cults and philosophies teach that in some way or other there may be a continuation of the life principle, and even of personality after death; but it was reserved as the peculiar and glorious doctrine of the Christian faith to teach the reality of the resurrection from the dead, the reuniting of the spirit and body after death. If this is not the head of the corner in the building of the Christian faith, it is at least one of the very chief foundation stones. St. Paul teaches us that, and shows us that if there be no resurrection of the dead, then the Christian faith is vain, and is all a mockery. Let me point that out to you a little.

In his discourse upon this subject, showing how fundamental this principle is to the gospel of Jesus Christ, Paul of the early Christian writers was the first to mass the testimony extant in his day. You must remember that the gospels, as we now have them—Matthew, Mark, Luke and John—with their wonderful testimonies concerning the resurrection of the dead, were not in existence at the time that the epistles were being written. Not the gospels, but the epistles, are the first Christian documents of the meridian dispensations, and I think it quite true as an historical fact, that Paul was the first to mass the testimony on this subject. He said in his first letter to the Corinthians:

"I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day, according to the scriptures:

"And that he was seen of Cephas, then of the twelve;

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

That is, some had died; but he could appeal to the testimony of

five hundred brethren who at once had beheld the resurrected Christ.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time."

And now, upon this state of facts he proceeds to reason, and the keenness and the sureness of his logic cannot be questioned. I pray you hearken to it:

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead.

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not."

Could you escape that conclusion?

"And if Christ be not raised, your faith is vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most miserable."

And is not that just as true now as it was when Paul conducted the Saints at Corinth through this process of reasoning to that awful conclusion? Down into the very depths of despair does his reasoning bring us, if it so be that Christ did not actually rise from the dead. Behold, how hopeless, how vain is the faith of men in Christ if they eliminate from the scheme of his religion the doctrine of physical resurrection from the dead. Thank God the apostles did not leave either the Corinthian Saints or those of us who come after them in that slough of despond to which he had conducted them; but having brought us down to where we may see into the very depth of despair, now he proceeds to build upon the opposite supposition—no, not "supposition," but the truth; namely, that Christ has risen from the dead. Hearken to him:

"But now Christ is risen from the dead and become the firstfruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam *all* die, even so in Christ shall *all* be made alive.

"But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

"For he must reign, till he hath put all enemies under his feet.

"The last enemy that shall be destroyed is death."

That is the Christian faith; and yet Christians of today, in large part, do not believe it; a few do, but only a very few. And believe me, Latter-day Saints, that among the many things required of the Church of Jesus Christ of Latter-day Saints, one of the

many duties laid upon us in the preaching of the gospel in this dispensation, is this responsibility of being God's witnesses in the world for the truth, for the reality of this doctrine of the resurrection from the dead. Not in the survival of some essence or spiritual principle, but in a real life hereafter, in which spirit and body shall be reunited, and, as the Christ lived physically after he rose from the dead, and was a physical as well as a spiritual personage, so too shall men now dead become: "Your dead men shall live again, together with my dead body," sayeth God, "they shall arise from their graves." That is the word of God, and I care not for the philosophies of men, nor their attempt to tell us that it is a matter of impossibility for them to be resurrected. If the material particles of this body that we call ours shall be preserved as peculiar to the spirit that has laboriously gathered that body through life and made it the garment of our spirits, I care not what becomes of those particles so far as our sight and touch may be concerned. I place my faith in the word and promise of Jehovah before he tabernacled in the flesh, that men should arise from the dead; that together with his dead body they should arise and live; and with all my heart I believe God competent and able to fulfil his promises. "Though a man be dead, he shall arise again." And as a poet has said, "Eternal form shall still divide eternal mind from all beside," and we shall know each other, and have associations that shall, when purified, be holy, and shall minister to our joy through all the ages that shall endure. That is my faith, in this great doctrine of the Christian faith, emphasized in this new dispensation of the gospel whereof we are heralds and witnesses. This is my testimony, in the name of Jesus Christ. Amen.

The choir and congregation sang, "High on the mountain top," and prayer was offered by Elder Levi S. Udall, president of the St. Johns stake of Zion.

Conference adjourned until Sunday morning at 10 o'clock.

SECOND DAY

MORNING SESSION

Promptly at 10 o'clock on Sunday morning, April 5, 1925, President Heber J. Grant opened the meeting by announcing that the choir and congregation would sing, "We thank thee, O God, for a prophet."

After the singing, Elder Junius F. Wells, assistant Church historian, offered the opening prayer.

The hymn, "An angel from on high" was sung by Hyrum J. Christiansen and Edna Gotberg, with the choir.

PRESIDENT ANTHONY W. IVINS

As I stand before this vast congregation this morning, and contemplate my early experiences upon this block, when the Latter-day Saints were few in number, with poor shelter, and very inferior accommodations compared with that which we at present enjoy, I am overwhelmed with gratitude as I think of that which the Lord has accomplished, for I see in this gathering the fulfilment of his word, and the words of his servants, the prophets uttered more than four-thousand years ago, and come to understand my own littleness, my own inability, my utter dependence upon the Lord my God, for without his aid we are helpless, he has done it. It has not been the work of man, although devoted men and women have been the instruments in the hands of the Lord in the accomplishment of that which we see before us this morning. Therefore, I give praise and glory and honor to God for all that I am, all that I hope to be, all that we are, all the we can hope to be, for our dependence is upon him.

DO YOU BELIEVE THE PROPHETS?

I desire, my brethren and sisters, as a preface to the remarks which I make, to read briefly from the second general epistle of the Apostle Peter to the Church, as follows:

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost."

At the time when the Apostle Paul was arraigned before King Agrippa, to answer to charges which had been preferred against him, after recounting the circumstances of his conversion, he turned to Agrippa and said:

"King Agrippa, believest thou the prophets? I know that thou believest." Then Agrippa said to Paul, "almost thou persuadest me to be a Christian." And Paul said: "I would to God that not only thou, but that all who hear me this day, were both almost, and altogether such as I am, save these bonds."

I desire to paraphrase these words as follows: My brethren and sisters, do you believe the words of the prophets as they have been handed down to us through the holy Scripture? I know that you believe, and I would that all of you understood them, and comprehended their importance and application to us, not as I understand them, but more fully and comprehensively.

NEED OF KNOWING THE HAND-DEALINGS OF GOD WITH MAN

To properly comprehend the great plan of human redemption, designed by the Father for the blessing of his children, it is necessary that we be familiar with his hand-dealings with the people of the world, from the beginning of time, as we count it, until the present. It is not sufficient that we familiarize ourselves alone with the dispensation in which we live, important though that be. We must know something of the past, as history has written it, the present as we see and understand it, and the future as the prophets have declared it. Without this grouping of the past, the present and the future, our vision will be restricted, and incomplete.

LOOKING BACK FOUR THOUSAND YEARS

I desire, my brethren and sisters, to take you back more than four thousand years, to a period of time when an event occurred which was of transcendent importance to us, when a promise was made by the Lord which has not yet been fully fulfilled, but toward the fulfilment of which we are rapidly moving.

THE PROMISE TO ABRAHAM

It was about 122 years after the deluge that the Lord called Abram, who at that time was seventy-five years of age, and a direct descendant of Shem, the chosen son of Noah, commanding him to go out from the country of his kindred, and from his father's house, into a land which he promised to give him, and to his posterity after him, for an everlasting inheritance. In obedience to the word of the Lord, Abram went from Haran, to which place he had been taken by his father, from Ur of Chaldea, and pitched his tent in the land of Canaan. Twenty-four years later the Lord spoke to him as follows:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: I am the Almighty God. Walk before me, and be thou perfect.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face, and God talked with him, saying,

"As for me, behold my covenant is with thee, and thou shalt be a father of many nations.

"Neither shall thy name be called any more Abram, but thy name shall be Abraham, for a father of many nations I have made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee."

GOD'S PROMISE NEVER FAILS

We have here a promise made by the Lord, which, judged by human standards, was impossible of fulfilment. Abraham was an hundred years old, and his wife, Sarah, ninety years of age, a supposedly barren woman, but the Lord had spoken, and his word never fails. Isaac was born, and the Lord repeated to him the promise made to his father. Isaac in turn, became the father of Jacob, through whose lineage, and the twelve sons who were born to him, the foundation was laid for the twelve tribes of Israel, the progenitors of a mighty nation.

THE HISTORY OF ISRAEL AND THE STORY OF JOSEPH

To follow the history of this interesting people from that time to the present in detail, would be impossible in the short time which is at my disposal. You who are familiar with the story know that twelve sons were born to Jacob, six of whom, Reuben, Simeon, Levi, Judah, Issachar and Zebulon, were the sons of Leah, his first wife. Joseph and Benjamin the sons of Rachel; Dan and Naphtali the sons of Bilha, the handmaid of Rachel; and Gad and Asher, the sons of Zilpah, the handmaid of Leah.

You are familiar with the story of Joseph, who was sold by his brethren to passing Ishmaelites who carried the boy into Egypt, and sold him to Potiphar, a captain of the king's guard. How he was cast into prison, and finally released and made the vice-regent of the king, the most powerful personage, except the Pharaoh, in all Egypt. You know how famine came to the land, which made it necessary for Jacob to send his sons to Egypt to procure food, where these men discovered that the governor of all the land was their younger brother, whom they had sold into slavery, and after returning to Canaan brought down their father and all of their possessions into Egypt, and were established in the land of Goshen, where they became a numerous people.

But Egypt was not the heritage of Israel. Naturally they would have remained there and been absorbed by the Egyptians, but the Lord had decreed otherwise. He had given them Palestine as the land of their inheritance, and their return to that land was inevitable, even though it were against their will.

After remaining in Egypt more than two hundred years, some chronologists say four hundred, the Lord delivered them from the bondage of the Egyptians, through his servant Moses, and under the leadership of Joshua they again entered and took possession of the promised land, a great people. From the seventy souls who went into Goshen with Jacob, there went out 603,500 men more than twenty years

of age, men able to bear arms, probably not less than three millions of people in all.

The history of the Israelitish people, from the time they crossed the river Jordan, under Joshua, and subdued Jericho, until the establishment of the kingdom, under Saul, about four hundred years, is one of almost constant war and contention, which resulted in the subjugation of neighboring kingdoms and peoples, until Israel, under David, became the possessors of Palestine from Dan on the north to Beersheba on the south.

It was under Solomon that Israel reached the zenith of her power and glory as a nation and kingdom. One hundred and twenty years had elapsed from the establishment of the kingdom, under Saul, until the division of the nation, which occurred during the reign of Rehoboam, the son of Solomon. Five hundred years in all, since the return from Egypt. Years of conflict among themselves and with other peoples, years of faithlessness on the part of Israel, and suffering because of their transgression and indifference to the words of the prophets whom the Lord sent among them to call them back into the old way of righteousness, but they said, we will not walk therein. When the watchmen whom the Lord placed on the towers of Zion sounded the warning trumpet they said, we will not hearken.

THE DAY OF THE PROPHETS

It was the day of Isaiah, Jeremiah, Ezekiel and others of the prophets of old, through whom the Lord strove to keep the people in the path of righteousness and justice, the only road that leads to ultimate success, for final triumph has never been achieved and never will be, by a nation which denies the living God, and departs from the path which he has marked out for us to follow. In their pride of conquest Israel saw, in the glory which had come to them, fulfilment of the promise made by the Lord to Abraham. He had given them the land of promise, from north to south, and east to west, they were in possession of it, and in their pride believed themselves strong enough to hold it forever.

THE DISSOLUTION OF ISRAEL

The dissolution of Israel, as a great nation, commenced when the ten tribes, under the leadership of Jeroboam, the son of Nebat, broke away from Judah and Benjamin and established the kingdom of Israel, with Samaria as its capital city, while Judah and Benjamin, with a part, at least, of the tribes of Simeon and Dan retained Jerusalem as the capital city of their kingdom.

Both nations rapidly relapsed into idolatry, Israel to the worship of the golden calf of the Egyptians, while Judah, to a great extent, turned to the worship of Bel of the Babylonians, and the idolatrous gods of the nations with which they were surrounded.

In this condition Israel continued until about seven hundred years

before Christ, when the Assyrian armies, under Sennacherib overcame the Israelitish armies, captured Samaria, carried the Ten Tribes captive into Assyria, at the head of the Euphrates, and brought people from their own country whom they established in the cities of northern Palestine, and the identity of Israel as a distinct people, was lost to the world.

Judah continued to maintain a semblance of power for more than one hundred years after the fall of Israel, when they suffered the same fate. Judea was overrun by the Babylonian armies under Nebuchadnezzar, Jerusalem taken, the temple desecrated, and despoiled of its wealth, and Judah carried captive into Babylon, as their brethren had been carried into Assyria.

THE CHRISTIAN ERA USHERED IN

This hasty and imperfect review brings us to the ushering in of the Christian Era.

After the fall of the Babylonian kingdom to the armies of Media and Persia, King Cyrus permitted the Jews to return from Babylon to Palestine and rebuild their city and temple which had been destroyed by Nebuchadnezzar. With great enthusiasm this work was undertaken, and it appears that the Jews who returned from the Babylonian captivity showed greater faith in the God of their fathers than had been manifested before they were carried away.

THE FATE OF THE HOUSE OF ISRAEL FORETOLD

The fate which befell the House of Israel had been plainly outlined by the prophets whom the Lord had sent to warn them that the penalty of disobedience would be the dissolution of the nation, and that they would be taken from the land of their inheritance, and scattered among the strange and unbelieving nations of the world. A final fulfilment of this prophecy occurred when, about one hundred years after the birth of the Redeemer, Judea was trodden down by the Roman armies under Vespasian and his son Titus, Jerusalem taken, the temple destroyed, and the Jews scattered among the nations of the world, where they have remained until the present day.

The prophets Zechariah and Ezekiel had declared that the shepherds would neglect the flock, and that the sheep would be scattered, and become the prey of strange nations. To all human appearance, judged by every law of human reasoning, the promise made to Abraham had failed, he had been promised that Palestine should be the everlasting heritage of his children, and now they held dominion over no part of it. The end, it appeared, had come, the words of the prophets had been literally fulfilled, the promise made by the Lord if ever to be realized was still future.

ISRAEL NOT FORSAKEN OF THE LORD SHALL BE GATHERED AGAIN

Notwithstanding the fact that the Israelitish people had been scat-

tered and lost to the world, to become the prey of strange and unbelieving nations, the Lord had not forgotten nor forsaken them. He remembered the covenant made with their father Abraham, and decreed that it should be verified. The prophet Jeremiah, six hundred years before the birth of Christ, speaking upon this subject, declared that the Lord who scattered Israel would gather him again, in these words:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say: He that scattered Israel will gather him, and keep him, as a shepherd does his flock.

"For the Lord hath redeemed Jacob and ransomed him from the hand of him who was stronger than he.

"Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine and for oil and for the young of the flock and of the herd; and their soul shall be as a watered garden and they shall not sorrow any more."

Isaiah, seven hundred years before the birth of the Redeemer, referring to this same matter, said:

"And in that day [he spoke of the Latter-days] there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek and his rest shall be glorious. And it shall come to pass in that day the Lord shall set his hand again the second time to recover the remnant of his people who shall be left from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea.

"And he shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

"The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

CHRIST'S PROMISE TO ISRAEL PRIOR TO HIS CRUCIFIXION

During his ministry among the Nephite people, upon this continent, after his resurrection from the dead, the Redeemer of the world, referring to this matter used the following language:

"I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in my own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, saith the Father.

"And it shall come to pass that the time cometh when the fulness of my gospel shall be preached among them; and they shall believe in me, that I am Jesus Christ, the son of God, and shall pray unto the Father in my name."

This entire chapter treats the subject to which I am referring, but I need not read further from it.

More definite and direct on this subject than any other, and to which I desire more particularly to call your attention, are the words of the Redeemer, just prior to his crucifixion. He called his disciples

together, and in answer to questions which they propounded, spoke as follows:

"And now ye behold this temple which is in Jerusalem which ye call the House of God, and your enemies say that this house shall never fall, but verily I say unto you that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed, and scattered among all nations.

"And this temple which ye now see shall be thrown down, that there shall not be left one stone upon another."

This was literally fulfilled at the time of the taking of Jerusalem by Titus, the son of Vespasian.

"And it shall come to pass that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass.

"Ye say that ye know that the end of the world cometh, ye say also that ye know that the heavens and the earth shall pass away, and in this ye say truly, for so it is, but these things which I have told you shall not pass away until all shall be fulfilled.

"And this have I told you concerning Jerusalem, and when that day shall come shall a remnant be scattered among all nations; but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

"And in that day shall be heard wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayed his coming until the end of the earth.

"And the love of man shall wax cold, and iniquity shall abound. And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; but they perceive not the light, and receive it not, but turn their hearts from me, because of the precepts of men.

"And in that generation shall the times of the Gentiles be fulfilled."

That the final destiny of Judah was different to that of Joseph is plainly indicated by the blessing pronounced upon him by his father.

THE BLESSINGS OF JACOB

Just before his death, Jacob called his sons to him and gave to each his last blessing. Upon Judah he pronounced the blessing of leadership, declaring that the scepter of power should not depart from his house until the coming of Shiloh, to whom the Jews looked forward as their final king.

When he laid his hands upon the head of Joseph, he said:

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills. They shall be upon the head of him who was separated from his brethren."

The promise made to Abraham gave to him and his posterity after him the land of Canaan, which was to be the land of his inheritance, and this promise was renewed to Isaac, and to Jacob, and the Lord, through the latter, enlarged this promise to Joseph, his heritage, like a fruitful bough by a well, whose roots are well watered, ran over the wall, and extended beyond the heritage of Judah to the utmost bounds of the Everlasting Hills, to America, where the Zion of our God is to be established.

THE DESTINY OF ISRAEL PLAINLY INDICATED

The scripture which I have just read indicates plainly the unchangeable decree of the Lord regarding the destiny of the Israelitish people. Scattered and lost to the world as they have been, they are not lost to the Lord, nor has he forgotten the covenant which he made with their father Abraham, and which was reconfirmed upon the heads of Isaac and Jacob.

THE WORK BEGUN IN THIS DISPENSATION

With the opening of the present gospel dispensation, now nearly one hundred years ago, the Lord commenced the work which is destined to result in the establishment of Ephraim, and other descendants of Joseph upon this continent, where the Zion of our God is to be established, and the restoration of the Jews to Palestine, the land of their fathers.

With the organization of the Church the Lord made plain the duty of its members. Men holding the restored priesthood, with its keys of authority, were sent into every country where they were permitted to go, proclaiming the opening of a new gospel dispensation, calling the people to repentance, and bearing witness that the mountain of the Lord's House was to be established in the tops of the mountains, and to be exalted above the hills, where we are today and that people from all nations should flow unto it, in order that they might be taught the way of the Lord, and learn to walk in his paths.

THE JEWS TO BE RESTORED TO THE PROMISED LAND

The promise made by the Lord, regarding the restoration of the Jews to the Promised Land was not overlooked. At the conference of the Church, held on the 6th of April, 1840, now eighty-five years ago, Orson Hyde, a member of the Council of the Twelve, and John E. Page were called to go on a special mission to Jerusalem, for the purpose of dedicating the Holy Land for the latter-day gathering of the remnant of Judah. John E. Page failed in the accomplishment of the mission which was assigned him, but Orson Hyde, after surmounting many difficulties, a year and a half later knelt upon the Mount of Olives, and dedicated Palestine as the gathering place of the scattered remnant of Judah, and this servant of the Lord, moved upon by the spirit of prophecy, declared that inasmuch as it was by political power and influence that the Jews were scattered, it would be by political power and influence that they would be gathered, and that England was destined to be the nation which would take the leading part in the work of restoration.

More than seventy-five years had elapsed, almost a generation, as the scripture counts time, since the light of the gospel had broken forth among those who sat in darkness, since Orson Hyde dedicated the land of Palestine for the latter-day gathering of scattered

Judah, and the Holy Land still remained under the dominion of the Turk, the star and crescent still floated from the minaret of a Moslem Mosque, where the temple of Solomon once stood.

THE GREAT WAR AND BRITISH PROTECTORATE

Then came the great world war, and final peace at Versailles when Great Britain was given the responsibility of establishing and maintaining a protectorate over the Holy Land. The British armies, it is true, had already occupied Jerusalem, but it was with the signing of the treaty of Versailles that the first definite step was taken looking to the fulfilment of the words of the prophets, who had declared the redemption of Israel, and the restoration of Judah to the lands of their fathers, thousands of years ago.

INTEREST OF THE JEWS IN THE RESTORATION

The interest manifested by the Jewish people in the restoration of Palestine has few parallels in the history of the world. One is reminded of the zeal which their fathers showed as they returned from Babylon to Jerusalem to rebuild their city and temple, when women as well as men worked, and gave lavishly of their most cherished possessions that the task might be accomplished.

Jewish societies have been organized in various parts of the world, having for their purpose the creation of a publicly recognized, legally acquired home in Palestine, and the building up of the Jewish homeland in the Canaan of their fathers. Many millions of dollars have been subscribed by Jews throughout the world, to be used in the purchase of land, and the development of the dormant resources of the country.

WHAT HAS BEEN ACCOMPLISHED

From statistics which I have gathered, I wish to read the following, which shows a part only of that which has been accomplished:

Immigration

At the close of the war there were about fifty thousand Jews in Palestine. At the close of 1924 this number had been doubled, and latest reports tell us that Jews are pouring into Palestine at the rate of more than two thousand per month.

Agriculture

At the close of the war not more than one hundred thousand acres of land were in Jewish ownership in Palestine; since then through the Zionist movement as much more has been added by purchase. Swamps have been drained, sand dunes leveled, and agricultural exports, which before the war were practically nothing, now amount to more than twenty-five millions of dollars annually. Eighty-nine Jewish agricultural colonies are being developed.

Schools

One hundred and twenty schools have been established, as follows: 39 kindergartens, 65 elementary schools, 5 secondary schools, 3 teachers training colleges, 4 technical schools, and 5 manual training schools. These schools have 497 teachers, and a large number of students in attendance. Besides these schools several agricultural training schools have been established, and a University at Jerusalem which was dedicated last week by Lord Balfour, has been established on a site which cost sixty thousand dollars.

Large sums have been expended in the construction of roads, hydro-electric power plants are in course of construction, hospitals have been erected, and provision made for the care of the indigent and unfortunate. According to the reports which have been rendered there was expended from the first of April, 1921, to June 30, 1924, more than thirty five millions of dollars in the development of this undertaking.

A movement such as this cannot fail to excite the interest and admiration of the civilized world. The Hebrew people have suffered during the past centuries as no other people have ever suffered, so far as my study and observation entitle me to judge. They have been scattered among strangers, where they have been denied the right of citizenship, and participation in the commercial and industrial activities of the people. They have been ruthlessly robbed of that which they have honestly acquired by the labor of their own hands. Worse than all, pogroms have been declared against them, when the protection of the law has been officially declared to be inoperative, and permission given to wicked men and women to despoil them of their goods, and even deprive them of life itself.

THE MOVEMENT MUST ELICIT PRAISE AND SYMPATHY

The wonder is that they have survived and maintained their nationality during all these centuries of affliction, and now that they are undertaking to establish a home in the land of their fathers, where they may live in peace, and be a blessing to the non-progressive people who have so long dominated it, they certainly must elicit the praise and sympathy of all right thinking people.

THE HAND OF THE LORD IN IT

From a human point of view it is a movement of great interest, but to me the one outstanding feature is the manifest hand-dealing of the Lord, which I see in it, and which they themselves do not fully realize. It will come in a natural way, it may be England, it may be some other nation, but it will be the Lord who will direct.

THE LORD WILL USE THE NATIONS TO ACCOMPLISH HIS PURPOSE

When Cyrus led the victorious Medio-Persian army to the overthrow of the great Babylonian kingdom he was not aware that he was

fulfilling the words of the prophets who had lived long before, but he did so in wondrous detail. When Alexander of Macedon halted his army, after he had crossed the Dardanelles and won the battle of Granicus, and notwithstanding the protest of his generals delayed his campaign against Persia, in order that he might besiege and finally destroy Tyre, he had no knowledge of the fact that the prophets had declared that the greatest maritime city of the world should be destroyed in just that manner, but it was nevertheless true.

So will the Lord continue to use the nations for the accomplishment of his purposes, until the words of his servants the prophets have all been fulfilled, until Zion is established, Judea redeemed, and his will done upon earth, as it is done in heaven.

God bless the Jews in this important work. May the eyes of their understanding be opened, and the time soon come when Shiloh, to whose coming they have so long looked forward, shall stand upon the Mount of Olives, and they recognize in him, Jesus of Nazareth, the Redeemer of the world, whom their fathers rejected. And may we, Latter-day Saints, we people who are of Ephraim, appreciate the part we are playing in this great latter-day drama, the like of which was never played before, and never will be again, is my earnest prayer, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I saw President Ivins turn this book down. He said before he started to speak, he was going to read the last verse of the inspired hymn by Parley P. Pratt that we have heard sung today:

“Lo, Israel filled, with joy
Shall now be gathered home,
Their wealth and means employ
To build Jerusalem;
While Zion shall arise and shine,
And fill the earth with truth divine.”

Another prophecy that was uttered by Parley P. Pratt over three quarters of a century ago is being fulfilled.

ELDER REED SMOOT

I do not believe that there is any other place in all the world where a gathering of people such as we have in this building this morning is possible. Every seat occupied, with thousands standing, and every person present listening for every word that falls from the mouth of the speaker, with every one interested in what may be said, and the prophecies that may be made, every soul having within herself or himself a testimony that God lives and that this is his Church.

THE GREATEST JOY OF LIFE

While President Ivins was speaking this morning I thought to myself how wonderful it would be if every soul that breathes could have heard the speech delivered by him, and how would it be possible for men and women hearing him to doubt that there is a living God, and that the testimonies and prophecies uttered by his servants from the beginning of the world down to the present have been or will be fulfilled. The greatest joy I have in my life is that I know that the servants of God, speaking under the inspiration of his Holy Spirit, utter those things that God wants his people to know, and also give notice to the world that they will surely happen.

WHAT IT MEANS TO LIVE THE GOSPEL

There is no other church on earth with so perfect an organization to look after the welfare of its members, not only spiritually but physically and temporally as well. I haven't the time to point to examples, but in making that statement I feel positive that no one who has studied the organization of the Church, bearing upon these three great activities of life, could do otherwise than testify to the statements I have just made. To live its laws and requirements means spiritual salvation, physical development and temporal advancement. It is well that at these conferences the people are instructed along these lines, for they are part of the whole, and without the whole men cannot enjoy the fulness of life.

THE BURDENS OF DEBT

How often at these conferences have we heard the voice of President Smith ring out, aye, not only as counsel and advice, but as a man clothed with authority to speak, pleading with the people to study and obey the temporal laws given to this Church! How often have we heard him and others pleading with the people to keep out of debt; and, if in debt, that we get out as soon as possible. That advice is not only good to our people and all people, but it is good to all nations and all countries, all states, all counties, all cities, for whoever dreamed a few years ago that the world would be in such a condition financially as it is today? Since the close of war I have exercised all my power to eliminate every unnecessary expense of our government with a view of lightening the burden of taxation upon the institutions of our country and individual taxpayers, and set an example, if you please, for states and for counties, and for cities, and foreign countries, as well, to follow.

So, my brethren and sisters, for the few moments that I have at my command, I want to call briefly to your attention one subject that it seems to me will at least assist those who want assistance to keep out of debt and get out of debt.

IDLENESS CONDEMNED

I remember that in one of the early revelations given to the Prophet Joseph the Lord said:

"Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer."

May I add that in idleness there is decay and early death, not only in man but in everything in all the universe. Take a piece of machinery, let it be idle, and what will happen? It will be made useless much earlier than if in constant use. And I might proceed and call your attention, my brethren and sisters, to other matters of the mind and the body, but time will not permit. As far as I am concerned I would prefer to work out rather than to rust out, and if I had followed the advice of my doctors just before leaving Washington, I would be up in some of these mountains, not receiving a telegram, or a letter, seeing no people, but resting for four or five months. When he gave me that advice, all I had to say was, "Doctor, I will not do it."

HOW TO REACH HAPPINESS AND CONTENTMENT

It is not altogether the number of years that you live that counts, but the result of your labors that you will be judged by, not only among the children of men, but in the hereafter as well. I want to see the "Mormon" people the most contented and the happiest people in all the world. And let me testify to you today that the way to reach that happy sphere is to live the commandments that God has given us, and obey the same.

MEANING AND NECESSITY OF THRIFT

Thrift is what we need among our own people and among the nations of the world, and when I say thrift I mean it in its broadest sense. In speaking of thrift I mean the kind that makes better men, better women and better children, a thrift that will build a better nation, a better world. Thrift means much more than the mere saving of money, it means prosperity, good husbandry, economical management, frugality; it means individual efficiency; it means order and system; it means self-control, and in many cases self-denial. It means self-confidence; it means character-building in its broadest meaning, morally, temporally and spiritually. The thrift that I want to impress upon you does not mean stinginess nor miserliness, nor does it include extravagance. Thrift and thriving mean the same thing. A thriving child never suggests skimping and saving; a thrifty man is one who thrives on account of his own efforts. Many people have a wrong idea in thinking that thrift is the niggardly cutting down of necessary expenses; they urge that they would rather be spendthrifts than misers.

WASTE THE ENEMY OF THRIFT AND PROGRESS

In this connection remember that waste is the universal enemy of all forms of thrift and progress. What do we get out of smoking? No good whatever. It is a violation of the very principle of thrift, and many people in this country are now indulging in it. I once made a speech at the Utah stake conference, years ago, when I was second counselor to the president of that stake. It was often designated the,

“garbage can speech of Reed Smoot.” Now, my brethren and sisters, I want to say to you that into that can, many times at the homes of the people who can least afford it, you will find the waste, aye, the wicked waste of the very necessities of life.

This subject is so broad that I find it is impossible for me to cover it, but I do want to call attention to the fact that in the United States 66 out of every 100 people who die leave no estate; that out of the remaining 24 only nine leave an estate larger than five-thousand dollars. Think of this deplorable condition, that at the age of 65, 97 out of every 100 in America, are partially or wholly dependent on relatives or friends or the public for their daily bread for their clothing, and for a roof under which to sleep.

A STORY OF LINCOLN AS AN ILLUSTRATION

An eastern merchant once wrote Abraham Lincoln, when a young attorney, asking about the responsibility and character of a fellow-townsmen, and Mr. Lincoln answered as follows:

“Dear Sir:—Yours of the 10th received. I am well acquainted with the gentleman named, and know his circumstances. First of all he has a wife and baby. Together they should be worth fifty thousand dollars to any man. Then he has an office in which there will be a table worth about a dollar and a half, and three chairs worth, say, one dollar. Last of all, there is in one corner a rat hole which will bear looking into. Yours respectfully, Abraham Lincoln.”

WHERE OUR DANGER LIES

I see my time has expired. I do not know how it is possible for any man or woman to attend one of these conferences and hear the testimonies given under the inspiration of the Spirit of God that we have here, to leave a meeting and say the “Mormons” are dishonest in their belief. I believe all that has been revealed; I believe all that will yet be revealed; and I believe that this people will be instructed and directed under the influence of revelation from Almighty God. The only danger is ourselves. The Father will do his part, and desires that his children will do theirs. May God give us wisdom and judgment to fulfil every requirement made at our hands, that every calling, no matter were it may be, may be fulfilled in a way that even the bitterest enemy that we have may see our works, and forever cease criticism of such a people. God be with us forever. May his work grow and increase in the world for goodness, and in power, is my prayer in the name of Jesus Christ. Amen.

President Grant announced that brief testimonies would be given by a number of the brethren during the remainder of the time.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

Brethren and sisters, during the latter part of February and the early part of March, the Southern states mission was honored by a

visit from President Heber J. Grant. As the President of the Church stood before those great audiences in Jacksonville, Florida, and Atlanta, Georgia, as a minister and a witness for Jesus Christ, I could feel in my heart that God had opened effectual doors for the President to deliver great messages to those large congregations. We have experienced, through the ministry of the President of the Church, a great spiritual uplift. The poet says:

"Thy swift messengers are treading
Thy high courts where princes dwell;
And thy glorious light is spreading,
Zion prospers; all is well."

There is in this gospel the power to bring the peace of mind that is dearer than all. Not long ago a young lady in the south who had not attained her majority heard the gospel preached by two of the humble servants of the Lord. That message, spoken under the power of the Holy Ghost, went to the heart of this young woman. She appealed to her father for permission to be baptized, but he refused, and said, "The church of your father and your mother will afford you spiritual consolation." Her pleadings were of no avail. Some months afterwards the girl died. There came to the father a great awakening. Someone has said that "the awakening of the conscience is the grandeur of the soul." His conscience began to trouble him; he felt in his heart that he had denied his daughter, the idol of his life, a sacred privilege to which she was entitled. He could have turned in his troubled state of mind to those outwardly magnificent but soul-unsatisfying institutions in which he had bidden her to remain, and said: "Canst thou not minister to a mind diseased? Pluck from the memory a rooted sorrow?" But the response would have been, "'Where the tree falleth, there shall it be.' Death fixes a period to man's progress." So he turned in his distress to the standard that God has set up for the Gentiles to seek to, and his rest was glorious. He considered the doctrine of salvation for the dead, and he wrote me, stating the circumstances of his refusal to permit his daughter to be baptized. He said: "I believe in the doctrine of salvation for the dead; I believe that there is in the Church of Jesus Christ of Latter-day Saints the power to apply the grace of this gospel to those who have departed. And," said he, "you will relieve my mind, you will make me happy by having the temple work done for my darling daughter, who departed this life without receiving the gospel, because of my prejudice." And this was done. This man received peace.

My brethren and sisters, it is my testimony that in this Church there is the power and the Priesthood to administer the saving ordinances of the gospel for those who have gone to the spirit world, who have not had the opportunity of receiving the gospel in this life. And this testimony I bear in humility and with gratitude of heart, in the name of Jesus Christ. Amen.

ELDER HUGH J. CANNON

President of the Liberty Stake of Zion

My brethren and sisters, this call came as a very great surprise, but it is always a pleasure to me to testify of the divinity of this gospel, no matter how much fright results from the call.

When I see before me the thousands of people who share with me the knowledge that the gospel is true, when I contemplate their lives and think what the truth has done for them, I feel as Brother Smoot said, "It is surprising that all the world cannot understand it."

While waiting for this meeting to commence a little experience I had, not very long ago, came to my mind. You know the Church practice of having our families visited by the ward teachers, and I wondered how it is that people of the world have not thought of this simple means of keeping in touch with those whose spiritual welfare they are attempting to direct.

A little while ago the Presidency of the Liberty stake suggested to the bishoprics that they would like to do some visiting among the people and see how this work of ward teaching is being actually carried out. An invitation was extended to me to go out with two young boys in one of our wards. By appointment I met them on a certain street corner, and found them to be about fourteen years of age. The one in charge asked, "What would you like to do?" I replied, "I would like to see how you do your teaching; just go ahead in your usual way." "Well, suppose we go into this house," he said, indicating his father's home, in front of which we were standing, "and have prayers together." We went in and they asked me to pray. From the time we entered that house until the work of teaching was finished for the night, not one word was spoken that did not pertain to the gospel of the Lord Jesus Christ. We went into one home, and the boys said to the head of the house who happened to be their bishop, "Are your children all together?" The bishop answered, "They will be, in a moment." We waited until all in the house were present and then we had prayers, after which the boys delivered their message, and in all my experience in the Church I have never seen such good teaching as those two fourteen-year-old boys did. When they got through in the first home, they turned to me and said, "Brother Cannon, haven't you something to say?" And I was obliged to say, "No." If I had opened my mouth to speak I would have broken down and cried, so deep was the impression they made upon my heart.

When we see simple things like this in the Church of Christ, and then compare them with the vain attempts which are made by the people of the world to put over their message, it seems to me that all mankind, if they will give it a moment's thought, must see in this Church the hand of a Divine Ruler, one who inspires his servants to direct and to institute in the Church the things which will make for salvation.

I can testify, and I rejoice in the testimony which I possess, that God does live, and that the men who preside over us, and who have presided over this Church from the beginning, are divinely called and divinely inspired. I rejoice in the testimony which I have of these things, and which I bear to you in the name of Jesus Christ. Amen.

ELDER HENRY H. BLOOD

President of the North Davis Stake of Zion

One unaccustomed to standing before a congregation of this size cannot fail to be overawed as he occupies, for the first time, this position, and his trust must be placed in the Lord for guidance in the few words of testimony that he would like to bear.

This morning, as I listened to what President Ivins told us, to his reading of predictions that have been made with reference to ancient Israel, and to the complete fulfilment, so far as the fulfilment has at this time been made complete, of all those predictions, my mind went also to the predictions that have been made with reference to modern Israel. I thought of that wonderful prediction made by the Prophet Joseph Smith, in the later years of his life, in which he said that the Latter-day Saints should be led to the Rocky Mountains, and that here in the midst of these valleys they should become a mighty people. It then was a wonderful prediction in itself, because he had never seen in his natural vision these valleys, and yet his prophetic eyes had been opened to understand what the future of this people should be.

Later, when the people were led by the Prophet Brigham Young to these valleys, it is not surprising to me that when his eyes first beheld this spot upon which this tabernacle now is built, this valley in which this splendid city is located, he was able to say, "This is the place."

I have watched within the short period of my own life that fulfilment of another prediction, which tradition says—I do not know that it is written—was made at the time the ward in which I live was first organized, very early in 1850. At that time it is said that President Brigham Young made a statement that the time would come when that section lying between Salt Lake City and Ogden would be so closely populated that it would be difficult to say when you left one settlement or town and entered another. At that time there was not much of a population in that particular district; indeed, there was a section of that country lying between here and Ogden that did not at that time appear to lend itself to population—the Sand Ridge. We considered it to be a place where no one could reside, a place inhabited only by lizards and an occasional jack rabbit, and yet the prophet of the Lord had said that it should become populous. Go there now, my brethren and sisters, traverse the section between this city and Ogden, and witness the literal fulfilment of that prediction which I

have heard mentioned all the years of my life. Indeed it had scarcely begun to be fulfilled when I first remember that particular district. Today some of the best and most productive gardens are located along that section of the country between here and Ogden. And a more intensively cultivated section cannot be found in the state of Utah. Literally, it is true that one going from here to Ogden can scarcely tell when he leaves one settlement and enters another. Verily these predictions of modern prophets have been fulfilled, and in their fulfilling there has also been fulfilled that wonderful prediction contained in the 35th chapter of Isaiah, wherein that prophet of old said,

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.”

Men will say, of course, that this has been brought about by the hands of men, and so it has, but God's purposes are always fulfilled by men, by the instrumentality of men whom he raises up to fulfil his purposes. Men have gone out into the mountains, conserved the water supply, poured it upon the parched land, and the land has been made fruitful because of the work of man, but that is literally the way the Lord fulfils the predictions of his prophets.

My testimony to you, my brethren and sisters, is that God is guiding the destinies of this people, that every word that has been spoken with reference to ancient Israel, and with reference to modern Israel, will be fulfilled, and I bear this testimony to you in the name of Jesus Christ. Amen.

The hymn, “Let the mountains shout for joy,” was sung by a quartette and the choir.

The closing prayer was offered by Elder Henry N. Mickleson, president of the Lost River stake of Zion.

Conference adjourned until 2 o'clock p. m.

AFTERNOON SESSION

At 2 o'clock p. m., April 5, the conference session was opened by President Heber J. Grant, who announced that the choir and congregation would sing, “Praise to the man who communed with Jehovah.”

The opening prayer was offered by Elder Albert H. Belliston, president of the Juab stake of Zion.

The choir sang, “The morning breaks the shadows flee.”

In announcing the singing of this hymn President Heber J. Grant stated that it is the first hymn in the Latter-day Saints' hymn book, and that it is entitled to the place.

H. L. Johnston, Tobar, Nevada, heard the Sunday morning service over radio. He sent a message saying, “Morning service came in fine.

Appreciate opportunity of hearing the word of the Lord." The message was read by President Grant.

PRESIDENT RUDGER CLAWSON

My brethren and sisters, I am quite sure that this is the largest congregation of Latter-day Saints that I have ever had the privilege of standing before. I think there must be in this building at least nine thousand people, and in addition to that number there is a large audience in the Assembly Hall, and another congregation in the Barratt Hall, and still in addition to that there is a large congregation of people who are "listening in." I said to Brother John M. Knight, as we were leaving the building yesterday, that I sat right behind him on the stand and could hear every word he said. He seemed to be pleased with that information, and as he was able to make me hear him, I trust that I shall be able to make you hear me.

TWO IMPORTANT DOCTRINES

I have been deeply impressed with the sermons of the brethren who have spoken, both yesterday and today. President Grant in the opening address gave the key note to the conference. He explained clearly our belief in Deity; yes our belief in God the Father and in Jesus Christ, the Son, and the Holy Ghost, which is one God, the God of the Bible. He also stressed, with his usual force and precision, two very important doctrines of the gospel—one the Word of Wisdom and the other the law of tithing. In my talk this afternoon, if I can come somewhere within the range of the keynote address, I will not be going very far astray. Another thing, it should be remembered that the doctrines of the gospel may be approached at different angles, which gives a little spice and variety to the discourses of the brethren. This I think is acceptable to the Lord and pleasing to the Latter-day Saints.

GREATER AND LESSER LAWS

How wonderful is the gospel of Jesus Christ. Paul the Apostle describes it as the power of God unto salvation to all those who believe and obey it. But the question naturally arises: "What is this salvation the apostle was referring to? You will find among the writings and sermons of the Prophet Joseph Smith some information upon this very important subject. He said that a man could not be fully saved until he had put all enemies under his feet in this world, and subdued or dominated all evil spirits in the world to come, as it was written of Christ that he should reign until he put all enemies under his feet, the last enemy being death.

Within the scope of the gospel there are very many doctrines or laws. There are some people who presume to determine which are great and which are small. As for instance, you may hear a person say: Well, this doctrine of the gospel is one of the greater doctrines, and this other doctrine, well that is one of the lesser laws. It seems

to me it is presumptuous upon the part of any man to determine a matter of that kind. Who can say, except God himself, the author of the gospel, which are the greater and which are the lesser laws, if there be any difference. I have been reflecting somewhat upon the two important doctrines or laws that the President so beautifully and powerfully emphasized in his address. One is the law of health, the other is the law of revenue; or in other words the Word of Wisdom and the law of Tithing.

AS TO THE WORD OF WISDOM

Relative to the Word of Wisdom, brethren and sisters, we are told in the revelation itself, which was given February 27, 1833, that it was given to show forth the order and will of God in the temporal salvation of his people. That sounds very fine to me. It is wonderful if we can be saved temporally. It is necessary, it is essential, and this was given, it seems, for that very purpose. The Lord then proceeds to tell his people what is hurtful to the body. He knew; he has always known; therefore he advises his people. He tells us that strong drinks are not good for the body, that tobacco is not good for the body, but was intended for all sick cattle, and is to be used with judgment and skill. We are also told that not only strong drinks are not good for the body, but that hot drinks, meaning tea and coffee, are not good for the body.

In giving this great revelation, the Lord has not left his people in the dark. After pointing out some of the things that are exceedingly hurtful to the body, he points out the articles of food that are good for the body, namely all wholesome herbs to be used with prudence and thanksgiving, the flesh of beasts and the fowls of the air, to be used sparingly and not to excess; all grain, the same being ordained for the use of man and of beasts, to be the staff of life. Here is a law that reaches out in opposite directions. It tells us on the one hand what is good for these our mortal bodies, on the other, what is bad for them. It is the law of health. Are the Latter-day Saints observing it? Many are, some are not. Those who fail to keep it cannot plead ignorance, for the law has been in force upon the Church of Christ for ninety-two years, and is often mentioned in the congregations of the Saints. It should not be overlooked, nor forgotten, that this law was given with a promise of great blessings through its observance; for it is written down in the statute that, "all Saints who remember to keep and do these things, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures, and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass them by as the children of Israel, and not slay them."

ITS SPIRITUAL AND TEMPORAL CHARACTER

This promise greatly emphasizes also the spiritual character of the

law, as well as the temporal, and justifies one in saying that the Word of Wisdom is not only temporal in its nature, but is also spiritual, for surely wisdom and great treasures of knowledge are spiritual. In further evidence of this the Lord said to Joseph Smith in the revelation of the Three Glories, namely:

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness, and in truth to the end.

"Great shall be their reward and eternal shall be their glory. And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

"Yea, even the wonders of eternity shall they know and things to come will I show them even the things of many generations.

"And their wisdom shall be great and their understanding reach to heaven; and before them the wisdom of the wise shall perish and the understanding of the prudent shall come to naught.

"For by my Spirit will I enlighten them and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man."

THE PROMISE IS SURE

Let me say here, in all solemnity, that those who fail to keep this law cannot justly claim the promise.

I fancy I hear some one say: "Ah, Brother Clawson, my father was a good man, a faithful Latter-day Saint. He kept the commandments of God, he was an observer of the Word of Wisdom. At the age of seventy he died, and the destroying angel came and took him away."

My answer to that is: "Brother, would you make the promise of God of non-effect? Would you intimate that the Lord who gave this law and this promise unto its people failed in your father's case to keep his promise? Surely it was not so. True, the angel of death may have been in your father's home when he passed away, in fact, may have come for your father, but he was not a destroying angel, no, he was an angel of peace, of mercy, of hope, of love, and he came to open the door of light and life and everlasting joy to your good father."

Death comes to all. The death of the righteous is sweet but the death of the wicked, of the rebellious, of those who are wilfully neglectful of their duty and treat lightly the sacred commandments of God, is bitter. Oh, Israel, God will not be mocked in these latter days. His house is a house of order. His will is supreme. He gives the law and demands of his children obedience thereto.

CONCERNING THE USE OF TOBACCO

Again referring to those things that are hurtful to the body, I quote from an article by Will H. Brown of Oakland, California, as follows:

"Tobacco A Source of Inefficiency"

"Newspaper dispatches from Washington, D. C. state that the amount spent

for tobacco in the United States for 1923, was \$3,090,000,000. That is more than \$1,000,000 more than was spent for admission to movies and theatres, for imported silks, for candy and sweets, jewelry, face powder, lipsticks, perfumes, imported diamonds and precious stones, all combined.

"The further statement is made that the tobacco bill of the United States for 1923 would pay the entire ordinary operating expenses of the Government for the next fiscal year, according to the new budget estimates. It has been well known for some time that the tobacco bill is far in excess of the total cost and valuation of the entire public school system of America.

"But great as is the cost in money, it is small in comparison with the cost in mental, moral and physical efficiency. The lack of care and thought on the part of many workers in many lines is a matter of common comment. A man who stated he had been a yardmaster for the last thirty-five years, wrote to one of the well known financial writers for the Hearst papers, saying: "There are only a few good men left in all the great railroad terminals."

"The increase in crime and immorality, which is one of the alarming conditions now faced in this country, keeps pace with the increase in the use of tobacco. One prominent judge says he regrets to see a girl smoking, for he considers a cigarette in the mouth of a girl as a brand of the prostitute. Tens of thousands of women and girls are now smoking. We must remember, however, that tobacco is no more demoralizing for one sex than the other."

In face of the fact that tobacco exerts a baneful and demoralizing effect on the body and the mind, there are some members of the Church and even young men and boys, who have acquired the habit and go on using tobacco. It appears to be a matter of deliberate and wilful disregard of God's commandment. And then what shall we say of members of the Church, if there be any, and I fear there are, who not only violate the law of God, but also the law of man, by using bootleg whiskey that in some cases paralyzes the body and blinds the eyes. If the Latter-day Saints will but do their simple duty, they will be living above and beyond the law of prohibition, which is a righteous and most beneficent law.

THE LAW OF REVENUE FOR THE CHURCH

The time is gone. I might say in conclusion that the other great law emphasized was the law of revenue for the Church. No church under the heavens can be fully established and have assurance that it will prosper without revenue, and therefore the churches of the world have planned in various ways to raise revenue to meet their current expenses, and to build up their institutions. In many instances, they have adopted the custom of passing around the plate during their religious services, or in other words taking up a collection. Now the Lord knew very well that, if he established his Church, there must be a way provided for gathering revenue for the Church. In his wisdom he gave to us the law of tithing. It is very simple, it is very beautiful, In reading that law nobody need to go astray or to misunderstand it. It bears down equally upon all, according to their circumstances, and that idea alone is very valuable. For instance, if a man is getting one thousand dollars a month, he pays one tenth, or one hundred dollars, for tithing. If a man is getting five hundred dollars a month, he pays fifty dollars tithing. If he is getting thirty dollars a month, three

dollars tithing. If a man is getting ten dollars a month, which is inconceivable, he should pay one dollar in tithing; and, as I have heard the law explained by our late President Joseph F. Smith, if a widow woman gathers ten eggs from her chickens, she should pay one egg for tithing, and will then have nine eggs left to go on with. Doubtless the widow woman will not miss that one egg. Doubtless the man that earns one thousand dollars a month, if he will be honest with the Lord and pay his tithing, will not miss the one hundred dollars. The Lord said to ancient Israel: "Why have you robbed me?" Ancient Israel said to him: "Lord, how have we robbed thee?" And the answer was: "You have robbed me in your tithes and offerings." Now, if we will pay our tithes and offerings, the Lord has said: "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." So there is a blessing and a promise that go with tithing as there is with the Word of Wisdom. The Lord bless you, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

The responsibility that rests upon one who occupies this position would be overpowering but for the knowledge that those who stand here do so in obedience to the requirement that has been made by our heavenly Father to convey to the children of men the message of the gospel.

HOW MARVELOUS ARE THE WORKS OF GOD

Many times during the sessions of this conference my eyes have been dimmed by tears, not necessarily because of the thing that was said, but because of the influence that has pervaded this great assembly. While enjoying the remarks of the brethren my mind has dwelt on the opportunities offered in this great and wonderful universe, and I have felt to exclaim: "How marvelous are thy works, O Lord!" You who are here today, if you will examine yourselves, if you will count your many blessings, will say with me, surely no people that have ever lived upon the earth have such occasion to be thankful for the mercies of our heavenly Father extended to them. Each of us a weak instrument, each of us comparatively helpless but for the mercy of the Lord that has been and is extended unto us.

GRATITUDE FOR OUR MANY BLESSINGS

I am reminded of a prophet of old who stated that he was born of goodly parents. How thankful we ought to be for that wonderful blessing. I stand here today as one of the humblest among you, thankful beyond expression for my ancestry, grateful for my wife and my children, appreciative of the opportunity I have of associating with the best men and the best women who live upon the earth. When I realize the former barrenness and sterility of the Western land, and now see this beautiful valley dotted by the homes of the children of our Lord,

the meeting houses and temples erected to him, and when I behold these wonderful mountains capped by eternal snow, and realize that our heavenly Father decreed that here his children should have their feet planted, and from here should go forth the word of the Lord, I feel deeply grateful that I have my humble home among this people in the midst of these delightful surroundings with the privilege of entering into the House of the Lord to receive his blessings with my brethren and my sisters.

When I look into your faces I realize that you represent a great group of people who are not here today, many of whom, yes most of whom, are of necessity as grateful as we for the blessings that the Lord has bestowed upon them. I have mentioned, only the physical comfort when I have referred to the surroundings, but the greater and more precious gift of our heavenly Father is the blessing that has come to us to know that he lives, that Jesus is the Christ, that Joseph Smith is the prophet of this latter dispensation, and that there is upon this earth at the present time a priesthood endued with power from on high. What would it mean to us if suddenly there were taken from us this knowledge? How would it affect us if we had to part with the authority that God has conferred upon us? It would mean that there had been closed to us the doors of the celestial kingdom. It would mean that the crowning blessing toward which I have been taught to look since I was a child would not be realized. That of the companionship of my loved ones, the association of the father and the mother, and I may say mothers, for in my case I was fortunate to have two mothers, the companionship of many other good men and good women, who are dear to me almost as life itself, could not be enjoyed in the celestial kingdom. I have been taught to look forward to the time when I may have their eternal companionship, and I rejoice and with deep gratitude thank my Father in heaven for that assurance.

GRATEFUL FOR A LIVING TESTIMONY

When I ponder over the condition of the people of this world, the doubt that is in the mind of the human family, I am reminded that it is only a repetition of history. Then people of the earth during past centuries have received the ministry of our heavenly Father, through his divinely-appointed servants, but because of their indifference, and carelessness, because of selfishness and evil, they have forfeited the knowledge that God lives, and they have turned from the worship of the true and living God to worship Baal, and the other false gods, that men have erected under the influence of the adversary of all righteousness. Today, as I think of the men who stand as religious leaders among the people, and observe how helpless they are to inspire faith in the minds and lives of individuals, and realize that in the mercy of the Lord the Latter-day Saints have received, not something that is uncertain, but a living individual testimony that has been born into the lives of each soul who has complied with the simple requirements of our

heavenly Father, namely—faith in him, repentance of sin, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, I am profoundly grateful. Without exception, each repentant baptized believer who has complied with these requirements of the Lord has received a witness for himself that this is our Father's work.

THE FAITHLESS CONDITION OF THE WORLD

Observing the faithless condition of the world today I am constrained to read to you from a portion of the record of Mormon as contained in the Book of Mormon, and as inscribed on plates and buried in the Hill Cumorah by Moroni. He says:

"And now, I speak also concerning those who do not believe in Christ.

"Behold, will ye believe in the day of your visitation—behold, when the Lord shall come, yea, even that great day when the earth shall be rolled together as a scroll, and the elements shall melt with fervent heat, yea, in that great day when he shall be brought to stand before the Lamb of God—then will ye say that there is no God?

"Then will ye longer deny the Christ, or can ye behold the Lamb of God? Do ye suppose that ye shall dwell with him under a consciousness of your guilt? Do ye suppose that ye could be happy to dwell with that holy Being, when your souls are racked with a consciousness of guilt that ye have ever abused his laws?

"Behold, I say unto you that ye would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than ye would dwell with the damned souls in hell.

"For behold, when ye shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you."

CALL TO REPENTANCE

Brethren and sisters, this is the record that was written by this man hundreds of years ago. As I said, history repeats itself. If there had been time I might have referred to the various dispensations when the Lord has revealed himself. I am now reading from one of the dispensations as recorded in the Book of Mormon:

"O then ye unbelieving, turn ye unto the Lord; cry mightily unto the Father in the name of Jesus, that perhaps ye may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb, at that great and last day.

"And again I speak unto you who deny the revelations of God, and say that they are done away, that there are no revelations, nor prophecies, nor gifts, nor healing, nor speaking with tongues, and the interpretation of tongues;

"Behold I say unto you, he that denieth these things knoweth not the gospel of Christ; yea, he has not read the scriptures; if so, he does not understand them.

"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?

"And now, if ye have imagined up unto yourselves a god who doth vary, and in whom there is a shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles.

"But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are.

"Behold, he created Adam, and by Adam came the fall of man. And because of the fall of man came Jesus Christ, even the Father and the Son; and because of Jesus Christ came the redemption of man.

"And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awakened by the power of God when the trumpet shall sound; and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death.

"And then cometh the judgment of the Holy One upon them; and then cometh the time that he that is filthy shall be filthy still; and he that is righteous shall be righteous still; he that is happy shall be happy still; and he that is unhappy shall be unhappy still.

"And now, O all ye that have imagined up unto yourselves a god who can do no miracles, I would ask of you, have all these things passed, of which I have spoken? Has the end come yet? Behold I say unto you, Nay; and God has not ceased to be a God of miracles.

"Behold, are not the things that God hath wrought marvelous in our eyes? Yea, and who can comprehend the marvelous works of God?

"Who shall say that it was not a miracle that by his word the heaven and the earth should be; and by the power of his word man was created of the dust of the earth; and by the power of his word have miracles been wrought?

"And who shall say that Jesus Christ did not do many mighty miracles? And there were many mighty miracles wrought by the hands of the apostles.

"And if there were miracles wrought then, why has God ceased to be a God of miracles and yet be an unchangable Being? And behold, I say unto you he changeth not; if so he would cease to be God; and he ceaseth not to be God; and is a God of miracles.

"And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief."

Remember he was preaching the gospel to the unbelievers. I want to repeat the last clause.

"And the reason why he ceaseth to do miracles among the children of men is because that they dwindle in unbelief, and depart from the right way, and know not the God in whom they should trust.

"Behold, I say unto you that whoso believeth in Christ, doubting nothing, whatsoever he shall ask the Father in the name of Christ it shall be granted him; and this promise is unto all, even unto the ends of the earth.

"For behold, thus saith Jesus Christ, the Son of God, unto his disciples who should tarry, yea, and also to all his disciples, in the hearing of the multitude: Go ye into all the world, and preach the gospel to every creature.

"And he that believeth and is baptized shall be saved, but he that believeth not shall be damned;

"And these signs shall follow them that believe—in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;

"And whosoever shall believe in my name, doubting nothing, unto him will I confirm all my words, even unto the ends of the earth.

"And now, behold, who can stand against the works of the Lord? Who can deny his sayings? Who will rise up against the almighty power of the Lord? Who will despise the works of the Lord? Who will despise the children of Christ? Behold, all ye who are despisers of the works of the Lord, for ye shall wonder and perish.

"O then despise not, and wonder not, but hearken unto the words of the Lord, and ask the Father in the name of Jesus for what things soever ye shall stand in need. Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him.

"Be wise in the days of your probation; strip yourselves of all uncleanness; ask not that ye may consume it on your lusts, but ask with a firmness unshaken, that ye will yield to no temptation, but that ye will serve the true and living God.

"See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God; and if ye do this, and endure to the end, ye will in nowise be cast out.

"Behold, I speak unto you as though I spake from the dead; for I know that ye shall hear my words."

This man was the one who completed the record. This man hid it away, and yet it seems almost as if it were his dying witness unto the children of men. He calls attention to the fact that these words will reach them, and by the power of God they have reached hundreds of thousands, yea millions, of the children of men who dwell upon the earth. He was a prophet of the Lord. He had the authority to speak in the name of the Lord. He did testify without fear of the things that he knew were necessary for the salvation of men. He bore witness of the power that comes to those who possess the holy Priesthood, and in this day in which we live, although hundreds of years have elapsed, his testimony has been brought forth by the gift and power of God, translated and printed and scattered broadcast among the human family, as another witness of the divinity of our Lord and Master.

THE GOSPEL A PANACEA FOR THE ILLS OF MANKIND

My brethren and sisters, I thank my heavenly Father for the blessing that comes to me this day. I am grateful to him for everything that I enjoy. I thank him for your companionship, and for the comfort and satisfaction that I enjoy, as I visit to and fro in the stakes of Zion, and in the missionary field in seeing men and women like yourselves who are anxious to know the will of our heavenly Father, and who in their hearts are saying: "Father in heaven, show me thy will and I will endeavor to keep thy commandments." In the past two months I have traveled more than eleven thousand miles in this wonderful land of America, from the eastern seaboard to the western seaboard. I have borne witness of the divinity of this work, I have found great and good men outside the pale of this, or of any church, who are apparently anxious to know what the end will be as a result of the condition that this world finds itself in. It has been my privilege to explain to some of these my faith in the divine mission of Jesus Christ, my knowledge that our heavenly Father loves his children, as he always has done; the assurance that has burned into my soul, for which I am grateful, that I know that the work of our heavenly Father is upon the earth, that the gospel of Jesus Christ will solve the problem and be a panacea for the ills that afflict mankind. I have borne witness of this, and I

have found response in the hearts of some of these our Father's children who do not understand the truth. Again let me express my gratitude for the blessings that I enjoy. My heart is full of thanksgiving for all that has been bestowed upon me and upon you. God grant that we may sustain his name and his Church, that we will uphold the hands of those who preside over us, and by so doing continue to be worthy of that assurance that passeth understanding, that we are indeed the children of God, heirs of salvation in his celestial kingdom, as a result of observing his laws and keeping his commandments, is my prayer, in the name of Jesus Christ. Amen.

A ladies' chorus sang, "Beneath the Lord's safe wing," accompanied by Mrs. Ellen Sheimer on the violin and Miss R. Matsen on the piano, John J. McClellan at the organ.

ELDER GEORGE F. RICHARDS

A great orator standing before his audience made use of this appeal: "Friends, Romans, countrymen—lend me your ears." I have no thought of attempting an oration on this occasion, or on any occasion, but in a very humble way to speak to you. I am not asking for your attention, but I do crave your hearts, your faith and a silent prayer that the Lord, by his holy Spirit, will lead me to say the things he would have you, my brethren and sisters and friends, to hear. I feel very greatly honored in being called to address this large congregation on the afternoon of the Sunday of our general conference. I also feel a very great responsibility in undertaking to lead in thought those who are present, and others, perhaps hundreds of thousands, who are hearing my words this afternoon as they are broadcasted over the nation.

IN HARMONY WITH THE SPIRIT OF THE CONFERENCE

I want to say that I rejoice exceedingly in the proceedings of this conference thus far, in the spirit of the occasion, in the beautiful music which has been rendered, the testimonies which have been borne, and the instructions which have been imparted. I feel that I am in complete harmony with this spirit, and with all the proceedings of the conference; that I can endorse without reservation the instructions which have been given, and that I can join my brethren with sincere testimony that I do know that this is the work of the Lord, the plan and power of God for man's salvation.

I rejoice exceedingly that I was born of Latter-day Saint parentage, and that my heart has been inclined to love and obey the truth. I sincerely regret my imperfections and follies of life, and trust that my repentance may be genuine and enduring that my sins may be forgiven. I desire to yield obedience unto every requirement of the gospel

and to do the will of the Lord in all things and to use my influence with others persuading them to do likewise.

LOVE OF GOD THE FIRST GREAT COMMANDMENT

The ideals held up before us are greater perhaps than those possessed by any other people in the world. The gospel law which has come to us is that by which our Savior lived. It was the living of the gospel that made him what he was, and what he is, the glorified Son of God, the Redeemer of the world. It is our privilege to follow in his footsteps, observing the same high standard of life, yielding obedience unto law and authority, and to become joint heirs with him in all that our Father possesses. It is my constant desire and prayer that I may be able to obey fully that first great commandment—to love the Lord my God with all my heart, with all my soul, and with all my mind; and in order that I may do so, I need to count my blessings often, naming them o'er and o'er, that by so doing I may appreciate more and more the mercy and kindness of my heavenly Father to me. This increases my love for him, and I believe it gives me strength and power better to meet the requirements of the gospel, that are made upon me.

LOVE OF FELLOWMEN THE SECOND GREAT COMMANDMENT

I desire also to observe, as fully as possible, that second great commandment, to love my neighbor as myself, and this is perhaps more difficult. I know that I should so love my fellowmen, that I would be able and willing to suffer for them, and even to die for them if necessary, as Christ has died for me. I ought so to love mankind that I would be willing to go to the ends of the earth in the preaching of this gospel of the kingdom to them. I should so love them that I would be able to meet insult and injury, persecution and even death without having in my soul the spirit of retaliation. If I were observing this second great commandment as I ought to do, I would feel as did the Prophet Stephen when he was being stoned to death, who prayed: "Lord, lay not this sin to their charge;" or as did the Savior, while upon the cross, who in his suffering and dying moments, prayed the Father to forgive those who were putting him to death, for, said he, "they know not what they do." Men of the world do not understand the things of the Spirit of God for they are known only by the Spirit of God, which gave them. Some men while thinking that they are doing God service, are working directly against his will and purposes, and some not only persecute but kill those who are trying to serve the Lord and to be messengers of righteousness for him.

THE EXAMPLE OF PAUL

There is the case of Saul of Tarsus. I think that his case should ever be before us—a man of intelligence, educated at the feet of Gamaliel, living among the Saints of his day, and yet he engaged with those who persecuted the Saints, even holding the clothes of those who stoned to death the Prophet Stephen, and yet when the Lord took him in hand and converted him, he became the great Paul the Apostle to the

Gentiles, and was ready to endure any kind of persecution or death for the gospel's sake. After this conversion he made the declaration that what he did while persecuting the Saints he did conscientiously, believing that he was doing God service. So, brethren and sisters, we ought to look upon the world of mankind with a great degree of leniency and of charity. We should realize that while they may be zealous in their opposition to the work in which we are engaged and to us as a people, they may be conscientious and, if so, the mercy of God will reach out to them.

IMPRESSED WITH THE GREAT NUMBERS OF THE SAINTS

I have been impressed, in this conference, with the numbers of the Latter-day Saints, and with their faithfulness. This vast congregation, filling the tabernacle to overflowing, represents possibly two percent of the present population of the Church. I estimate that it would take about fifty such tabernacles to hold all of the present membership of the Church. Then, remember that tomorrow will be the ninety-fifth anniversary of the birth of this Church organization. And think of all the faithful men and women who during these ninety-five years have been members of this Church, have lived their lives of faithfulness and have gone beyond, and we will then begin to realize the magnitude of this work and what has been accomplished.

TEMPLE WORK THE PAST YEAR—ITS IMPORTANCE

In the temples of the Church there have been 477,000 baptisms for the dead performed during the past year, and more than half that number of endowments have been administered. When we think of this and realize that with each succeeding year there will be an increasing number of such baptisms, we will begin to realize the growth of the Church, especially if we may properly call those dead persons as members of the Church for whom baptism has been performed.

President Wilford Woodruff, speaking from this stand, upon the importance of this work devolving upon the Latter-day Saints, the redeeming of their dead, said:

"Ninety-nine out of every hundred," yea, said he, "nine hundred ninety-nine out of every thousand of those for whom this work is done vicariously will gladly receive the work." I feel sure the Lord is pleased with what the Saints have done in the way of preaching the gospel in all the world as a witness before the end shall come. If it is possible for us to increase our efforts and our numbers, and do a greater work, of course we are anxious to do it. We should neglect no part of this great responsibility resting upon us, toward the living and the dead, looking to their salvation; for it is the work and purpose of the Eternal Father to bring to pass the immortality and eternal life of man.

AN EVIDENCE OF THE FAITH AND DEVOTION OF THE SAINTS

I feel very happy, brethren and sisters, in the gospel of Jesus Christ, in your fellowship, and the association which I have with you and in observing your faithfulness. Just one week ago today, while I

was visiting in the Uintah stake of Zion, a count was made of those present, which revealed the fact that twenty-seven percent of the entire population of that stake, were in attendance. We have had higher percentages and lower. Circumstances are not alike in all the stakes, but to me this is an evidence of faithfulness and devotion on the part of the people. We have hundreds and thousands of men in the various stakes of Zion who scrupulously observe to keep the Word of Wisdom, and who are paying their tithes and who are devoting days, months and years of their time, and giving of their ability to carry on this work. Men and women could not be expected to do such things if they did not know of the truth of this work, that it is God's work and not man's. I rejoice in the testimony which my brethren and sisters have of its divinity.

AS TO MATTERS FINANCIAL

I am happy today, brethren and sisters, because the day before the opening of this conference I issued my check in favor of the bishop of my ward for the amount of my tithing in full. Oh, some may say: What does that amount to? It amounts only to a tenth of my interest, but that is more than some do. I would to the Lord that all the members of this Church could say that they have paid their tithing in full, a tenth of their interest and of their earnings. It is only a little thing but it makes me very happy. The day before the opening of this conference I drew my check to redeem a note, the last note that stands against me, and today I am out of debt, a very happy man. I thank God for this. It is not much, is it? I wish all the Latter-day Saints could say as much in truth. In my associations among the people in the stakes I have observed their financial distress, and bondage, and my heart has been made sore and in a sense to bleed because of this. I believe that much of it, brethren and sisters, might have been averted had we given a little more careful thought and consideration, and exercised a little more wisdom before making our investments and speculations. Oh, brethren, if we would go to the Lord in that same earnestness before making these speculations that we do when we find ourselves in trouble, asking him to help us to extricate ourselves, I am sure we would be kept out of much of this difficulty. Brethren, we ought not to invest in anything, nor to engage in any enterprise that we cannot take to the Lord or to our brethren and ask advice and counsel upon, and conscientiously ask God's blessings upon it. Now I admonish my brethren and sisters—for the brethren should take counsel with their wives—that they heed the admonition of the authorities of this Church, keep out of debt. If you are in debt, practice economy, pay your just debts and obligations as soon as you can, and make peace with your fellowmen, with the Lord, and with your own conscience; then you will be happy; also be faithful in meeting your obligations with the Lord and you shall be saved.

May God help and bless all to this end, I pray, in the name of Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

"Then Jesus said to those Jews which believed on him, If ye continue in my work, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free."

IN DEFENSE OF THE MISSION OF JESUS CHRIST

We have heard during this conference from a number of the speakers concerning the condition that prevails throughout the world; a condition of unbelief in the mission of Jesus Christ and a division among those who profess to follow him. Some of those who have spoken at this conference have read from the Scriptures wherein the prophets of old refer to the condition which should prevail in the dispensation of the fullness of times. One of the speakers this afternoon read from the Book of Mormon certain prophecies concerning the latter days, which prophecies are very dear to me. In fact, as I read this volume of Scripture I am impressed more and more with its sacredness, with the message which it contains in defense of the mission of the Lord Jesus Christ, and the gospel which has been restored in the dispensation of the fulness of times for the salvation of souls. This record endears itself to me more and more day by day as I see unfolded the fulfillment of prophecies uttered by these prophets who now speak from the dead, and from the dust to the nations of the earth, crying unto them repentance, and calling upon them to believe in Christ.

PROPHECY CONCERNING CONDITIONS THAT WOULD PREVAIL

I am going to read one or two other verses from a prophecy that was uttered several hundred years before the coming of Christ, concerning conditions that would prevail in the world in this our day:

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

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

"And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

"Yea, they are grasped with death, and, hell; and death, and hell, and the devil, and all that have been siezed therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment."

THE MISSION OF THE LATTER-DAY SAINTS

That is the condition we find in the world today, just as Nephi declared it should be; but the mission of the Latter-day Saints is to

preach Christ and him crucified. The passage from the 8th chapter of John is a key by which we may know the truth, and by which we may walk in the light and in the understanding of the gospel of Jesus Christ, neither faltering, nor turning to the right hand nor to left, but pursuing our steady course in righteousness and in truth, in full knowledge that Christ lives and that he has spoken, that he has revealed the power of the Priesthood, that he has organized his Church, and that there is salvation upon the face of the earth for all who will repent and receive the gospel. We shall know the truth if we will only do his will, and the truth will make us free. There is no virtue in doubt. The man who doubts concerning the principles of the gospel, the revelations of the Lord, the plan of salvation, is unfortunate. There is no reason for it, because as I have said, the key has been given unto us by which the door may be unlocked to knowledge so that men may say: "I know," and all doubt is removed.

CONCERNING DOUBTS AND DOUBTING

I have been very grateful to the Lord for one blessing that I have received that I suppose was born with me, and that is the blessing of faith in the principles of the gospel of Jesus Christ, and in his mission. I do not doubt. I have always accepted fully, and received the inspiration, I believe, through the Spirit of the Lord, that these things are true, and I hope that I may always walk in the light, that I may always possess this spirit and this understanding. I know there are those even among us who are not so fortunate, they do have doubts arise in their minds, they are troubled at times. Many things pertaining to the dispensation in which we live, the revelations of the Lord, are to them mysterious, they cannot square them with other things that they have heard, or perhaps accepted, which are given through the spirit of man. The safe course is to follow the revelations of the Lord. It matters not what men have said, it matters not what they may teach in their own wisdom, if that is in conflict with the revelations of the Lord we need not accept it, for we have, as has been pointed out: "The more sure word of prophecy," by which we need not stumble nor falter nor be in doubt. Occasionally some one arises who feels that it is his duty to inform the world that the old members of the Church are still faithful in the doctrines that were taught by the Prophet Joseph Smith, and by President Brigham Young, but that the rising generation is departing from such things, that the children of these fathers are turning from the teachings of their fathers, as they put it. I am here to testify that this is not true. There may be, of course, and are, those among us who are not faithful, who do turn from the footsteps of their fathers. It has always been so. We may expect that in some cases it will continue, but so far as the Latter-day Saints are concerned, the majority of them will not turn from the faith of their fathers. It is not destined that such should be the case, for when this gospel was restored the Lord declared through his servants who

came from the heavens with the message of salvation, that the gospel was restored for the last time, and that it must grow and increase and the knowledge grow and spread until it shall fill the whole earth. That is the destiny of the thing the world calls "Mormonism." So they are wrong in their conclusions when they expect the children to depart from the teachings of their fathers.

Now to return to the question of doubt, and the testimony of the truth: I desire to read to you a few passages upon this point which I consider to be significant and worthy of consideration. These words were uttered in the early years of the organization of the Church:

"As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world."—*Lectures on Faith*, 7:6.

"And again:

"Let us here observe that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not sought, nor will he seek, his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

"It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God, and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

"It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made covenant with him by sacrifice. (Psalm 1, 3, 4, 5': 'Our God shall come and shall not keep silence: a fire shall devour him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.'

"Those, then, who make sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ.

I would like to read all of this, but I will only take certain parts of it:

"But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time; so that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not, there faith is weak; and where faith is weak the person will not be able to contend against all opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Jesus Christ; and they will grow weary in their minds, and the adversary will have power over them and destroy them."—*Lectures on Faith*, 6:7-12.

MEANING OF SACRIFICE

I believe that to be true, and let me add that in these passages that I have read, the term "Sacrifice" does not mean that we are to inflict punishment upon ourselves. It does not mean that we are to be persecuted, or to deprive ourselves of comforts and blessings; of mortal life, not in the least, but that we are willing to place upon the altar all things, even our lives, for the kingdom of God, and that we will accept in fulness all the principles of the gospel and put them into practice. Sacrifice of the world? Yes, if you want to call it such, and the things of the world, to a concentration of the mind and action upon the things of the kingdom of God, and therefore again I repeat that he who will do the will of the Father shall know of the doctrine. All doubt will be removed from the mind of the faithful believer, and he will stand in perfect light of the gospel of Jesus Christ. He will be able to declare unto all the world: "I know, for God through his holy Spirit has revealed it unto me." That is the privilege of every member of this Church, and where a man doubts the truth then there is evidence, as it has been pointed out, that he has not accepted in his heart the fulness of the gospel, or he has not put it into practice to its fulness, and therefore has not reaped the benefits and blessings which otherwise would be his. We stand firmly for the truth in the face of the conditions now prevailing in the world, and teach mankind, and call upon them to repent of their sins, and believe in the Lord Jesus Christ. That all men may repent and accept him as the Redeemer of the world, the Only Begotten Son of God, I pray, for his is the only name given under heaven by which we may be saved. This is my testimony, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

ELDER REED SMOOT'S HEALTH AND LABORS

I rejoice in the very wonderful attendance we have had today in this building, and in the Assembly Hall, and regret that we do not have accommodations for those who have been upon the ground. I have been made happy in the testimonies that have been borne thus far

during this conference. I am particularly grateful that Elder Reed Smoot has had the privilege of being with us, and of bearing his testimony to us here today. From the reports that we received of his condition of health I little expected that we would have this privilege. I rejoice in the very remarkable and wonderful mission that he has been performing as a Senator of the United States. He has gained the confidence and the respect of men all over this country. In my trips from the Pacific Coast to the Atlantic I came in contact with many influential men, and in the Southern states I met many men whose training and their politics were in direct opposition to those of Senator Smoot. All these influential men expressed to me their admiration for his devotion to his work as a Senator. I believe that few men have ever made a finer record for themselves in the Senate of the United States than Elder Smoot has done. I rejoice in his accomplishments. I have met influential men from away across the Atlantic who have said to me that they had a poor opinion of our people until they saw the remarkable and splendid work and upright, honest life of one of the apostles. One man said: "If you were not a good people I am sure that Senator Smoot would not permit himself to be associated with you as one of the leaders of your Church." I pray that the blessings of the Lord may be and abide with him, that he may be restored to perfect health and strength, and have the opportunity of continuing his labors for the benefit of the people of this great country that we, as Latter-day Saints, love so well, and believe that the Lord Almighty was at the helm when it gained its freedom, and as the revelations say, that he inspired the Constitution of our beloved country.

The choir sang, "O great is the depths", from Mendelssohn's oratorio, "St. Paul."

The closing prayer was offered by Elder Joseph J. Daynes, president of the Grant stake of Zion.

Conference adjourned until Monday, 10 a. m., April 6.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock a. m., Sunday, April 5, 1925.

Elder Rulon S. Wells, of the First Council of Seventy, presided.

The music was provided by the Highland Park choir, Elder Gerrit DeJong conductor; Edward P. Kimball at the organ.

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

Prayer was offered by Elder Ernest P. Horsley.

The choir sang an anthem, "The radiant morn."

ELDER SAMUEL O. BENNION

President of the Central States Mission

I am very pleased, my brethren and sisters to be here to attend the conference of the Church. The great number of people that I have witnessed this morning and yesterday on the grounds and in the Tabernacle are an inspiration to me. I feel that I am deeply indebted unto the Lord for the many manifestations of his power and of his goodness unto me in my service in the ministry.

I bring you greetings from the Central States mission, from the missionaries who are there, your sons and your daughters, and from the people who are there. I can testify unto you that there is faith, much faith, to be found among the youth of Zion in the Central States, and that your boys and your girls are working hard for the establishment of the gospel of Christ in the six states comprising the mission.

The Lord said that we should judge a tree by its fruits. I thought yesterday when the President of the Church was talking; what an inspiration it must be to any man, to any woman, regardless of their faith, to be able to hear or to read the great truths he taught; and what an inspiration it was to those who were there to witness the power with which he spoke. My mind was led to the fact that hundreds of cities in this great country of ours spend vast amounts of money to gather crowds together for celebrations; they are called upon to make donations continually in order to bring people into the centers. But here is a great congregation of people gathered together in this center of the intermountain region without one cent of advertising money having been spent. They come here of their own free will and choice, filled with a desire to serve the Lord, to obtain something that they can use to establish their lives in the future. And that has marked the work of the Church from the beginning. There is not any man who can read the history of the Church of Jesus Christ of Latter-day Saints without being led to conclude that surely there is an overruling power that cements and holds its members and keeps them intact.

I am led to think of one of the details of the work of the Lord that is going on in the homes of faithful Latter-day Saints. Every child, as soon as it is able to lisp a prayer is taught by the mother to pray unto the Lord—to pray for father, for mother, for brothers and sisters, and relatives; for the President of the Church and for the apostles; the presidents of the seventies, the bishopric; the authorities of the Church in the wards and in the stakes; and for the missionaries in the field. This is a part of the life of our boys and girls as they grow from childhood to manhood and womanhood, the father and the mother setting the example. This thing has established faith in the hearts of thousands of Latter-day Saints scattered throughout these intermountain regions, and it has made them the power they are in the hands of the Lord. People everywhere speak of the

devotion of the members of the Church of Jesus Christ of Latter-day Saints to the cause that they represent in the earth. It is a common conclusion among the people in the world where our elders go that if a man desires to attack a missionary he'd better know where he stands before he does it, for they know that the missionaries of the Church of Jesus Christ of Latter-day Saints are prepared to defend the Church, that they have a knowledge of the scripture that the Lord has provided for them. It is said that they go to the schools and colleges of our Church in order to prepare. The people do not really know the fact—that that preparation is begun in the great majority of cases with the mother and father at home, that the young people usually have not had much practice in public speaking or conversing upon the principles of the gospel—perhaps have not taken much part in Church activities, yet faith has been implanted in their souls from the beginning, and only needs to be kindled and it is aflame and they are found ably defending the principles of the gospel of Jesus Christ. They go forth testifying unto the children of men that the Lord lives, that he has revealed himself anew in this dispensation, that he did speak to Joseph Smith, the prophet, that he did authorize him to organize the Church in these last days, and that his Church has been established in the earth to last forever, nevermore to be thrown down nor given to another people. And the people of the world have learned to conclude that the missionaries of the Church of Jesus Christ, as well as those at home, are earnest in their endeavors and that it is a marvelous work and a wonder that the Lord is performing with his people, a small handful compared to the countless numbers that inhabit the earth.

It is a marvel how quickly our boys and girls respond to the call that is made of them and how soon they are able to defend the principles of the gospel of Jesus Christ in the ministry. A few days ago I had the privilege of holding a conference in Independence, Missouri, the place which some day will be the great center from which the Church will be governed and controlled. It is a holy place, made holy by those great predictions, blessings, and appointments that the Lord made in the beginning of this dispensation. One of the missionaries at that conference said that he had been a little disturbed as to how he was going to meet a question that he knew would be put to him during a certain appointment, but that he had been on the street going to his work only a few moments when the answer came to him and he was able to defend the Church in such a way that his opponent was led to listen and in a measure accept his explanation of the gospel.

The gospel of Jesus Christ is the power of God unto salvation. It is the plan by which the children of men come unto God, and there is no other. It is the most perfect way of living. The greatest blessing and joy and peace that can come to men and to women is to know the truth and to obey it, and to be filled with the power of God and see his power made manifest in the hearts of those who bear his name and who are worthy and faithful enough to declare it. It has been

a joy, a privilege, the greatest thing that ever came into my life, to be associated with the missionaries of this Church in the different parts of the country. There is no place on the earth where there is a better feeling than among the men and women who consecrate their time to the preaching of the gospel of our Lord and Savior Jesus Christ. They are sweet, they are beautiful, their influence is heavenly, and the power of the adversary cannot stand in the presence of the Priesthood and power of the Redeemer, that he has given unto his Church in these last days.

I testify unto you that the Lord lives, and that he has revealed this gospel in these last days; that his Priesthood, his power, his authority to preach the gospel and administer in the ordinances of it are vested in this Church and are not vested in any other church. I have failed to find any one in all my years of experience in the mission field who has been able to disprove any principle of the gospel of Jesus Christ that the Lord gave to Joseph the prophet. Every attempt to prove them wrong has merely verified their truthfulness and has made the truth of God stronger in the earth.

It is glorious to be here; it is wonderful to live; to be engaged in the work of the conservation of the souls of men in these the last days is a privilege that surpasseth all other experience or understanding. God has been good to me and to those with whom I have had the pleasure of associating in the ministry. They have been noble, wonderful, great characters, and they are in the Church today, the majority of them standing in the testimony of Jesus and for the power of God in the earth, the result of their birth in these the last days and of the faith that their fathers and the mothers have planted within them.

May God strengthen us, give us power more nearly to keep his commandments, I ask in the name of Christ our Lord. Amen.

ELDER CHARLES H. HART

Of the First Council of Seventy

On the day of Pentecost the people were assembled at one place with one accord and witnessed some marvelous manifestations of the power of the Holy Ghost. They heard, as it were, from heaven a rushing, mighty wind—a little different sort of a rushing, mighty wind from that which the people of Illinois and Indiana heard last month. After they had witnessed the outpourings of the Holy Ghost at Pentecost, and Peter, the chief apostle, had given instructions in the prophecies of Joel and David, the multitude were pricked in their hearts and exclaimed, "Men and brethren, what shall we do?"—meaning, as the Apostle Peter evidently understood it, What shall we do to be saved? They could have answered that question better if they had been able to answer another question which the Master asked

of the Pharisees, when they were together in the multitude. He asked the question saying, "What think ye of Christ? Whose son is he?"—a question, by the way, that was answered very clearly and emphatically yesterday by President Grant, by Brother B. H. Roberts, and others of the speakers. The M. I. A. this year will have as their slogan, "We stand for an individual testimony of the divinity of Jesus Christ." The M. I. A. can find in the conference proceedings of yesterday much rich material in support of the proposition which they desire to establish in the minds of the one hundred thousand members of the M. I. A. during the coming year.

A similar question to that asked by the Master might be propounded in this day, "What think ye of Joseph Smith? Whose prophet was he?" and that question was well answered yesterday, and further testimony will be given today.

But to return to the question at Pentecost, asked by the multitude under the influence of the Holy Ghost, "Men and brethren, what shall we do?" It may not be necessary to give to an audience such as this the formula for spiritual salvation. Peter gave some of the essentials at that time when he said, "Repent ye, and be baptized, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And to indicate that it was not a temporary promise or requirement, he added, "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord, our God, shall call." I say you are well acquainted with the formula, if I may use that expression, for spiritual salvation; but may we not anxiously inquire day by day as we return to our homes and are confronted by the practical problems of every-day life, may we not also in anxiety exclaim and do it prayerfully, Men and brethren, what shall we do? Women and sisters, what shall we do? What shall we do to be saved—saved financially, preserved in health, and to correctly solve all the other problems that are so vital to us?

And do you not think this is a part of salvation? The Lord, in a revelation to the Prophet Joseph Smith, indicated that salvation was not confined to things that we generally understand to be purely spiritual. He gave a very broad meaning to the term spiritual. Listen to the 34th and 35th verses of the 29th Section of the Doctrine and Covenants:

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual."

And some of the philosophers have reached that conclusion; the late Elbert Hubbard put his conviction to the same effect in the form of a question when he said, "If we continue to progress, must there not come a time when we shall cease to differentiate and call some

things sacred and some things secular?" And, of course, his question, put in that form, really answers itself in the affirmative, and it is but in confirmation of the information received of the Lord by the Prophet Joseph Smith. And so when we return to our homes, exalted, refreshed, rested, ready to take up the battle of life again,—we shall encounter practical problems. The duty upon the head of the household will be to safeguard the health of members of his family. Various members of the family may be in need of his help—young men going to school, the younger ones passing through the danger period of life, and the still younger ones whose footsteps need to be protected. And he may well exclaim, not only for his children but for himself and wife, "Men and brethren, what shall we do?"

I saw a poor old man, who appeared, at least, to be very old and decrepit, crippled with rheumatism, agonized, but only 63 years of age. What was the trouble? In a short time he opened his mouth, and I discovered that he had a mouth full of pyorrhea-covered pus-bearing teeth, draining their poisonous *cocci* into his system every day that he lived; various kinds of germs breeding there and being poured into his body;—and so he was all crippled up. I said, "Why don't you have your teeth taken care of, and get rid of the rheumatism?" His tonsils also were diseased, adding to the supply of germs his body had to deal with. He said, "I cannot afford it." If that were true, it was time for some community assistance, a community dentist or doctor, or for some one to be called upon a mission, if necessary, in order to take care of his case. He was helping to raise the death-rate reported yesterday which we may well be proud of, 7.3 per thousand. We hope that every God-fearing Latter-day Saint may be proud of those figures; but in that connection, we must always keep in mind the credit due to the entire body and due to us as individuals. Let us not go to our homes all puffed up with the thought that we are wonderful and great individually, simply because the people that we are a part of are entitled to great praise because of a birth rate of 33, a death rate of 7.3, and a divorce rate of 15. Let us keep in mind always the distinction which the Lord gave through the prophet Joseph when he declared that he was well pleased with the people speaking of them collectively and not individually. Because good things may be said of this people collectively, let us not take them unto ourselves as a sweet unction to our souls, if we, as individuals, are entitled to none of the credit for these desirable qualities in the Church, because we are working against them.

Again there are financial problems. The father and mother will sit down and try to plan whereby they can meet their just obligations, taking care of their children, paying their just debts, and being careful not to contract obligations they cannot pay. I do not have much patience with the Latter-day Saints who unnecessarily go into voluntary bankruptcy simply because the government of the United States has provided the means whereby a man, under certain circumstances,

may protect himself. Let us not unnecessarily take advantage of that to wipe out our debts. What would you think of President Grant if, during the time of financial adversity to him many years ago, he had taken the bankruptcy act and wiped out his indebtedness? What would the people think of Abraham Lincoln if he had not insisted on paying every dollar of his indebtedness? We are called an honest people, a great people, and each one, who shares in the glory which comes to the Church he belongs to, should be very careful to contribute his share and not to do anything to bring down that general average. In addition to these health problems and financial problems there will be wisdom to be used not to unwisely educate, not to send the boy or girl to school at the time when the father and mother are suffering for the want of a little medical attention, for an education that he is not prepared to stand, nor to send him abroad to be educated under an infidel, an agnostic or unbeliever, only to have him lose the faith, when the father and mother have been at home drudging, perhaps, working their finger-nails off almost, to keep those same dear children under that instruction which will be pernicious for them. The problem will be to give our children education as fast as they are able to stand it, but not faster than their moral training will allow.

And so, in these and hundreds of other problems which will concern the parents in their buying and selling, in their sowing and in their reaping, in their safeguarding of their family, in educating of them, and in training them to serve others,—the greatest service that they can engage in—they may well exclaim every day, “Men and brethren, what shall we do to be saved—this day and this week and this year?”

And may the Lord help us to solve all problems aright in each one of our households, I pray, in the name of Jesus Christ. Amen.

A solo, the Ninety-first psalm, “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty,” was sung by Mrs. Irene Southwell Cummings.

ELDER JOSEPH QUINNEY, JR.

President of the Canadian Mission

This is one of the privileges that I thoroughly appreciate—being called upon to say a few words during this great conference of the Church. I am thankful beyond my power to express for the blessing that has come to me in being called into the ministry—to be upon the firing line of truth, explaining to the best of my ability the plan of life and salvation as taught and practiced by Jesus Christ, the Lord. I am coming to feel more and more the great power of this Church, perhaps it is because my entire life, together with the lives of my companions, is devoted to the very highest and deepest things in life, and

these things were only found where truth, spoken or lived, is the dominating power in God's revealed plan of life. The last two years of my life have been the finest years, I believe, that I have ever spent. I think I appreciate more fully the richness of the gospel, what it means, and the relationship it bears to human life. It has been my privilege to witness many manifestations of God's great power through his servants as they have proclaimed and administered the ordinances of the the gospel to those in a foreign land. These young men and women are measuring up to the responsibilities resting upon them; they are choice in spirit and are enjoying the richness of God's holy Spirit, and I want to say to you, especially those of you who have sons and daughters in the mission field, that you can feel justly proud of them because of the disposition and attitude they assume in responding to the responsibilities that are resting upon them as messengers of life and salvation to the country of the north. I said that I was grateful for the privilege of being a minister of the gospel of Jesus Christ, and those who labor with me feel just the same way, and there is nothing that we would not be willing to sacrifice in order to establish this Church or gospel in the hearts of the children of men. It is God's saving truth.

The world today, or that part of the world in which I have been called to labor, comprises some of the finest people that it has been my privilege to come in contact with. The laws of the country are observed; they are good laws, and generally speaking, people have respect for them and those who disobey the law are conscious always of the result. The people in the vicinity of our headquarters are especially good people. They are, as a rule, honest in their dealings, sincere in their convictions, as far as they are able to understand the great gospel plan as it was given by Jesus Christ when he was upon the earth. Many of them seem to be self-satisfied with what they have along these lines. Notwithstanding this fact, however, we are coming in contact daily with people who are not at all in sympathy with the gospel as it has been restored through the instrumentality of the Prophet Joseph Smith. The reason for this, or one of the reasons, is because of prejudice and their not understanding our message. Many are pregnant with the thought that Jesus Christ was just a man—not an ordinary man, however, but one of those great men that came into the world and through his teachings and life left a great code of moral teachings. They do not look upon him as the Redeemer of the world and do not credit his literal resurrection. This thought is growing among a certain class of people throughout the world, and they are placing man's wisdom above that which is supposed to be inspired by God through his servants, the prophets. They seem to segregate themselves from that simple, vital faith that is so prevalent among good Latter-day Saints, or at least I hope is prevalent, because I have come to feel that this simple, yet powerful, faith is the only thing that will

bring real joy and happiness into our hearts. Indeed, I think the greatest thing that can take possession of the mind and soul is the thought of God, for when we think of God we think of the most holy and divine personal Being of which we can conceive, and having faith in that kind of a Being, it seems to me causes us to understand more perfectly the relationship that obtains between us and him. You can rest assured that this vital, genuine faith is one of the great things that our missionaries begin to learn as they prosecute this great and mighty work in the world.

We heard yesterday that signs were to follow those who believed. I am here to testify to you today that through this simple and abiding faith that comes through humility and prayer the gifts of the gospel of Jesus Chris are apparent. They are distributed among our young men and women who are called from day to day to officiate in the ordinances of the restored gospel; and they witness through their faith, the healing of the sick, making the blind to see, and many other manifestations that bring a perfect response to the idea that God lives, and that through the operation of his Spirit, those who are believing and receiving these blessings are coming into the Church.

I rejoice in this, my brethren and sisters, for the reason that it is building my faith, adding additional testimony to that which I already have, and as I see this testimony growing and developing I praise God, my eternal Father. I am convinced that God lives, that he hears and answers prayers, and that our young men and women, through their diligence, are conveying, with conviction unmistakable, the gospel message to the hearts of those with whom they are privileged to come in contact. You will remember reading the words of Jesus Christ just prior to his crucifixion. He had been giving his disciples instructions, and telling them what would befall them for preaching his name and bearing witness of him as Christ, after which he withdrew himself and engaged in secret prayer, imploring his Father in heaven to keep firm the testimony that his disciples had obtained. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." This eternal life is predicated upon the knowledge we must obtain from God and his beloved Son, and in order to know God, we must have that simple, vital faith in him, and this faith comes to every individual through prayer, humility, and determination to understand the mighty message of the gospel. I am convinced that one of the best things for us as parents to do is to teach our children the necessity of prayer, so that they can cultivate a faith that is inborn within them, and with this faith know Jesus Christ, and God, the eternal Father. I do not know of anything better than for a father and mother to call their family to their knees morning and night and thank God for the preservation of life, for the opportunity that has come to them in this day and time in learning more of the great gospel plan; and the more we know of this gospel plan the more we understand

life itself. And understanding life, we become acquainted with God, our eternal Father, and his great creation. Aside from family prayer, I think we should advocate more strongly the necessity of communicating with God when we are alone, and convey to him with a perfect confidence the things that are in our hearts, making him feel and know our gratitude for the blessings of life and the opportunities that have come to us in knowing more about these precious truths. It is during moments of this kind, the solemn hours of life, if you please, where we are permitted to gather up all life and place it in the unit of spiritual power, and with that power grow strong in faith and have constantly the light of God's Spirit with us. And so, my brethren and sisters, let us pray alone to God, take him into our confidence, ask him for his protecting care, to give us light and power, to enable us to understand more perfectly the great truths that have been revealed for the perpetuation of his glorious work.

I desire to bear to you my humble testimony that I know that God lives. Indeed, I know as I know that I breathe the breath of life, that he does answer prayers, and the blessings in signs are following those who have faith in him. The prayer of faith is healing the sick, and they stand as great manifestations and as witnesses to the divinity of this great work. I have been near death's door more than once, and I sometimes marvel how it is that he has preserved my life. I am thankful beyond measure for the privilege that has come to me to bear this testimony in the presence of this great throng of people, and with the help of my heavenly Father I desire, with all the power I have, to continue to bear witness of God's mercy to me and the great testimony I have of the divinity of this great and mighty work. The gospel of our Lord Jesus Christ, as it has been restored in this day and time. God bless every one of us, that we may appreciate to the fullest, what we have in this glorious gospel of our Lord and Master, that we might be found worthy of all his blessings. I ask this in his name. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric

It is a pleasure and a privilege to attend the conference gatherings of the Latter-day Saints, and at every gathering of this character we receive inspiration and encouragement. We get a deeper sympathy with the world and all its problems. It is a great privilege to be a Latter-day Saint. One of the old prophets said that in the latter days there would be a great distinction. Men and women would say they were "born in Zion," and happy are those to whom this blessing has come.

Yesterday, when I heard the statement made by President Grant, showing the progress of this Church, the receipts and disbursements of

its funds, converts to the gospel at home and abroad, the number of children baptized into the Church, etc., I thought to myself "What hath God wrought!" Then my thoughts went back to the first prayer of the Prophet Joseph Smith, when he went into a wooded enclosure to inquire of the Lord as to which Church he should join, his family having already become affiliated with some of the sects whose members were proselyting in that neighborhood. I have walked up the little roadway leading from the farm-house, and have tried to visualize and picture the feelings of that boy as he went into that small enclosure to pray. And from that momentous event I again said to myself: "What hath God wrought!"

The time had come when our Father and his Son Jesus Christ should again manifest themselves unto mankind, and the boy prophet became a new witness for God and was able to testify that God lives, that he saw him, that he heard his voice and that he was directed by his Son as to what his future conduct should be.

When we think of the tremendous work the boy prophet did in the few short years of his life, we must conclude that it was no easy task. He reestablished the gospel of Jesus Christ. By the power and gift of God he translated and brought forth the Book of Mormon. Under the direction of the Lord a gathering place was established around Kirtland, and a few devoted men and women erected their house to the Lord—a house which is still holy to the Latter-day Saints.

I wonder if many of us have tried to visualize what it meant to those few people in the way of sacrifice to erect that house and how the Lord blessed them for their efforts. However, there was no rest in Kirtland. Persecution became so severe that the prophet and the leading brethren moved to the land of Zion, the Lord having revealed that this should be the gathering place of the Latter-day Saints. There they met the inevitable conflict between the North and the South and suffered the consequence, being compelled to move from Missouri to Nauvoo, where they settled and developed a community, building a magnificent temple. Here the prophet received more doctrine and principles of government from the Lord, and the city of Nauvoo grew so rapidly that it bade fair to rival Chicago.

But the great conflict between the force of evil and the work of the Lord again developed. The Latter-day Saints were burdened, murdered and compelled to leave their wonderful city and its marvelous temple, and journey yet further westward across the wastes of Iowa, Nebraska and Wyoming.

I have often thought of what a weeding-out process this great movement proved to be, for if there were any weak-kneed people, if there were any whose hearts were not filled with a testimony, they could not help but be thinned from the ranks of the Latter-day Saints. Many followed former leaders of the Church and strayed away into various groups. These have gone into oblivion; however, many held on to the gospel with what we might call a "bull-dog grip," coming

to these valleys under the masterful leadership of the Prophet Brigham Young. Here they occupied these valleys of the mountains and established a new and higher civilization, based upon the gospel of Jesus Christ. The world has seen many civilizations rise and fall, most of which have been founded upon the lust for power, wealth and dominion over others. We have noticed this in the old civilization of Europe. Such was the condition in other parts of the world, whereas the Constitution of our great country was established by men who were inspired of the Lord, and this land of America was redeemed by the shedding of blood; and upon this continent, this land of Zion, there is being established a better and a higher type of civilization, based upon human liberty and freedom.

In these valleys the Latter-day Saints are building a higher type of civilization, under the guidance and direction of the prophets of old, and in obedience to the principles of the gospel of Jesus Christ. The civilization of the Latter-day Saints is based upon the statement made by our Lord and Master to the man who inquired what he should do to inherit eternal life. Our Master said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Among the Latter-day Saints there is a spirit of mutual helpfulness, sympathy, brotherly love and kindness, a desire to cooperate in all temporal movements. There is also the spirit of homemaking and the love of home and its surroundings; and the people have a desire to own the home in which they live or the land from which they derive their living.

I don't believe in the idea that we should be completely and entirely satisfied with the progress we are making. Neither do I believe in being dissatisfied. All ambitious persons and those who are trying for higher ideals should be unsatisfied with their present condition, for this alone can bring about efforts to reach greater heights.

In the 7th chapter of the gospel of Matthew, there is recorded some wonderful statements made by Jesus Christ. He warned his disciples to

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them."

We Latter-day Saints are willing to accept this standard. With all the weaknesses and frailties of human nature, both inherited and acquired, we are willing to be judged by this standard.

A few years ago an eminent man from the East called at the Presiding Bishop's office. He was interested in the great charity movement that has been developed in the United States. He said to me: "I hear you have a very low death rate." I answered that this was so. He asked if he might see the details of the death report for the last ten years and it was handed to him. He then asked permission to examine it alone, and upon being told that he might do so, he studied the large sheets giving numerous details of the causes of deaths. After a time he said: "I am through. I am astounded at the lack of causes of deaths from sex diseases. I notice very few, if any, deaths from alcoholism;" and he then commented on a number of other causes of death, and finally said: "Deaths are the results of the general habits and conduct of life." He drew his conclusions from figures.

While there is room for improvement among our people, we have reason to be proud of the results that are being brought about through obedience to the gospel. The birth rate among the Latter-day Saints is 7.3 to the thousand. Then, the child born to the average Latter-day Saint home is welcome. This is indicated by the fact that out of each thousand children in the United States, 76 die before they have reached one year of age. Among the Latter-day Saints, out of each thousand children born, only 41 die before they become one year of age.

My brethren and sisters, let us go home not satisfied, but determined to do better than we have in the past to make our home life sweet, to gather our families around us and keep them fond of home. Let us develop a love of our fellow men, sympathy with their misfortunes. Let us teach our children to observe the law of tithing, to observe the Lord's day and keep it holy and reserve that day for worship and rest, as the Lord desires. These are fundamental duties of the Latter-day Saints.

May his blessings be with us in every honest endeavor to maintain the high standard of Latter-day Saints is my prayer in the name of Jesus Christ. Amen.

The choir sang the anthem: "Ye shall dwell in the land."

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I am very grateful, my brethren and sisters, to have the opportunity of being with you in the conference meetings.

I am sure that we all recognize the fact that the teachings of the prophet Joseph Smith have modified the religious views of the world. It is interesting to meet people and see how they have changed their views in regard to the gospel of Jesus Christ. Sometimes our missionaries, as they go from door to door and find so little encouragement go back to their rooms with a thought that perhaps they are

not accomplishing just as much as they could accomplish. I tell the missionaries that every time they are able to teach one truth to some one who has not understood that truth before, they have helped to advance the religious thought of the day, and that from this little seed of truth that the people have received they are able to understand another truth. By this means will the gospel of Jesus Christ fill the whole earth, and men shall worship God and honor Jesus Christ, the Son of God, because of the teachings that have been given to Joseph Smith from our Father. There is one thought, however, that people do not seem to be able to grasp, and that is that there is a straight and narrow way to get back into the kingdom of God. They seem to have the idea that by some inexplicable method they will be brought back into his presence, and that irrespective of the things that they have done upon the earth, he will forgive them and finally place them in the celestial kingdom. I hope that we, as Latter-day Saints, are not trying to deceive ourselves in regard to this thing. Men and women will only get the reward that they earn upon the earth, and with all the mercy that God will extend to them there still remains the attribute of justice, and men and women will pay the price of things that they do upon the earth if they are to receive the reward that God would have them receive in his kingdom.

We have in the world a number of splendid Latter-day Saints who are laboring in the cause of Jesus Christ, men and women who are trying to see and understand the value of it and to have it take root in their hearts and give forth fruits that will count in the kingdom of God. Just a short time ago I received at the office a small box. I wondered what was in the box, and in opening it I was very much surprised to find that it contained a few dozen eggs, and inside of the box was a letter from an old man and woman something like eighty years of age living on a rented farm, hardly getting enough to hold things together and perhaps at times going without the food that they might desire. The letter in the box said, "President Taylor, we have no money: we can hardly get along, but we do have a few things on the farm, and we are sending in these few dozen of eggs that we may pay our fast offering to the Lord's poor." I like men and women who have faith to do something and to make the sacrifice necessary to be made to gain salvation.

A while ago I received through the office a letter containing just one or two dollars, and in the envelope was a little statement from a widow down in one of our towns, with a family to support, and she said, "Brother Taylor, this is my tithing—not all that I would like to send, because we are hard up, but I am sure that God will open the way whereby I can pay my honest tithing to him, because I need his blessings. And," said she, "if the worst comes to the worst, I have a guitar here in the home that we have had in the family for a number of years, and it is dear and precious because of the memories of the father and mother and the family, but before the

year is closed, if it is necessary we will take the instrument out and sell it and use the money to pay our tithing to the Lord, that he may bless us with the blessings which we as a family so much need."

That is the kind of faith, the kind of people who count most with the Lord, men and women who sacrifice and do things because of their faith in the commandments of the Lord.

My brethren and my sisters, let us not think that just because we are members of this Church it is not necessary to remember to be honest, generous, and sympathetic, and kind; because by these fruits ye are known, not only by men on the earth but by God in the heavens above. And may the Lord bless us and help us and be with us, in our daily lives, that we may be worthy of God's blessings and mercy, I humbly ask in the name of Jesus Christ, our Redeemer. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

One of the most delightful things that characterize our general conferences, to my mind, is the presence of our mission presidents. It is always a delight to me when a breeze comes in from the mission field. It bears with it the spirit of testimony, and I delight to hear these presidents as they are called upon from time to time to address the congregations. There are, however, many missions that are of necessity not represented at our general conferences—those beyond the sea, in foreign lands. What a delightful thing it would be if there could come a message from all of these various missions! Who knows but that the time may yet come, through the wonderful modern inventions—through the use of airplanes and otherwise—that they may be brought from those distant lands and have their voices heard in the general assembly of the Church at each conference time?

During the last few weeks it has been my lot to be very much engaged in matters pertaining to the Latter-day Saints that have gathered up to the land of Zion from those lands beyond the sea, where foreign languages are spoken. Efforts are being made to bring them more closely in contact with the general authorities of the Church than ever have been made before. The gospel message has been carried unto them all in fulfilment of that vision that came to the beloved disciple, who saw "another angel flying through the midst of heaven, having the everlasting gospel to proclaim unto them that dwell upon the earth, and to every nation, kindred, tongue, and people, and crying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come."

In fulfilment of that great prophecy the messenger came from the realms above; the gospel has been, and is now being proclaimed in many languages and to many people. The honest in heart are being gathered into the fold of Christ, and many of them have come up to the land of Zion to cast their lots and identify their interests among

the people of God. Having come here, sometimes I think they have been greatly neglected, through a failure on our part to provide adequate means whereby they could realize the blessings which they hoped for when they left their native lands. They have come up here that they might be taught in the ways of the Lord, that they might learn to walk in his paths; and yet, on account of the, to them, strange language spoken in the country of their adoption, they were unable to understand; and, of course, it became necessary to provide these people with organizations whereby they could hold meetings and hear the gospel and the teachings of it in their own native tongues, long before they would be able to acquire a knowledge of this English language.

In order that they might have increased facilities for the holding of meetings, where they could be taught the principles of the gospel and be brought in closer contract with the presiding authorities of the Church and under its more immediate supervision, the First Presidency appointed a Committee of which Elder John A. Widtsoe of the Council of the Twelve is the chairman, to look into all matters pertaining to our foreign language Saints and to have a general supervision over all such gatherings in cooperation, of course, with the regular stake and ward authorities. In pursuance of this purpose the foreign Latter-day Saints, residing in the six stakes of Salt Lake city and vicinity, have recently been reorganized and consolidated into one separate organization for each separate language and nationality. That is, one for the Danes, one for the Swedes, one for the Norwegians, and one for the Scandinavians (comprising the above three); also one for the Swiss and Germans and one for the Dutch, making six organizations altogether.

In the opening remarks of President Heber J. Grant we learned that nearly 1,800 people were baptized in the Swiss and German mission during the year 1924 (and many will doubtless find their way to Zion in due time) and that favorable progress is also being made in the other missions. It is therefore highly important that adequate provision shall be made to look after the welfare and promote the interests of these foreign language Saints, handicapped as they are by reason of the prevailing language which they are only able to understand after many years of patient study and practice. And in further consideration for these people, the Church has been and is now publishing foreign language papers, the supervision and management of which have also been given to this committee. We who speak our own mother tongue, the English language, the language of America, can hardly appreciate what it means to these foreigners when they are suddenly plunged into a new country, the customs, manners and language of which are to them unknown.

Through the medium of these foreign language meetings and newspapers the Church is endeavoring to render a service of great value, a blessing and a comfort to our foreign Latter-day Saints: By instructing them in the principles of the gospel; in teaching them

their duties in the Church; in assisting and encouraging them to affiliate with the regular organizations of the Church; in teaching them loyalty to their adopted country, and how to become real American citizens; in giving news from their native lands and the missions in which they were converted to the truth; in giving news from their friends and kindred both at home and abroad, and also in inspiring them with patriotic love for their adopted country and loyal devotion to the great cause of truth for which they have left their native lands.

There is very much yet to be done in this direction. Not nearly enough has been yet translated into their languages. Of course, the standard works of the Church are published in those foreign tongues, but think of the vast amount of literature that has been written by such men as Elders B. H. Roberts, James E. Talmage and others of our splendid writers, that ought also to be translated and published in those languages.

Thus it will be apparent that the presiding authorities of the Church desire to make adequate provisions for these, our brethren and sisters, who like ourselves are of the House of Israel and have been converted through the labors of our missionaries, and our hearts should go out in love and sympathy for them and in appreciation of the peculiar difficulties which they have to overcome by reason of their foreign tongue. And they should be made to feel that they "are no more strangers and foreigners but fellow citizens with the Saints and of the household of God."

May the Lord help us to appreciate these things and to do our part in helping them feel in very deed that they are our brethren and sisters engaged in a common cause, in the upbuilding of the Church and kingdom of God. I pray that we may all do so, in the name of Jesus Christ. Amen.

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

The benediction was pronounced by Elder Arthur F. Barnes.

SECOND OVERFLOW MEETING

A second overflow meeting of the conference was held in the Assembly Hall at 2 p. m., Sunday, April 5, 1925.

Elder David A. Smith of the Presiding Bishopric presided.

Music was furnished by the Highland Park choir, conducted by Elder Gerrit DeJong; organist, Tracy Y. Cannon.

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

The opening prayer was offered by Patriarch Milando Pratt.

The choir sang the anthem, "Gloria," by Mozart.

ELDER BRIGHAM S. YOUNG

President of the Northwestern States Mission

My dear brethren and sisters, these occasions are very memorable in the life of a missionary, because he rarely has the opportunity of addressing so large a gathering as the present one. The work in the northwest is progressing. Our baptisms, I am happy to state, are gradually increasing, the spirit among the Saints is better at present than it has been in the past. We are making very strenuous endeavors to erect churches where we lack them in the various places where we have organized branches, for frequently we have only a Sunday School in some places, while in others we have branches with completely equipped organizations, Relief Society, Mutual Improvement Associations, and Primaries. We are rather stressing the work of the Primaries; because we find that we are able to and do gather into our little associations the children of people who will not themselves attend our services. We have some very faithful local as well as missionary sisters, who are engaged in Primary work, and the average of the mission is that two-thirds of the membership is non-"Mormon." The parents in many instances are being interested through their children, the children carrying home to parents some suggestions of the truths that they have acquired in the Primary associations.

The missionary work which is the particular feature that engrosses the greater part of my attention, because of the fact that I have largely to direct the labors in it and do not to the same degree come in personal contact with the brethren and sisters who constitute the various organizations—is of the character that I cannot speak in too high terms of the workers, their excellence, their faithfulness, their cleanness, the beauty of their lives and the strength they manifest in proclaiming the gospel of the Lord Jesus Christ is an inspiring thing to any one who has the opportunities that I have had to observe it so closely.

We endeavor to teach the missionaries not only the gospel of Jesus Christ (and I refer more particularly to the first principles of the gospel), but we are also endeavoring to implant in their hearts a proper idealism of the greatness of this work with which we are associated. We endeavor to teach them that the missionary experience they are enjoying is only a small part of what is expected of them in the Church of Jesus Christ, that it is merely the laying of the foundation upon which they may build their future lives. We are endeavoring to establish in their hearts and consciousness the ideals of "Mormonism," the greatest ideals that God has ever given his children to enjoy. We teach them that they have come to the earth for a specific purpose, that that purpose is the salvation of the souls of men, that the mere fact that they are in the field for a couple of years is only

incidental to the life that they are expected to lead, to the work they are expected to perform. And they are faithful, they are attentive in their desire, and endeavor to acquire a knowledge not only of the gospel but of the things pertaining to the progress of civilized peoples, the history of the world, and the association that men and women have with each other, all of which should have for its object the benefiting of society. These are the fundamental things we endeavor to teach the missionaries. They sometimes come to us crude; they come to us with a lack of understanding; they come to us sometimes with but little education; and to the degree that they lack education, to that degree are they handicapped. We are learning that in order to reach any class of people you must have a man or representative who is capable of teaching that class of people. And, while the boys and the girls are highly successful in their contacts with men of affairs, we find the more highly educated they are, the greater is their sphere of usefulness. I am convinced that the standards of education are being constantly advanced in our community, not alone for the purpose of improving the power of the missionaries, but that also we may rise to the lofty plane that sometime we must occupy in filling our destiny; for, as Brother Stephen L. Richards said yesterday, we are a great people, and there is no power that can prevent us from occupying a high place in the history of the world, if we will be true to the ideals that God, through his servants, has revealed to us.

Speaking again of the Northwest, we have an Indian school on the Fort Peck Reservation, in Montana, which is maintained by the Church. We have at the present time thirty pupils in that school, which is the crowded capacity of the school. We cannot, with our present force of missionaries—for we are limited on the Reservation as well as in other parts of the mission—send out among the people of that tribe, the number of missionaries necessary to have contact with all the residents of the reservation. But we do take as many of their children into our schools as we can accomodate and teach them there the principles of the gospel, while at the same time we are giving them the fundamentals of education. We board them, and we provide lodging for them; they live at the mission home during the entire school year. And while some of the adjoining schools, which are conducted by other churches, have some difficulty in retaining their pupils, keeping them within the confines of the school, we have the same difficulty in getting the Indian children to go home and remain there, owing to the different spirit that characterizes the teaching of your boys and girls as its influence is reflected in the hearts and minds of those little children. I have seen them hang about their teachers in attitudes of almost worship, because those boys and girls love these Indian children, and you cannot touch the Indian heart, any more than you can touch any other human heart, except by the glorious emotion of love. And so the Indian children love your sons and daughters,

and there has come to be a great respect for the "Mormon" people.

It was only a few days ago that I was in Wolf Point and had the opportunity of conversing with two of the chief Indians of the Assiniboine and Sioux tribes, George Conners and Meade Steele. I had met with them a year or more ago and they had asked me for letters to our senators and representatives in Congress, at Washington. I had been very glad to comply with that request, particularly as I have the honor of being a personal friend of Senator Reed Smoot, of Senator William H. King, and also of Commissioner Spry, who is located in Washington. My correspondence has been chiefly with Senators Smoot and King, and these Indians testified to me that never had they met with such kindness of treatment as was accorded them by these brethren. And, said they, "We have taken our other Indian friends, of tribes from other parts of the states, Oklahoma, and other places, and introduced them to Senators Smoot and King, and it is our fervent testimony that we have never had the same success in achieving our rights as has been accorded us under the able advice and tutelage of Senators Smoot and King." And so they say, "We know that your people are our friends; the great men among your people have evinced such great interest in the Indian affairs." And they both testified to me that by reason of the kindness they had received at the hands of our brethren they had been led to investigate the faith of the Latter-day Saints, and each of them testified they knew the Book of Mormon to be true, because they had read it from cover to cover, and because it told them, illustrated to them the great truths, in a plainer and more direct manner, of the legends which are so generally maintained among them.

The mission, as I have said, is prosperous. We are, I hope, doing our job. It is the desire of your sons and daughters to do the thing they have been sent there to do, and I would like the parents and the friends of the boys and girls in the mission field to encourage them in their work. But do not send them too much money; they are just as well off without it. The boys and girls who have accomplished missions on the least money have evinced the highest development. So if you would have your boys and girls properly educated as missionaries, do not in the kindness of your hearts, send them too much money. You may even stint them a little and it will not be to their injury. Sometimes young people, not having had previous experience in the expending of money, as is the case with some of them, do not always spend it judiciously. While they are good, they are just young people, and we may not be too lavish with our children, because lavishness in parents has a tendency to break down the finer and better morale of the nature than to increase it. Remember, brethren and sisters, that our fathers worked for what they had, as you doubtless are doing, and as I know in many instances the parents and friends are doing to maintain in the missionary fields their boys and girls, at great sac-

rifice to themselves; and it is only proper that the boys and girls in the field should share in those sacrifices.

I am grateful to you, to the Church, to the leaders of our community, to God, for the opportunity he has given me for the associations I enjoy with your sons and daughters. They are a great inspiration to any man who observes their faithfulness and the beauty of their lives. Endeavor to encourage them when they shall return, that they may continue in the spirit of missionary labor; for if this people shall once come to realize their real mission in life, they will know that they are missionaries—not missionaries in the word alone but missionaries in every act of their lives. You cannot understand or know how much you affect your environment by your acts, but every man every day writes his impress on the universe by the acts of his life, by the thoughts of his heart, by the words that he speaks; and the highest idealism in “Mormonism” is that we shall save these children of our Father. Let us be worthy of the great heritage that has come to us from our forebears; let us be faithful to God. My testimony to you is that your boys and girls are faithful to God. They are striving to the full, as opportunity is afforded them, to perform the duties that they have gone out into the world to perform.

My testimony is, brethren and sisters, that this is the gospel of Jesus Christ. This is the work of God. And your boys and girls are learning it by contrasting it with other religions, so called, of the world, and they are learning that “Mormonism” is indeed the truth of the Lord Jesus Christ. That we may be worthy of what God has promised us, and that we may live so as to enjoy it, I humbly ask in the name of Jesus Christ. Amen.

ELDER EUGENE J. NEFF

President of the Hawaiian Mission

I believe my throat was never so dry as it is upon this occasion.

I come from the land of Hawaii, from the land of perpetual sunshine and flowers. I bring to you the love and greetings of our 14,000 Saints who live on those fairy islands. I believe that there is no place in all the world, with the exception possibly of the stakes of Zion, where the gospel has been so firmly established as it has been in Hawaii, among those chosen people of Joseph. I commend the work of the people who were missionaries there in the early days of the Church, and who labored so assiduously to establish the work so firmly upon those islands. I believe that there has never been a man in Hawaii who has done more for the establishing of the cause of truth and righteousness in the Hawaiian Islands (except possibly it be the late Presidents Joseph F. Smith and George Q. Cannon) who has devoted his time, his ability, and talents to the growth of the work there any more than Samuel E. Woolley, who died day before

yesterday. I mourn his loss, because I know of the great good he has done among the people on those islands. I know their love for him, and I know the sorrow which will be in their hearts when they learn of his passing away. I believe, however, that it is the will of the Lord that he should go, because his life the last few years has not been as happy as it might have been, and I believe in the spirit world he will have the privilege and the opportunity of laboring with the departed spirits of those people whom he so dearly loved.

During the recent centennial anniversary of the Protestant churches in Honolulu, one of the speakers arose and said that in one hundred years and with the expenditure of vast fortunes, running into millions of dollars, the Protestant church had converted ten to twelve thousand men, while the "Mormon" Church had been there thirty years less time and had expended practically no money but had converted between sixty and seventy thousand people. They came to me and wanted to know why it was that the "Mormon" Church was able to reach the hearts and minds of the people more than *they* had done, and I told them our system of work among the people. Their representative replied, "I do not see so much difference in that." And I told him that it was not so much, possibly, in that, as in the fact that those people are the chosen seed of Joseph, and susceptible to the teachings of true religion.

I have seen the heathen Chinaman, the Mohammedan Jap, those who had no belief in God, through intermarriage with the Hawaiian people the children of whom have become believers in the living God, who are susceptible to the gospel of Jesus Christ. I have never seen an infidel among the Hawaiian people; I have never seen one who denied a belief in the true and living God.

During a recent convention of sugar men in Washington, D. C., the Governor of the Territory was present.—And I might say that we have labored for the past twenty-five years to be recognized as a part of the United States, as a territory of the United States and not as an insular possession. It has been felt by some people that Hawaii should be merely an island possession of the United States, but it is a territory and has rights as a territory and is today being recognized as a territory. I have come here with the intention of convincing people here in Zion, if I can, that we are no longer a mere island of the sea, set apart from the people of the United States, but a part and portion and an integral part of the United States.—The Governor of Hawaii, made this assertion before some of our Utah sugar men, who were there gathered, "There has never been a church in Hawaii that has done more for the uplift of the Hawaiian people than the Latter-day Saints." And he further concluded by saying, "They are our foremost citizens of the Territory of Hawaii in the work of rehabilitating the Hawaiians."

A law was passed by Congress a few years ago appropriating one million dollars to make possible the return of the Hawaiians to the soil. The Governor of the Territory made application to me to find one

of our returned "Mormon" elders, who had labored among the Hawaiians and who was familiar with western farm life, to go there and direct the rehabilitating of the Hawaiian people on the farms.

Mr. Samuel W. Robely, the Scout executive of Hawaii, met Oscar A. Kirkham in one of their conventions. He was found smoking by Oscar A. Kirkham. Brother Kirkham patted him on the back and said, "Robely, I think a great deal of you, but I would think a great deal more of you, and I believe you would make a better Boy Scout leader, if you would not smoke." Mr. Robely told me himself that he has never lit a cigarette or cigar since, but he has been reminded of the words of Oscar Kirkham. In a convention of Boy Scouts in Honolulu he made this assertion, "Before we become successful in some of our Boy Scout organizations, we will have to convert these people to "Mormonism," to make them better Boy Scouts. For the state of Utah leads in the Boy Scout movement."

We have in Hawaii today a man from Wisconsin who claims that he is going to revolutionize the religious world; he is going to take the best out of all the religions and put it together and make a religion that can be comprehended by all—a religion that is modern and not one that was fit and suitable for the Jewish people only. He came to me and wanted to know what there was in our religion that we considered best, that would be fit and proper to make a part of this new religion which he is trying to form. And I told him that I thought that we had that formed just as completely as any man-made religion and more so. He said, "I am not trying to make a religion of my own, but I want to modernize Christianity and make it suitable to the day in which we live." And he told me of the churches in the east who had two of the ten commandments from the Decalogue and substituted two others. The first was, "In six days the Lord made the heavens and the earth, the seas and the fountains of water, and all that in them is, and rested the seventh day." He said, "You don't believe that; that would be all right for the Jews in their day, but in our day, these modern times, we cannot accept that doctrine and we have got to modernize Christianity." I told him that it was, possibly, because we did not understand the creation of this earth. We were in our church building at that time, which is built of concrete and lumber. I told him to examine those timbers and tell me how old the meetinghouse might be, but he told me it was but a few years old. Then I said, "How old are the timbers in this meetinghouse?" And he told me they might be many years old. And I said, "How long has it been since those timbers grew on the mountain side? How old was the seed from which those timber grew? And before that, where was the tree which produced the seed that grew the timbers which we sawed into lumber and made into that building?" I said, "It can go back to eternity! In fact, all matter is eternal; there is no *creation* of matter, but merely an organization." He said to me, "It is the first time I have ever understood it in that way; I supposed the Lord created and brought

these things to pass by the word of his mouth." And I told him that I thought he did not, any more so than we organized the building out of materials which did not exist.

The other thing, he said, that we have got to substitute another thing for is the statement that the sins of the parents rest upon the children unto the third and fourth generation. He said, "this is unkind, unjust; no loving God would ever be so unkind and unjust to his children." I said, "All that I would ask you to do is make a trip to Molokai, the island of the lepers, that prison which is bounded by the ocean on three sides and a perpendicular precipice of 2,000 feet on the other side—a natural prison, where all those who have contracted leprosy are placed—and upon this island I will prove to you that the sins of the fathers do rest upon the children unto the third and fourth generation." I have seen those who have been afflicted with this dreadful disease, whose children have not had the disease, whose grandchildren have not had the disease, but in the third and the fourth generation I have seen leprosy break out among the descendants of those people who had that disease before. No one can tell me, I said, that the sins of the parents do not rest upon the children unto the third and the fourth generation of men.

I am happy to be engaged in the missionary work. I come from the firing line, from the front, where we are battling to establish the kingdom of God and righteousness among the children of men. We have arrayed against us Satan and his forces; we have come in conflict with them many times, but I am thankful to say that nearly every time we have come out victorious, and the splendid sons and daughters you are sending into the mission field are valiant fighters for the cause of truth and liberty in the world. I am happy in the thought that I have been called to labor among such splendid young men and women. The early part of my life was cast among people who were not devout religionists, who were not given to religious worship; but today my whole life is devoted to the cause of truth and the labor among these splendid boys. I have heard them testify many times of the inspiration and love which they have from me. I want to bear testimony also that I receive inspiration from them; the love which I have for your sons and daughters in the mission field is almost akin to brotherly love, to the love which I have for my own brothers and sisters.

The Hawaiian mission is prosperous, one of the biggest missions in the Church. I believe there are no sincerer, truer Latter-day Saints in all the world than we have upon the islands of the sea. I pray God that the spirit of the missionary work may penetrate the hearts of you fathers and mothers who are here at home, that you may be able to let your sons and daughters go into the mission field, that you will be willing to make the needed sacrifice to maintain them in the mission field as long as their services are needed.

May the Lord bless us all. I testify to you that God has again spoken from the heavens, that his Church is again established on the

earth, and that all that learn to obey his commandments and walk in obedience to the laws, will receive the blessings of eternal life in the celestial kingdom of our heavenly Father. May this be our happy lot, I pray in the name of Jesus Christ. Amen.

A quartet consisting of Mrs. Irene S. Cummings, Mrs. Madeline Calloway, Milton Fisher and DeVon Meacham, sang, "Send out thy Light."

ELDER A. WILLIAM LUND

Assistant Church Historian

I most humbly desire, my brethren and sisters, an interest in your faith and prayers for the few moments I may occupy this afternoon. I am thankful for the privilege I have had of attending the meetings, thus far, of our wonderful conference, and to have received the instructions of our president and other elders of the Church who have spoken to us. I rejoice in my membership in the Church of Jesus Christ. I value it above everything I have. I hope and trust that I may always be faithful and true to the covenants which I have made, with my Father, and that we all may be true to the covenants we have made with our Father when we accepted the gospel of Jesus Christ and took upon ourselves his name.

The beautiful song just rendered, "Send out thy Light," seems to have been fulfilled in the sending forth of the missionaries of this Church, sending them out to preach the everlasting gospel, the light of the world, which will lead us back into the presence of our Father. These missionaries are clothed with his power to go into the world and preach unto men the gospel of life and salvation having the same Priesthood and power that have always made clear to the world the difference between the Church of God and all other churches. This Priesthood is the distinguishing feature which makes us the Church of Jesus Christ. It is God's power unto this people to act in his name, so that they may carry forth the message of salvation, perform the ordinances of life eternal, so that men and women, obeying the gospel message, may enter his Church. This power of God has always been with his people from the very beginning. Whenever there has been a prophet of God among the children of men, he has been clothed with the power, the Priesthood of God, to act in his name. It is through this Priesthood that the revelations of God are given to men. It is the channel of revelation, it is that which constitutes a man the president of his Church and his prophet upon the earth.

The power of this Priesthood has been manifested in many different ways. It is manifested in the organization of the Church; the healing of the sick; the raising of the dead; the wonderful prophetic utterances, and in the miracles that the prophets performed when they were upon the earth.

It was by the power of the Priesthood that Elijah sealed the heavens, so that for three years no rain fell in the land and a sore famine afflicted the people. It was by this same power of the Priesthood that Elijah raised the dead boy. You remember the story of how he went and lived with a widow and her son, during this famine; that they had just a little meal and oil which lasted until the famine abated. The son was taken sick and died. The mother came to Elijah complaining that he had come to call her sins to remembrance and slay her son. The Prophet asked for her son and took him to his own room where, by the Priesthood he held, he raised this boy from the dead and brought him back again to his mother.

It was the power of this Priesthood which gave Moses the ability to do the wonderful miracles that he did. Moses was called of God and was ordained, we are told in the Doctrine and Covenants, under the hands of Jethro, the priest of Midian, a man having the authority of God, and who gave it to Moses. When Moses was instructed by God to go down into the land of Egypt and bring out of bondage the chosen people, the Israelites, he went clothed with the power of the holy Priesthood, and he made manifest to these people more than once the power of God in their behalf, that they might be taught again that there is a God in heaven, the God of Israel. They had lived for some hundreds of years in Egypt, under the teachings of the Egyptians, and had departed from the true and the living God in that they were worshipping idols. This is evidenced in the fact that when Moses was away from the camp in the mountains, a short time, about forty days, receiving from God instructions to take back to the people and teach them the plan of life and salvation, the people prevailed upon Aaron the brother of Moses, to make a calf which they might worship. Now, the calf represented one of the gods of the Egyptians and Israel returned to the worship of idols while Moses was away. When Moses came down to the camp and heard the people singing, he asked what was going on, and when Joshua told him of the conditions, he cast the tablets of stone to the ground and broke them, even though they had written upon them, by the finger of God himself, the commandments which he desired taught unto his people. He went into the camp, destroyed the calf and scattered about the broken pieces, and then went back into the mountain to appeal to the Lord to forgive his children.

Here is an example of strength and character that the Priesthood of God gives to a man when he obeys the principles and teachings of the gospel of Jesus Christ, for no greater temptation can ever be placed in the path of man than was given to Moses at this time. The Lord offered to make of Moses a mighty nation; offered to make his seed numerous as the sands upon the seashore; offered Moses the right that, through his seed all nations might be blessed, but Moses said, Not so, O God, thou hast made this covenant with thy servant Abraham and thy servants Isaac and Jacob, that of them thou wouldst

make many nations and that through their seed should all nations be blessed. Moses refused to accept of this wonderful blessing. He proved himself true to the trust and calling that God had given to him. He came back into the mountains and prayed to God, that he would forgive the people of Israel, and pleaded with him and wanted to know what the people of Israel would think of this kind of a God, that would take his children out into the wilderness and then destroy them. Moses offered himself that God destroy him and blot his name out of the book of remembrance, that he should never be numbered more among the children of men, if only God would forgive the children of Israel. God did not withstand the pleadings of that faithful man, and he forgave the children of Israel their transgressions.

This power of the Priesthood, when exercised rightly, heals the sick and raises the dead. You remember the wonderful miracles that Jesus Christ himself did among the children of men. When the apostles after him went among the people, preaching unto them, they, too, did many wonderful things in the name of God. One striking example: after Peter and John had been away preaching for some time, they were returning to the city of Jerusalem, and as they neared the gate of the temple, called "Beautiful," there was a lame man there begging alms. He had been lame from his childhood, and begged alms of Peter and John. Peter said to him, "Silver and gold I have none; but such as I have, give I thee. In the name of Jesus Christ of Nazareth rise up and walk." And he arose, was made whole, through the exercise of this Priesthood of God which Jesus Christ himself had given to Peter and to John.

In the days in which we live, I testify to you in humility, this same power of the Priesthood of God has been made manifest. In the early history of the Church, one member of the Church, Elijah Fordham was lying very ill, in fact, he was upon his death bed. The Prophet Joseph came into the room and asked him if he knew him, and he said "Yes," then the prophet asked him if he had faith in God that he could be healed, and he said, he had. Then Joseph, taking him by the hand, said, "Brother Fordham, I command you, in the name of Jesus Christ, to arise from this bed and be made whole." And he arose from his bed and was made whole.

This power also brings to the prophets of God a knowledge of things that shall come to pass. On the sixth day of August, 1842, the Prophet Joseph made a prophecy that the people should be led to the valleys of these mountains, that many would die from exposure, some from hardships that would befall them, but the Saints would come and build a wonderful colony here in the tops of the mountains. It has been literally fulfilled. This same spirit of prophecy rested upon President Brigham Young, the man who succeeded the Prophet Joseph in the presidency of God's Church. Out on the plains, in 1846, he told the brethren that a temple of God would be erected in the tops

of the mountains, and that endowments would be given in the tops of the mountains, which has been literally fulfilled. After the Saints had been driven from Nauvoo, where the people had received the blessings of God in that wonderful temple, built by the sacrifice of our people both in time and means, and after suffering untold hardships, they came into this valley. Just a few days after their arrival, President Young with some other members of the Twelve were standing upon this Temple block, when President Young struck his cane in the ground and said, "Here we will build a temple unto God." President Wilford Woodruff bears testimony that the temple was built upon the spot where President Young drove his cane into the ground. How did President Young know that the people would even stay here when they got here? How did he know that they would give of their time and their means, amounting to about four millions of dollars, for the erecting of that temple, except by the revelations of God, and by the witness of the Spirit of God to him that this was true?

And so, if time permitted I could enumerate many other instances, showing that this Priesthood of God is with this people. I bear you my humble testimony, my brethren and sisters, that I do know that this is God's work, that this is his Church, that the men who have stood at the head of this Church are prophets of God, that the man who stands at the head of the Church today has the keys of the Holy Melchizedek Priesthood, the power of God to open the door of life eternal to all the world, the power to save every child of God if he will obey the gospel of our Lord and Master.

I bear you my witness that God lives, that Jesus is the Christ, and that his gospel is the power of God unto salvation, through Jesus Christ. Amen.

ELDER ANDREW JENSON

Assistant Church Historian

I have enjoyed the remarks made by the previous speakers and have listened with attention to the reports from the two presidents of missions and to the historical narrative by Brother Lund.

After listening also to the excellent discourse delivered this morning by President Ivins, in which he recited the beautiful story of the Israelites, and also referred to the return of the Jews to their land—their original land of inheritance—I was led to reflect upon an event which took place in Kirtland, Ohio, on the 3rd of April, 1836, when Moses appeared in the Kirtland temple and delivered unto Joseph Smith and Oliver Cowdery the keys for "the gathering of Israel from the four parts of the earth and the leading of the Ten Tribes from the land of the North." We understand by this that it referred not only to the Jews, but to the other tribes of the House of Israel as well, and that it means a general gathering dispensation. Many centuries

ago, the children of Israel were scattered to the four corners of the earth, but in the last days God, according to prophecy, will cause them to be gathered again from the islands of the sea, from the lands of the north, and from wheresoever they have been driven. In connection with this, I was thinking of some notes that I made recently regarding the preaching of the gospel in the different nations of the earth, as the question may consistently be asked: Have the Latter-day Saints been faithful and diligent in preaching the gospel to the nations and in gathering Israel?

Jesus instructed his apostles, shortly before he ascended into heaven, to go out into all the world and preach the gospel to every creature. John, in his vision upon the Isle of Patmos, saw an angel flying through the midst of heaven, having the everlasting gospel to preach to every nation, kindred, tongue and people. We see the fulfilment of that prophecy in the visit to Joseph Smith by the angel Moroni through whom the elders of the Church in our dispensation received their first commission to preach.

While Joseph was engaged in translating the Book of Mormon, assisted by Oliver Cowdery, in Harmony, Pennsylvania, and in Seneca county, New York, in 1829 and 1830, they testified of the restoration of the gospel to the people in these localities and when these men had been ordained to the Priesthood by John the Baptist, and, according to the command that he gave them, had baptized and reordained each other, they commenced to baptize others. The next to be baptized after Joseph Smith and Oliver Cowdery was Samuel H. Smith, a brother of the Prophet Joseph. From that time on until the 6th of April, 1830, about thirty people were baptized altogether, and on the day mentioned, as you remember, the Church was organized, with six members. Of those baptized only six members seem to have been present when the organization was effected at Fayette; at least the Church was organized with six members whose names are known.

As soon as that was done, the preaching of the restored gospel commenced in earnest. Oliver Cowdery preached the first public discourse ever delivered by a Latter-day Saint elder in this dispensation, on Sunday, the 11th of April, 1830, and I venture to say that since that memorable Sunday there has never been a Sabbath day but what the elders of the Church have lifted up their voices and borne testimony to the truth of the gospel. At the present time several thousand elders raise their voices every Sabbath day preaching the gospel of Jesus Christ in the various stakes of Zion as well as in the missionary fields.

Among the first elders of the Church was Peter Whitmer, Jr., who, together with Joseph Smith and Oliver Cowdery, as early as April, 1830, commenced missionary journeys away from Fayette. One of their first trips was to Colesville, in Broome county, New York, about thirty miles from Fayette, where the Church had just been organized. In Colesville, the first convert to the restored gospel was Newel Knight,

who afterwards became prominent in the Church. Soon a number of others embraced the gospel in that neighborhood, and so it is recorded in Church history that the Colesville branch was the first branch of the Church organized after the first organization in Fayette, New York, and it was also the first branch of the Church that fulfilled the command of "gathering to Zion." The Colesville branch led the van of the gathering of Israel in these last days by traveling as a body about 1300 miles from Colesville, New York, to the place designated for gathering, in Jackson county, Missouri.

Soon after that, other elders entered the missionary field preaching the gospel. Thus Samuel H. Smith also became one of the first missionaries of the Church. He went to Lavonia, Livingston county, New York, and after suffering much persecution, the elders succeeded in getting a foothold there, and branches of the Church were soon afterwards raised up in that neighborhood.

In August of the same year, Joseph Smith, Senior, and Don Carlos Smith performed a mission to St. Lawrence county, New York, where they converted a number of the Smith family. It seems that all of these except two became members of the Church, and most of them remained faithful and true adherents to the faith the rest of their lives.

In October, 1830, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr. and Richard Ziba Peterson were called by revelation on a special mission to travel to the far west to preach the gospel to the Lamanites, and thus a few months after the Church was organized, our missionaries had gone as far as 1300 miles away from Fayette preaching the gospel on the way, not only to the Lamanites but also to the whites.

I am relating these things, my brethren and sisters, that you may know that we have been diligent in keeping the commandments of the Lord in regard to preaching the gospel of Jesus Christ. First we preached in the United States, but after the keys had been given by Moses for gathering Israel, as has been referred to, the Elders also went into foreign lands.

It may be interesting to know who the first elders in the Church were, and not only that, but who were the first missionaries of the Church—the first of the many thousands of missionaries who since have preached the gospel in nearly all parts of the world. We have between 1500 and 2,000 elders out in different parts of the world preaching the gospel at the present time. It has always been interesting to me to know who preceded me in preaching in the different localities where I have labored, and I imagine that the same is the case with others. The first sixteen missionaries in the Church were Joseph Smith, Jr., Oliver Cowdery, John Whitmer, David Whitmer, Samuel H. Smith, Joseph Smith, Sr., Don Carlos Smith, Parley P. Pratt, Hyrum Smith, Newel Knight, Richard Ziba Peterson, Peter Whitmer, Jr.,

Sidney Rigdon, Frederick G Williams, John Murdock and Orson Pratt. These elders all labored as missionaries in the year 1830.

It may be interesting for Patriarch Milando Pratt, who is present with us in this meeting, to know that his father, Orson Pratt, was among the first missionaries of the Church, being only nineteen years old when first called into the ministry. He had been baptized on his birthday and soon afterwards was ordained to the Priesthood and sent out to preach. Orson Pratt died in 1881, a faithful elder in the Church, and one of the twelve apostles.

Time will only permit me to refer very briefly to what has been done by our missionaries, but it seems important that we should know how diligent the elders of the Church have been from the beginning in introducing the gospel into the different states of the Union, and into many nations.

First they preached in New York and Pennsylvania. In 1831, they went as far east as Vermont, where Joseph the prophet, Brigham Young and many others, who became prominent men in the Church, were born. Elder Jared Carter organized a branch of the Church at Benton, on the west side of the Green Mountains—the first branch in Vermont. The restored gospel was also preached in Illinois, Missouri, Kansas, Indiana and Michigan, in 1831; and even some of the elders entered Kentucky and Virginia the same year.

The next year (1832) Orson Hyde and Samuel H. Smith filled an important mission to the Eastern, or New England, states, and during that year the gospel was first introduced in New Jersey, Massachusetts, Connecticut, Rhode Island, New Hampshire and Maine. In the last named state, Elder Wilford Woodruff later performed a splendid mission upon the Fox Islands.

In 1834, the elders entered Tennessee. David W. Patten, Warren Parrish, Wilford Woodruff and Abraham O. Smoot were the first missionaries in that state. Wilford Woodruff and Henry Brown preached the gospel in Arkansas, in 1835. Into Maryland the gospel was introduced as early as 1837; and North Carolina was entered by Jedediah M. Grant (father of President Heber J. Grant), in 1838. The same year missionaries visited Iowa and later organized branches of the Church in that state, which afterwards became the home of many of the Latter-day Saints after their expulsion from Missouri.

The first Latter-day Saint missionaries entered South Carolina, in 1839. The first elder in that state was Lysander M. Davis. Missionaries entered Wisconsin, in 1840, and that state has been a fruitful field of labor ever since.

The first Latter-day Saint missionaries entered the states of Mississippi, Louisiana and Delaware in 1841, Florida about 1842, Georgia (where we now have the headquarters of the Southern States mission), Alabama and Texas, in 1843, and California, in 1846. The first Latter-day Saints in California were that company who, after sail-

ing from New York in the ship *Brooklyn*, landed where San Francisco now stands, July 31, 1846. They found there only a small Spanish village, called Yerba Buena, which the *Brooklyn* people soon turned into a thrifty town called San Francisco, and made it not only an ordinary Anglo Saxon town, but with "Mormons" in the majority.

In what is now South Dakota we find our people, in 1846. They entered at or near the point where the Vermillion river empties into the Missouri. An elder of the Church, by the name of James Emmett, tried to lead a company of Saints astray at the time the Church had lost its first leader and prophet, and the people did not know exactly whom to follow. James Emmett spent the winter of 1846 and 1847 in what is now South Dakota with a number of people who followed him, and while he himself never became a faithful elder in the Church afterwards, most of his company returned to the fold.

The Latter-day Saints were introduced into what is now Colorado, New Mexico and Arizona by the Mormon Battalion, in 1846 and the Saints were not only the first representatives of the Church in what is now the state of Colorado, but they were also the founders of the first Anglo-Saxon settlement in that part of our great country. The sick detachment of the Mormon Battalion, and a small company of Saints from the state of Mississippi, spent the winter of 1846-1847 at Pueblo, which up to that time, was a small Mexican and Indian village.

In Nebraska, Winter Quarters (built by the Sanits in 1846) was the first Anglo-Saxon settlement of any importance. We were just as much the first Anglo-Saxon settlers of Nebraska as we were the first pioneers of Utah.

Some of the exiled Saints from Nauvoo, Illinois, found themselves, in 1846, traveling west and passing through what is now the state of Wyoming (it was not Wyoming until 1868), but the pioneers of 1847 were the first Latter-day Saints in that part of the country; they located Great Salt Lake City the same year.

Members of the Mormon Battalion, after having served their country faithfully one year, returned eastward by way of Carson Valley, in Nevada, in 1847, and in 1851 our people made the first real settlement in Nevada, where Latter-day Saints have resided ever since.

We entered Idaho in 1847. Samuel Brannan, who had led the *Brooklyn* company from New York to the Bay of San Francisco the previous year, being anxious to intercept Brigham Young and the pioneers, crossed the mountains to tell President Young what a beautiful country the San Juquin Valley, in California, was. After meeting President Young on Green river, he became very much displeased when the president, as he entered the valley of the Great Salt Lake, said, "This is the place," and then stopped here, instead of going (according to Brother Brannan's advice) to locate in California, which in reality had many attractions at that time as compared to the Salt Lake country. In Idaho also we became the first settlers. Samuel Brannan,

coming from California over the Sierra Nevada mountains by way of old Fort Hall passed through the southern part of what is now Idaho. Some time afterwards the Saints located the first Anglo-Saxon settlements in Idaho (Fort Limhi, in 1855, and Franklin, in 1860).

The president of the Northwestern states mission, who is present with us today, may be interested in knowing that as early as 1850 Charles C. Rich appointed Boyd Stewart to take a mission to Oregon, and that is the beginning of the missionary work which we have since carried on in that state and the great Northwest. We cannot tell exactly at the present time when the first elders entered what is now the state of Washington, from Oregon. We entered Indian Territory (now Oklahoma) in 1855, and we have carried on missionary work there ever since, both among Indians and whites. We entered Montana in 1869, Minnesota as early as 1875, and North Dakota about the same time.

This covers all of the United States, and proves that the Latter-day Saints have preached the restored gospel in every state in the Union. In some states they have done more work than in others, because of the tolerance or intolerance of the people. The Church has always had elders who were on hand to preach in all parts of the United States and elsewhere.

I shall now briefly refer to our foreign missions. As early as 1832, the missionaries of the Church crossed the St. Lawrence river and lake Ontario into Canada and commenced to preach the gospel in that part of the British Dominions, and from that time until the present there have been Latter-day Saints in Canada and at times also flourishing branches of the Church. At the present time we have a well established mission in Canada.

In June, 1837, the first Latter-day Saint missionaries crossed the Atlantic Ocean and opened the door for missionary work in Great Britain. I need not give details of that mission, for you know what Great Britain has been to the Church. Tens of thousands of Saints have gathered from England, Scotland, Wales and Ireland, to the gathering places in America, and the Church would look very much different to what it does today if it had not been for the acquisition that has come to it from the British Isles.

Our missionaries entered British India in 1840, and in 1853, a regular mission was established there. Some of our brethren went there as sailors; we have still members of the Church in India.

In 1841, Orson Hyde arrived in Palestine as a missionary from America. He dedicated the land for the gathering of the Jews. In 1843 Elder Noah Rogers, Addison Pratt, Benjamin F. Grouard and Knowlton F. Hanks started from Nauvoo, Illinois, for the Pacific Islands on a mission. Brother Hanks died at sea on his way to the Islands and was the first Latter-day Saint elder who found a watery grave. The other elders of that mission were successful in preaching

the gospel on the Society Islands and neighboring groups, and about the time that Joseph Smith was martyred in Carthage jail, Addison Pratt organized the first branch of the Church on the island of Tubuai—the first branch organized among a non-English speaking people. One of the missionaries who left Nauvoo in 1843 for the Pacific Islands, namely, Noah Rogers, stayed on the islands only a short time. Getting somewhat discouraged, he returned to America and was the first elder of the Church to circumnavigate the globe. He arrived in Nauvoo in time to become a victim of the persecutions then raging against the Saints, was exposed to the cold weather and the hardships on the plains of Iowa and took sick and died; he was the first Saint buried at Mt. Pisgah, Iowa, where later about 250 Latter-day Saints found, so to speak, martyrs' graves.

Erastus Snow, accompanied by John E. Forsgren, Peter O. Hansen and George P. Dykes, arrived in Copenhagen, Denmark, in 1850, as the first Latter-day Saint missionaries to that land. Elder Snow baptized the first converts August 12, 1850, and organized the first branch of the Church in Scandinavia (the Copenhagen branch) Sept. 15, 1850. John E. Forsgren arrived in Sweden in June, 1850, and baptized his first convert in Gefle. July 26, 1850. From the beginning Denmark, Sweden, and Norway became known as the Scandinavian mission, which so far has been the most flourishing mission of the Church established among non-English speaking people. It is estimated that nearly one fifth of the present membership of the Church are of Scandinavian origin.

In December, 1850, a number of Elders arrived in the Hawaiian Islands. We are pleased to have listened to the president of the Hawaiian mission today, telling us that this mission has grown until it now has 14,000 members. I have had the pleasure to write the history of the Hawaiian mission, as well as the history of all other foreign missions of the Church, and it is indeed interesting to note how our missionary work has progressed in many lands and climes.

In Italy, Lorenzo Snow opened the gospel door in 1850. In Switzerland, Thomas B. Stenhouse first preached in 1851. Gudmund Gudmunson commenced to preach the gospel in Iceland and John Murdock in Australia, in 1851. In Norway the gospel was first introduced in 1851, by Elder Hans F. Peterson, who died many years ago in Ephraim, Sanpete county, Utah. To Chile, in South America, Parley P. Pratt and Rufus C. Allen went in 1851. They spent about seven months in Valparaiso and vicinity, but came away without baptizing anyone. It seems that they were unable to learn the Spanish language. One reason why so many young men are called on missions to the islands of the sea and other places, where foreign languages are spoken, is that people learn languages easily when young. Foreigners who come to America from some old countries when they are over twenty years of age usually find it a hard task to acquire

the English language so as to speak it without brogue. You can generally detect that they are foreigners. We invariably acquire new languages when we are still in our teens better than later in life.

In 1852, Lorenzo Snow and others visited Malta (the same island where the Apostle Paul preached the gospel centuries ago) and established a mission there.

The first Latter-day Saint elders went to Siam in 1853 and also to Gibraltar, Germany and South Africa. Other elders, the same year, went to the West Indies. New Zealand became a missionary field for our elders in 1854, Holland in 1861, Austria in 1864, Finland in 1875, Mexico from 1875 to 1879, the Samoan Islands in 1888, Belgium in 1889, the Friendly Islands (Tonga) in 1891, and Japan in 1901.

I am hurrying to give you the merest outline. I have compiled many more details of these missions which perhaps may be used in Church publications later.

In my endeavor to cover so much ground, I neglected to explain that while the Jews are being gathered to Palestine in their unbelief as to the mission of Jesus Christ, many of the Ten Tribes, who were taken to the Tigris country in the neighborhood of Nineveh, Assyria, and afterwards traveled northward (where they are now found in the lands of the north and upon the islands of the sea), become converts to true Christianity. Our elders have baptized many of them, and they gather as believers to the places which God has appointed for that purpose. Most of us here assembled are of Ephraim, or of the Ten Tribes; we are of Israel. This we are generally told in our patriarchal blessings and tradition bears out the same idea. There may be Gentile blood in our veins, but the blood of the House of Israel, we believe, predominates within us. Thus—while parts of the Ten Tribes gather as converts, the Jews gather to Palestine in their unbelief, and will not know the great Redeemer of the world until he shall place his foot upon the Mount of Olives and it shall be rent asunder; then, and not until then, will they recognize their Shiloh, or Messiah, in Jesus of Nazareth.

May God continue to bless and prosper the missionary labors of our elders. May you who are younger than others of us who are fast growing old, continue to preach the gospel of Christ with unabated zeal until the heavenly message of salvation shall be preached to every nation, kindred, tongue and people, until Israel shall be gathered in fulfilment of prophesy, until Zion shall be fully established upon the earth and until Christ shall come and reign as King of kings and Lord of lords. May our children and grandchildren after us have occasion to rejoice exceedingly in contemplating the integrity and faithfulness of their seniors, and, finally, may we all rejoice together in the celestial kingdom of our God and ever glorify him who has used us as humble instruments in his hands to labor for the establishment of his Church and kingdom upon the earth. May God bless us, I humbly pray in the name of the Lord Jesus Christ. Amen.

A devotional anthem, words by Willard Done and music by Gerrit DeJong, was sung by the choir.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

It is now time for the dismissal of this meeting, but let me take just a minute to give one or two more thoughts for consideration.

During the last half hour many have left this building, undoubtedly for the purpose of avoiding the crowd they would encounter when the meetings now being held are dismissed. Many of them have been standing for the past two hours and perhaps feel justified in leaving. To my mind this should not be. We should enter a house of worship with a spirit of reverence. We should endeavor to keep order and should consider others above our own personal desires. In leaving a service before its conclusion we do not show this consideration, for we disturb the congregation and make it difficult for the speaker to follow his subject. It is hardly fair to remind you of this, for those who really need this reminder are on the outside, but I am sure we can all render a service to the Church by trying to encourage one another to avoid making such disturbances when attending a religious gathering.

During this conference; a number of the mission presidents have called our attention to requirements for missionary work. President Young has just reminded us that there is a tendency on the part of parents to send missionaries more money than is actually needed for their missionary labors. The Savior's admonition to the Twelve was to go into the world, "And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.

"Provide neither gold, nor silver, nor brass in your purses,

Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat,"

The records of the missions justify the statement that those engaged in this work of preaching the gospel, and who follow as nearly as possible this admonition, are doing the best work. This should be an evidence that the Lord is willing to assist his missionaries and will reward their faith and diligence. Let me suggest to those of you who have sons and daughters in the mission field that you communicate with the president of the mission and ask that he advise you as to the amount needed for those you are supporting. If you will then follow the advice given and endeavor to impress upon your son or daughter the importance of doing so, too, the burden now placed upon many who are struggling to maintain missionaries, who are laboring with companions who have more than they need, will be greatly reduced, and

a condition of equality will be more nearly brought about in the mission field.

One more suggestion and I am through. The First Presidency have caused to be established a home where missionaries about to leave for the mission field may receive a course of instruction before their departure, and where returning missionaries, who stay in Salt Lake City to report their labors, may find lodgings. Although this home has been in operation for only a month, we find that some of the out-going missionaries, especially the young men, find it difficult to adapt themselves to the discipline and regulations, apparently not being accustomed to having their freedom curtailed. This, in my opinion, is a reflection upon their home training.

The examinations given and the course of instruction pursued indicate that many are reporting for missionary work who have bodily defects which could and should be corrected before the missionary reports to Salt Lake City.

We are also led to believe that the courses of study prepared especially for the lesser priesthood are not being followed with a view to preparing young men for missionary service. It is not sufficient that they meet in class once a week to study an outline, but we should also provide daily, or weekly, labors for them to perform. Young men and young women should not be called to the mission field until they have labored in the Church organizations, and have become familiar with the principles and ordinances of the gospel. I hope mothers and fathers will not leave this training wholly to the officers of the wards, but will cooperate with them and endeavor as far as possible to see that their children take advantage of every opportunity given to prepare themselves for the great missionary service.

Now, may the Lord bless you and help you in your efforts to serve him, which we should do in the spirit of faith and humility. We cannot serve the Lord without serving our fellow men. May we always be united in our efforts to advocate his gospel and always have his holy Spirit to guide us, I pray, in the name of Jesus Christ. Amen.

"Praise God from whom all blessings flow," was sung by the choir and congregation.

Benediction was pronounced by Elder Horace H. Cummings.

THIRD DAY

MORNING SESSION

The conference continued in the great Tabernacle on Monday, April 6, 1925, at 10 o'clock a. m., President Heber J. Grant presiding. The choir and congregation sang, "Come, come, ye Saints."

Elder Henry A. Gardner, president of the Palmyra stake, offered the opening prayer.

A reading and song number, "The plan of salvation," from the oratorio by H. E. Giles, was rendered by Grace Emery, and Ray M. Haddock, with a double quartet.

ELDER RICHARD R. LYMAN

Ninety-five years ago today the Church of Jesus Christ of Latter-day Saints was organized. One of the fundamental teachings of this organization is supported by the following scriptural passages:

A FUNDAMENTAL TEACHING

"Jesus answered them, and said, My doctrine is not mine, but his that sent me.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17.

In accordance with this teaching, you who have done his will, you who have kept his commandments, and therefore are entitled to and have the inspiration of the Holy Spirit, have recognized, I am sure, the voice of the Good Shepherd, in the remarks that have been made during this conference. That same spirit has testified to our souls that the words of the hymn just sung "An angel from on high, the long, long silence broke," are words of truth. This spirit has borne testimony to us not only that the words spoken are words of inspiration, but also that the work in which we are engaged is truly the work of the Master.

FIFTIETH ANNIVERSARY OF THE Y. M. M. I. A.

On the 10th day of June, 1875, under divine guidance, as we believe, President Brigham Young gave instructions to Junius F. Wells to organize the first Young Men's Mutual Improvement Association. The great fundamentals which this pioneer leader said should characterize the instructions given in these organizations is, faith in the gospel of Jesus Christ as it has been revealed to the world through the Prophet Joseph Smith.

The fundamental he emphasized is supported by the scripture above referred to: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." He who

does not "know" should examine his own thoughts and conduct carefully for the reason why he does not know, for the instruction is positive that those who will do his will shall know.

On the 10th day of June, 1925, it is proposed to celebrate the fiftieth anniversary of the establishment of this great young men's organization. I cannot help but wonder if that seer, that revelator, that prophet Brigham Young even with his unusual vision could look into the future and see what these Young Men's Mutual Improvement organizations have accomplished in this comparatively little time.

AN EXPERIENCE

Let me relate an experience which indicates the effectiveness of the work of the two Mutual organizations—Young Men's and Young Ladies'. At a conference one week ago yesterday—about this very hour—I asked all those present who were, or had been, officers in any of the Church organizations or in any of the Priesthood quorums to please stand. It seemed to me that all of those in that crowded meeting arose. So many stood that none could be seen seated except a few children in front.

I asked again that all those leaders who have been trained in the Mutual Improvement Associations as officers or teachers, members of committees, or speakers on the program please stand. It appeared as if the same number arose the second time as the first.

M. I. A. OBJECTIVES

These great institutions appear to be operating effectively in every portion of the world where the Church is known. The purpose of the great pioneer leader in establishing these institutions is being accomplished. Young men and young women are being made better. They are being taught the fundamental principles of the gospel, as these are laid down in the scriptures, they are being trained in public speaking and in bearing testimony, they are having instilled into their hearts that knowledge which comes from doing God's will, from living strictly in accordance with Christian teachings. They are demonstrating that "if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

When, throughout the whole Church, I observe the intense activity of great groups of our young people, when I see the phenomenal work they are doing in the mission field, when I observe the army of devoutly interested workers in the Sunday Schools and Mutuels, when I see the effectiveness of our work in debating, in public speaking, and in various other forms of recreation, I wonder if fifty years ago even the Prophet Brigham Young himself, with his inspired vision, could see how great, how influential and how effective the work of these institutions would be today.

The excellence of the characters of the young people the Church is producing with the aid of the Mutuels and other Church agencies, prompts me to read one other passage of scripture:

"Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"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." Matt. 7:21-25.

A PEOPLE OF STERLING WORTH PRODUCED

The more I study the doctrines of the Church and Church organization, the more beauty and perfection I find. It is nearly a hundred years since, under the direction of the Prophet Joseph Smith, the Church was originally established. It is now practically fifty years since the Young Men's Mutual Improvement Associations were organized and their work was begun, under the inspired leadership of the great pioneer prophet. A careful study of the results of these two great movements shows that a hardy people of sterling worth has been produced, I have analyzed these institutions and judging them by their fruits, I have concluded that I may fail, or you may fail, or others may not be able to live in accordance with the doctrines, teachings and commandments of the Church, yet the best judgment I have tells me that the Church and its organization and its effective work will go on indefinitely. As far as the welfare and progress of these organizations are concerned, we need have no fear, for the faith of the people to whom these institutions are entrusted is founded on a rock.

When June 10th comes, and you see our great Jubilee commemorating and celebrating the fiftieth anniversary of the organization of the Young Men's Mutuals, your hearts, like those of all other Latter-day Saints, will be thrilled with justifiable pride. The Young Ladies' organization is joining in this celebration. In it they will play an important part. You will see thousands of our members, young men and young women, marching through the streets of this city. The various divisions will be carrying great banners, indicating the strength and power of the young people who are workers in these two institutions of the Church. When you see them in the pink and vigor of manhood and womanhood, your souls will be stirred with the feeling that they cannot fail, for their faith is founded on a rock.

THRIFT AND FINANCIAL SUCCESS

The generation of young men and young women that the Church is producing is expected to be well nigh perfect. Among their own commendable characteristics they must have the spirit of, and they must practice, thrift. I was greatly interested in what Senator Smoot said upon that subject Sunday. I believe in thrift. We cannot have a great generation of strong characters unless they practice thrift. We

are to be a people of power, we are to be empire-builders. We can only secure the means necessary to attain these ends if we live within our incomes and in accordance with the principles of economy and thrift.

Many years ago, when I was a young man and an officer in the Mutual Improvement organization of the Utah stake, when that stake covered all of Utah county, I asked a wise man who had been a financial success what I should teach the young men with whom I came in contact as a Mutual Improvement officer, and as a teacher in the B. Y. Academy, at Provo, what lessons I should teach these young people in order to make them successful financially.

"This is an easy matter," said the wise old pioneer. "All young people need to be taught is to spend less than they make."

Are you spending less than you make? Are you teaching those with whom you are associated to live also in accordance with this splendid teaching?

If the faith and integrity and real worth of the people are to be founded on a rock, they must practice economy and thrift.

It is said that automobiles may be responsible for many financial failures, that: "The sheriff has put many a man on his feet financially by taking away his automobile."

AUTOMOBILES AND SUCCESS

If the faith, the integrity and the real worth of the people are founded on a rock, they will not buy automobiles or other luxuries they cannot afford.

I was told recently by a dealer in automobiles that when they sent a messenger to the home of a man who was purchasing a machine on the installment plan—the monthly payment plan—he found a home bearing evidence of poverty. In it were a woman and a family of children without the real necessities of life. The purchaser of the automobile was behind in his payments some two or three months. When asked concerning their financial condition the lady explained that they were not able to keep up their payments on the automobile, that all they had had to live on for the last three months was what they had secured from the Church. It is such as these who need to learn the lessons of thrift and economy.

I appeal to you and to your children and to your children's children, and to your neighbors, and to your friends, and to all the people, not to purchase automobiles until they have the money with which to pay for them. Heaven bless you with sufficient wisdom to be able to see that the making of monthly payments on automobiles is tremendously expensive.

If we have integrity founded on a rock, we shall prize our good names more than money, and our word will be as binding as our bond.

QUALITIES REQUIRED OF LATTER-DAY SAINTS

If there are people in the Church who are willing to assume obligations they cannot meet, then we are in need of more teachers like

Doctor Karl G. Maeser. We need to have impressed upon the minds of the people that life itself is no more precious than honor. We must have a people with vision, a people with judgment, a people who will meet their obligations and will assume no obligations they cannot meet.

When students came to the B. Y. Academy at Provo that great teacher, Karl G. Maeser, had them give their word of honor that they would live in accordance with the teachings of the Church and obey the rules of the school.

He explained that many students came to him and asked what he meant by "word of honor." That great teacher with high ideals explained that if he were placed behind prison walls ever so high and ever so thick, extending to any depth in the ground, there would always be a possibility that at some time, in some way he would be able to escape. "But," said this splendid saint, "place me in the middle of that floor, draw a chalk line around me, have me give my word of honor never to cross that line. Can I ever escape? No, never! I die first." That is the sterling worth that is founded on a rock. It is qualities like this the people must have if the purposes of the Divine Master are to be accomplished.

Faith and testimony, honor, integrity and mercy, these are qualities required of Latter-day Saints according to the gospel which, through the Prophet Joseph Smith, has been restored in these last days. The Mutuals and other auxiliary organizations have been established also under divine inspiration as helps in government. The fundamental aim of these institutions is to teach the members of the Church to "do his will." For if they "do his will," they shall know of the doctrine.

KNOWLEDGE MUST BE FOLLOWED BY WORKS AND HONOR

Nor is knowledge concerning the doctrines of the Church enough. We are to be judged not by our faith but by our works. Character is essential. Frugality is important. Economy must be practiced. Honor of the quality described by Dr. Karl G. Maeser must be a characteristic of the people. God himself has not power enough to accomplish his purposes with a people who are without honor. We believe in being honest, true, chaste, benevolent, and virtuous. The Mutuals and other organizations throughout the Church are doing their utmost to bring up a people who live in accordance with all these virtues. Our progress may appear to be slow, but actually it is rapid. The work is the work of Divine Providence. We need fear only for our individual selves. The cause being divine, will triumph finally. For the whole people we need have no fear, for their faith, their works and their integrity are founded on a rock. God bless you. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

There has never been a time in my life, or any period of my life, when I felt better spiritually and more willing to do my duty and serve

the Lord and labor for his cause and for his interests. I pray God that the time shall never come in my life when I fear the face of man. The Lord at one time, in the early history of the Church, in a revelation, re-proved the elders because they would not open their mouths and use the talents which the Lord had given unto them, and I am praying, as some old prophet prayed, "that the words of my mouth and the meditation of my thoughts be acceptable in thy sight, O Jehovah, my Rock and my Redeemer."

I appreciate the fact that we are not all alike. I have not been reared in the same pasture as some men have in this day and generation. Neither do I speak the same language, but I try to make myself understood.

I have been away for a short time in California. I have not associated with the Gentiles, they did not seem to recognize me. I cannot remember now of any of them speaking to me, but I have learned a number of lessons. During my loneliness I have sought after God. I love God; I love him for his kindness, mercy, patience, and for his forgiveness. I sustain this work as best I know how, and I love the brethren, because they are kind to me, because they have patience, and because they are forbearing.

I often ask the question, "Why do I live?" That puts me in mind of a story by Eugene Field, that master of tender verse. He tells the story of a young man, an ambitious poet, who sent him a poem, "Why do I live?" And he immediately answered, "Because you sent your poem by mail."

During the time of my poor health my family were very much concerned. They wanted me to go through a physical examination. Nothing in the world frightens me like a scientific examination. I went to the clinic of the Stanford University, to a young physician of some considerable renown. I passed through an examination—the X-ray, and all that stuff. This young doctor did not believe in God, man, or the devil. I found that out. I told him I was a "Mormon." He said, "You will never get any better." I said, "O, yes, I will. I have a greater physician than you are." He said, "Who is he?" And I said, "The Lord Jesus Christ." He said, "There's nothing in it." He was drowned last year, and I am still alive.

Whenever I am called to speak in the tabernacle, I always put up the danger signal, "Safety first," because I am always in danger.

Now, brethren and sisters, in all solemnity, I want to read to you a little. I am sure I will be safe if I stick to the text. I was acquainted with the Prophet Joseph Smith, only through the testimony of my father. No man in this Church has greater faith, greater respect, and did greater honor to the Prophet of God than Heber C. Kimball. His knees never trembled, his hand never shook, he never failed to sustain the Prophet of God. I have known every prophet of God, who has been the president of this Church since the Prophet Joseph Smith. I have personally talked to them; I honored them; they were always kind to me. I have often spoken of President Woodruff. Occasionally,

when I was presiding in the South and returned home with an emigration, he said, "Brother Kimball, sit down by me. Now, Brother Kimball, I have had visions; I have had revelations; I have seen angels, but the greatest of all is that still, small voice." I have heard that voice, I am a witness, and I know that God lives.

I desire to read to you something, not new, not startling—the idea that we are the chosen people of God: Joseph Smith, the Prophet of the living God organized the Church of Jesus Christ of Latter-day Saints, and the members became the chosen people of God to perform a great and lasting service for mankind. To preach the gospel of Jesus Christ; they were entrusted with a mission which carries with it suffering, sacrifice, sorrow, hatred and persecution, but the message brings to the human family, if they will have faith in God, repent of their sins, and be baptized by immersion and have hands laid upon them by the authorized servants of God for the reception of the Holy Ghost—there will come to them joy, happiness, virtue, goodness and godliness. To accept this mission is to fill a high place in the world's history. To be a chosen people we have gone forth through trials, tribulations, suffering, sorrow, hate and agony, sacrifice and humiliation, and have humbly and faithfully performed the heavy, responsible tasks laid upon us by Jesus Christ for the good of his Father's children. Surely we ought to be blessed, rewarded and entitled to recognition. A chosen people should not indulge in the thought that God's whole attention is absorbed in watching over and caring for a favored few. Let the righteous of all nations rejoice in God's grace and exult in his justice, which means that the righteous of all other nations have a share in the teachings of the kingdom of God and his righteousness.

Brethren and sisters, I know we have had a great deal of praise. I have been deeply interested in what has been said—that we are the best people on earth. But a short time ago, a brother of mine, whom you know, a humble man at the wicker gate of the temple block, went down to Los Angeles to look around and see what the prospects were, as he was given a vacation. He is a gardener and a great lover of flowers, and he has helped beautify a great many places here in the city. He was working for a great florist down there in Los Angeles, and they sent him to a multi-millionaire's home, and he worked there six weeks. This wealthy man came out and talked to him. Kimball had no fear and told him he was a "Mormon." The man looked at him and said: "Well, I am awfully glad to have a 'Mormon' work on my place." Kimball told him he was a son of Heber C. Kimball. The man said, "Do you know that those old men, (that is the way he phrased it) Brigham Young, and Heber C. Kimball and those pioneers were the greatest people on earth, and we love to have"—he was speaking generally of the "Mormon" and Gentile—"these Utah people come down here, because they are honest, because we can trust them." And he said, "I do not know but what the Gentiles associating with the 'Mormons' has helped the former to be honest. That is the testimony of a

multi-millionaire. I saw mighty few "Mormons" down there—if there were very many they did not make themselves known.

I know I have spent a good deal of time, brethren in trying to live. About Christmas, 1923, I thought I was dying. I had a hemorrhage of the lungs, and I bled quantities of blood. I thought I had hardly a pint left in me. I sent for my wife and handed her the keys to my safety box and said: "Here is the key to my safety box; there is nothing in it. God bless you." I then sent for a great specialist to examine me and see what was the matter. He examined me and said, "How old are you?" I said, "I am seventy years old." "Well," he said, "I thought you were forty-seven." I replied, "If that is the way you look at it, I am going to get out of here," and I did. I lay in bed for two weeks, and I thought of a testimony, and I could not get it worded right; I could not link it together. I knew how I felt, so one day I got the Sunday edition of the *San Francisco Examiner*, a wonderful paper, and there I found my testimony, worded as I would have liked to word it, as I did not know what was going to happen to me, but if I die tomorrow, which I do not intend to do, this is my testimony:

"For he was the Son of God."

The divinity of God was in Christ, in his life and his death, and the power that he has wielded among men for their good, since his death, all prove it.

He was God's Son, and he recognized all men as his brothers.

"The common people heard him gladly." He was their friend, their brother, he walked with them, talked, lived and worked with them, all the few short years of his life. And in the end he died for them.

He suffered physically and mentally as they suffered, his Gethsemane was torture of the spirit, and his Golgotha was dreadful torture of the body.

No miracle was done to save that noble spirit from the horror of physical pain. He not only lived and died but suffered fearful agony for the millions of his brothers then living, and untold millions of those brothers that were to come.

* * * * *

He knew the agony that was preparing for him.

"Father, all things are possible unto thee; take away this cup from me, nevertheless, not what I will, but what thou wilt."

That was the Son of God, humbly pleading with his Father.

"Even so, Father, for so it seemed good in thy sight."

That was the Son of God, reconciled to his Father's will.

* * * * *

Who dares deny that Christ is the Son of God, he to whom all men and all women were as brothers and sisters, who, himself sinless, forgave the sinful woman that sinful men would have stoned to death?

He who spoke first for the children, for the poor, for the sick, whose acts of miraculous power were all for the hungry, the dying or the dead. He was the Son of God.

* * * * *

One "scientific historian" will tell you that in all the world's authentic histories there are but few words actually written concerning Christ—in real history. That may be true. But for nearly two thousand years his name has made history. It has been written on every page, in the laws, in the lives, the hearts and histories of men.

Ten thousand steeples pointing to the sky, hundreds of millions whose daily prayers end, "For Christ's sake. Amen," prove his mission.

Millions of the poor and unfortunate, all over the earth, who turn their eyes

to heaven, trusting and finding comfort in his goodness and in his promises—all these are more important than any books of ancient history, any testimony of changing men.

* * * * *

Christ was the Son of God, he was his own witness, and his works are the proof of his divinity. His spirit covers the earth and gradually redeems it from barbarism, as the sunlight covers the earth and gradually dissipates the night, when the morning sun rises.

The learned historian assures you that, admitting the historical existence of Christ, it is certain that he was a poor youth among poor people, never in his life able to read or write,

Let that pass, let the "higher criticism" make the most of it. He could read the mind of God and interpret it to wicked men. He could read the hearts of children, of poor women, and share their sufferings, and die to help them.

He was indeed the Son of God.

* * * * *

What was his work on this earth? It was a work of redemption, of light-giving, of comfort, justice, mercy, and above all, forgiveness.

Dying in agony, his poor body hung upon the cross, nails in his feet and hands, and thorns piercing his head, he turned his eyes to heaven and said, "Father, forgive them; for they know not what they do."

Were not these the words of God's true Son?

* * * * *

Nineteen hundred and twenty-three years ago he came into this world, bursting and tearing asunder the ancient high wall of hatred, cruelty, slavery, misery.

His glory came to the world like the sun shining through the clouds upon a troubled sea at the end of a great storm.

His name is the hope of millions. His teachings, of which we are all so unworthy, possess the power that will one day raise us above our present low condition of selfishness, meanness, hatred and war.

"Go and sell that thou hast and give to the poor and thou shalt have treasure in heaven; and come and follow me."

Those were the words of God's Son, words unheeded yet among men who still take from the poor to increase their own store.

But the words were spoken, the power behind them can never die, can never be supplanted.

"Woman, where are those thine accusers? Hath no man condemned thee?"

"No man, Lord."

"Neither do I condemn thee; go and sin no more."

Those words were spoken by the Son of God.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

"Take heed that ye hurt not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

That was said by the Son of God.

* * * * *

Where do we find words of comfort for the poor, the unfortunate, the humble among God's children?

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God,

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Christ was the Son of God and his teachings will rule this world. "Rejoice and be exceeding glad" on this return of the season of promise, this opening of another year."

God bless you, my brethren and sisters, God bless his Church forever, and his servants, and may God inspire them to be prophets, seers and revelators unto the children of men, I pray in the name of Jesus Christ. Amen.

A baritone solo, "Come unto me," was sung by J. H. Wood.

ELDER TAYLOR NELSON

President of the Oncida Stake of Zion

My brethren and sisters, I assure you that I feel very keenly the responsibility of this moment, yet I am happy to know that I am counted worthy of membership in this great Church, and that through the mercy and blessing of my heavenly Father I enjoy the testimony of the divinity of his work.

I was impressed yesterday with the singing of that remarkable hymn by Parley P. Pratt:

"Lo, in Cumorah's lonely hill
A sacred record lies concealed."

As the choir rendered the final hymn the spirit of it bore testimony to me again, as it has done on many occasions, and I now appreciate the divinity of that great work which was translated by the gift and power of God through the Prophet Joseph Smith, from the ancient records delivered to him by the angel, Moroni.

I have never seen Moroni, but I know that such a man lived. I have never seen the records from which the Book of Mormon was translated, but I know that such records were in existence. I know today that the Book of Mormon is divine. I have put to test the promise made by the writer of one of the closing chapters of that great record, wherein he said,

"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 have put this to the test, and I know, through the whispering of the still small voice, that the Book of Mormon is divine. I know also, which would follow naturally, that he who was instrumental in the hands of our heavenly Father in translating that record was a prophet of God.

This is my testimony to you here today, that I know this record is divine, and I know this work is our Father's work, established upon the earth in these latter times for the salvation and exaltation of his children. This is my testimony, which I bear in the name of Jesus Christ, Amen.

ELDER JOHN W. HART

President of the Rigby Stake of Zion

I desire an interest in your faith and prayers this morning, that I may be supported by the Spirit of the Lord in the few moments that I stand before you at this time.

I have enjoyed this conference, as I always do enjoy them, and have rejoiced in the opportunity that I have of attending them and associating with you, my brethren and sisters, and those whom the Lord has chosen to direct the affairs of his Church in the earth today. I rejoice that we have men who are not afraid to speak the truth. No honest man sitting in the audience and looking into the faces of the General Authorities of the Church can help but say, that they are sincere and honest.

I was forcibly struck this morning at a meeting of the Board of Education by a remark made by Elder David O. McKay, wherein he drew a little comparison to drive home his point. He said, "Latter-day Saints should not be ashamed of the gospel, nor should they hesitate to stand up and defend it at every opportunity."

Last June it was my privilege to go to the city of Cleveland, I attended a convention there. My son, who was presiding over the Northern Indiana conference, came down and visited a few days with me. The business men were very kind to us. They went out of their way to do everything to make our visit pleasant while we were in that city. They would send their automobiles around to our hotel and place them at our disposal, in order that we might enjoy our visit with them. I told some of them that I did not want them to do that, that I was busy. I thanked them, however. But I said I would like to go out to the Kirtland temple, if it was agreeable to them. "Certainly," they said, and at the appointed hour they came, not only the chauffeur of the car but three of the business men of Cleveland, and they in company with the Governor of our own state and one or two others journeyed to Kirtland, and we were escorted through the temple by an elderly gentleman there, who said he was a patriarch in the church. Of course, the main thing that was talked about by him was in the nature of a criticism of the "Brighamites" and the Latter-day Saints in general. We listened to him, we were his guests, and when we left the building I turned to him and said: "My friend, I want you to know that I preside in one of the stakes of Zion. Now," I said "I have listened to you. Why didn't you tell us what happened in this building? Why didn't

you tell us that the Savior appeared here to Joseph Smith and Oliver Cowdery, and that Elijah appeared and conferred the keys of the turning of the hearts of the fathers to the children, etc.; and that Moses appeared and conferred the keys of the gathering; and Elias appeared also? Why didn't you tell something about that?" "O, well," he said, "we only do that when people ask us." I said "Well, I am going to tell these gentlemen."

We left the building and went to the car. "Now, my friends," I said, "I do not want you to get our Church and this church confused. There is a vast difference between us," and I proceeded to tell them what happened in that temple, and why it was of so much importance to us in the history of the Latter-day Saints. And before I got through one of the gentlemen from Cleveland said, "Why, Mr. Hart, you know more about it than this man does." "I most certainly do, because he doesn't know anything about it."

We journeyed to the city and about nine o'clock my son and I retired to our room, and were going to retire for the night. I had taken my coat and collar off, when a knock came at the door. I answered it, and there were the three gentlemen who went with us to Kirtland. They came to my room. They wanted to excuse themselves and tried to leave, but I insisted that they stay, and assured them the only reason that I was going to retire was that I didn't have any other place to go that night. They came in, and, of course, I knew what they wanted. I had given them a pretty good talk at noon that day, and they came there and inquired most earnestly regarding other things pertaining to our Church, and I had the privilege of relating to them some of the fundamental principles of the Church to which we belong. I entertained them there until 12:30, and during our talk I explained to them briefly the coming forth of the Book of Mormon, the organization of the Church, etc., and during my talk along that line, at intervals one of the gentlemen raised his hand above his head and said, "Mr. Hart, that is the most wonderful story I ever heard." I said, "It is, it is one of the greatest miracles of modern times." I said, "If we should strip the divine claim from that book, we could not publish it half fast enough for the world to read it." "But," I said, "it is divine, it has stood the test of a hundred years, and we want the people to read it, we are not hiding it from them."

When the time to separate came, I gave them a Book of Mormon, with a distinct understanding and a promise from them that they would read it. Since returning home I have had several letters from them to the effect that the first one had read the book and passed it on to the next one, and that they were enjoying it.

Now, I simply state this, my brethren and sisters, to further testify to the fact that was stated this morning by Elder McKay, that we should not try to hide our light beneath a bushel, because the world is hungering and thirsting after the gospel of Christ, and I thank God

that we have leaders here who are able, and not afraid, to present it to them upon every opportunity. It did my heart good when I heard President Grant state in his opening address where he had been, how he had traveled in the world, and visited, and embraced every opportunity that was presented to him to preach the gospel to the children of men wherever he went, and I know that he rejoiced in it, and that the Lord will bless him and every other man who will take this opportunity.

Now, my brethren and sisters, I do not fear for these men. God will take care of them, but I am fearful for myself, and I hope and pray, and do pray continually, that the Lord will keep me in the path of rectitude, that I may be able to endure to the end. And may we all do this, is my prayer in the name of Jesus Christ, Amen.

ELDER LARS OVESON

President of the Emery Stake of Zion

I have rejoiced exceedingly, my brethren and sisters, during this great conference, and I feel it a privilege to have the opportunity to come here upon this great occasion to listen to the inspired instructions that are given from the servants of the Lord.

When we contemplate the wonderful things that have been accomplished in the short period of time since the organization of the Church, ninety-five years ago, we cannot help but realize, it seems to me, that some divine power has operated and guided the Church from its earliest organization until the present time.

In listening to the reports of the advancement and progress that have been made, as in the report that was made by President Grant at the opening session of this conference, and the reports that were made last evening in the Sunday School conference, and the reports that have been made of the Mutual Improvement organization, and in short in every organization of the Church, it has seemed a wonder. It is a wonder to the world, and they cannot understand how it is that a people who have met opposition all the way along the line have been able to advance and progress as they have done. To us, my brethren and sisters, it is clear, because we are engaged in the work of the Lord, and the Lord has guided and directed the movements of this Church and has inspired its leaders from the earliest organization to the present time. So we are not depending upon the wisdom of men; we are not depending upon the strength of men, but we realize and know that we are in the service of the Lord, and that we are working to accomplish the great purposes that he has established in this day and age of the world.

I have been associated with the Church all my life, so to speak. I came to this country in my early boyhood. Though I was born in a foreign land, I have been associated with the people in these valleys of the mountains for more than sixty years, and I have had a little

experience and observed a few things that have transpired during that length of time, and I want to say, my brethren and sisters, that every word that has been spoken in this conference has found an echo in my soul, which makes me think that I am somewhere near right.

I rejoice in the testimony of the truthfulness of what is called "Mormonism." I know that it is the work of the Lord; I know that it is the gospel of Jesus Christ, and that if we will live up to our privileges; if we will live up to our duties, brethren and sisters, there is no power can stay our progress, our advancement and our exaltation finally in the kingdom of our God. I rejoice to be here to partake of the spirit which comes to us through these wonderful gatherings. I rejoice to bear my testimony to the truthfulness of this work of the Lord to the world, for I know it is true; I know it is for the uplift and the advancement of the children of God, and I pray that the Lord will help every one of us that we may remain faithful and true, that we may be found valiant workers in the cause of righteousness and help to build up his kingdom upon the earth, which I pray in the name of Jesus Christ. Amen.

ELDER JAMES W. LÉSUEUR

President of the Maricopa Stake of Zion

"If I were a voice, a persuasive voice,
That could travel the whole world through,
I'd fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.

"I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right, in blame of the wrong."

My brethren and sisters, I feel that such is the spirit of the Latter-day Saints. Our mission here upon this earth is to preach righteousness.

Coming as I do from the Maricopa stake of Zion, we may have conditions there that are different from some of other stakes. We have a ward there made up of Indians, or Lamanites, and I want to say something in regard to that people. We find that they are the most faithful Saints that we have. For the last ten or twelve years they have been setting an example to us in many things. A report that we had some time ago from that ward shows that one hundred per cent of the members observe the Word of Wisdom and that for the last ten or twelve years they have done one hundred per cent ward teaching; that they set an example in attendance at sacramental meetings, some coming a great distance, walking several miles to attend their meetings.

A little over a year ago we held a conference with them. These good people are not hypocritical. When we asked them to sustain the bishopric, four of the Lamanite women voted against the bishopric. But when we asked them why, after the meeting, they said they would

like to meet with the stake presidency and tell them why. So we made an appointment with them. They came and they said, it is because the bishopric did not see that the ward teachers did their full duty. The ward teachers went to their homes, and as they saw them out in their fields, they would say, "How are you today?" and if we said we were all right, they would say, "Well, we must be going on, so we can make one hundred per cent."

Then we asked them what they should do?

"Why," they said, "they should ask us to come into the house, they should sing with us, and pray with us, and then a subject should be assigned to them, and they should treat that subject and tell us something about the gospel, and about Jesus."

We asked them if they would not give the bishopric another chance to make good?

"Why," they said, "an Indian does not forget, and it is hard for an Indian to forgive."

I showed them the necessity of forgiving the bishopric and giving them another chance. They finally said they would, and so the bishopric, who were there and heard what they had to say, promised this people that they would do good work among them, and that the ward teachers would do their full duty. Later on, these sisters came and reported to us that the bishopric was doing an excellent work. The result of that is that the people have been visited in the Indian ward every month faithfully, not only by the teachers but by the bishopric. Last year we had thirteen converts made in that ward. We feel that it has resulted from the excellent work done by these good sisters who made their report.

We are very much favored in the Maricopa stake of Zion in having the privilege of having a temple built in our midst. The work is progressing nicely. We are going to have a wonderful temple there in that pleasant climate, an excellent place for many of the people in this northern country to go in the winter time and do their temple work. This is going to be a very beautiful building, it will probably be a year before it is entirely completed, but it will be something that the entire Church can be proud of. A great deal of good is being done there at the present time. People are coming from all parts of the world to visit that temple, as it is near the main highway from ocean to ocean, and we have a great many visitors. A great many tourists come to that land in the winter time, and they all desire to visit the temple and see the wonderful work done there. It is a great credit to our Church.

My brethren and sisters, this is a wonderful work and the Lord is at the helm, and he is blessing us greatly. We ought to be the best people in all the world. I want to bear testimony to you that I know that the gospel is true, and that this is the Lord's work, and I pray God to bless each and every one of us, that we may be faithful and true to it, which I ask in the name of Jesus Christ. Amen.

Announcement was made by President Heber J. Grant that a military honor parade and program on the occasion of the laying of the corner stone of the "Mormon Battalion" monument would be given Tuesday, April 7, 1925, at the Capitol building, Salt Lake City. The public are invited. The program follows:

MILITARY HONOR PARADE AND PROGRAM

On the occasion of laying the cornerstone of the Mormon Battalion Monument, Tuesday, April 7, 1925, Salt Lake City, Utah.

Order of Parade, 1:00 p. m.

Marshall and Aids, United States Army Military Band, Detachment United States Army Escort, The Monument Commission, Governor, Staff and Utah State Officials, Salt Lake City Officials, Church Officials, Daughters of the Battalion, Utah State National Guard, Salt Lake City High School Band and Cadets.

Program, 2:00 p. m.

President B. H. Roberts, Master of Ceremonies.

Music, Fort Douglas Band; Invocation, Rev. John E. Carver; Introductory—"The Monument," B. H. Roberts; Inception of Monument Movement, Mrs. May Belle T. Davis; Memorial Receptacle, Mayor C. Clarence Neslen; Music, Male Quartet; James Astin, Harold Lloyd, Joseph Kjar, Alvin Keddington; Appreciation of Col. Phillip St. George Cooke, Major Hamilton Gardner; Presentation of Trowel by Daughters of Mormon Battalion, Mrs. Mary J. Clawson.

Laying of Cornerstone, Governor George H. Dern.

Dedicatory Prayer, President Heber J. Grant.

Music.

The choir and congregation sang, "Do what is right," and the benediction was pronounced by Elder James A. Christensen, president of the North Sevier stake of Zion.

Conference adjourned until 2 o'clock p. m.

CLOSING SESSION

The closing session of the conference was held in the Tabernacle on Monday afternoon, April 6, at 2 o'clock.

President Heber J. Grant presided.

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

Elder James P. Jensen, president of the San Luis stake of Zion, offered the opening prayer.

A sacred baritone solo, "Come, Holy Spirit," was sung by Walter A. Wallace.

ELDER MELVIN J. BALLARD

I desire to read a few words from the 133d section of the Doctrine and Covenants, the same being a revelation given to the Prophet Joseph Smith in the month of November, 1831:

PREACHING THE GOSPEL AND THE GATHERING

"Hearken, O ye people of my church, saith the Lord your God, and hear the word of the Lord concerning you—

"The Lord who shall suddenly come to his temple; the Lord who shall come down upon the world with a curse to judgement; yea, upon all the nations that forget God, and upon all the ungodly among you.

"For he shall make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of their God.

"Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.

"Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.

"Call your solemn assemblies, and speak often one to another, and let every man call upon the name of the Lord.

"Yea, verily I say unto you again, the time has come when the voice of the Lord is unto you: Go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; first upon the Gentiles, and then upon the Jews.

"And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: "Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

"Yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom; behold and lo, the Bridegroom cometh; go ye out to meet him. Prepare yourselves for the great day of the Lord.

"Watch, therefore, for ye know neither the day nor the hour.

"Let them, therefore, who are among the Gentiles flee unto Zion.

"And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

"Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

"But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back lest sudden destruction shall come upon him.

"Hearken and hear, O ye inhabitants of the earth. Listen, ye elders of my church together, and hear the voice of the Lord; for he calleth upon all men, and he commandeth all men everywhere to repent.

"For behold, the Lord God hath sent forth the angel crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh—"

The balance of the revelation continues in a declaration of the Lord as to his purposes concerning the gathering of the Jews to Jerusalem, and the mighty power which he shall manifest in their delivery; also concerning the restoration of the lost tribes of Israel, and their return. Continuing I shall read from the same section, beginning with verse 36:

"And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel flying through the midst of heaven, having the everlasting gospel, who hath appeared unto some and hath committed it unto man, who shall appear unto many that dwell on the earth.

"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;"

In the same connection I desire to read a few verses from the 88th section of the Doctrine and Covenants, commencing with the 88th verse:

"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 thunderings, 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."

Returning to the 133rd Section again I wish to read in conclusion of these quotations the 60th verse:

"And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh."

RESPONSIBILITY OF THE CHURCH IN MISSIONARY WORK

The remarks of our President in the opening session of this conference, and the interesting statistics which he read us concerning not only the affairs of the Church at home, but those in the mission field, awakened in my heart some thoughts and feelings concerning our missionary work and its responsibilities that I should like, if the Lord will help me, to express to you. I think that there is probably no responsibility greater than that which the Lord has placed upon this Church, as indicated in the words I have just quoted, to carry this gospel to all flesh. I believe that the record of the Church reveals the fact that we have looked upon it as one of our chief responsibilities. When the President was quoting the statistics and the amounts expended in the stakes of Zion and in the mission fields, I was impressed when he said that if we should compute the time of the missionaries and the means required to maintain them in the field that that item alone last year would have amounted to approximately two millions of dollars. And then in addition to that, the further statement of the amount which the Church itself has expended in the mission fields approaching another million dollars. No other single item in which the Church is actively engaged, therefore, has received such contributions of service and means.

THE SPLENDID RECORD OF THE PAST

We are certainly giving the greatest of our contributions to discharge this great, sacred and holy obligation which the Lord has placed upon this Church. I think as we look over the past we have some reason to feel grateful that the generations that have preceded us, with us have looked upon this responsibility as of deep importance, and there has not been wanting men, nor women, when they

have been called, to go into the world to discharge this great obligation. We learned some few conferences ago from President A. W. Ivins that we had sent into the world approximately sixty thousand missionaries since this Church was organized. Figuring the expense of sending them and maintaining them there, with a very reasonable allowance for the value of their services, I would conclude that in means and in service rendered, this Church has contributed upwards of one hundred millions of dollars in discharging this great obligation to the world. It has not only cost the services of men, it has cost sacrifice on the part of many thousands of wives and mothers and fathers at home who have borne the extra burden. Many have suffered themselves to be denied the necessities of life, in order that they might maintain their sons in the mission field. And not only that, many of these precious sons have given their very lives to the great cause. We have held back nothing from this great call that the Lord has made upon us to carry these glad tidings to all men.

THE LABORS AHEAD FOR THE FUTURE

Splendid as our record has been in the past, I am concerned now about the future. I read in these words that this message must go to all flesh. We have not yet, with all our zeal, with all our earnestness and desire to do this work, reached all flesh. I am looking forward to the fulfilment of that commandment of the Lord on the part of the willing, faithful seventies and elders of this Church.

While Russia, as referred to in this conference, has not yet received this message, and Russia is passing through the crucible, she will come out when she has paid the price, and find liberty and freedom. That is my faith, and when that day comes I hope and expect that we shall have sufficient men and women, if need be, to go into that great nation, that they, too, may hear the glad news, and I believe that countless thousands shall receive it.

I am looking also to the great South American republics, where we have no servants of the Lord today. Only one brief visit has been made there in the history of the Church. Here, too, there are millions waiting the coming of this message. When the Lord is ready he shall inspire his servants to call for men to go and open up these fields. I am not worrying about the time when the call shall come. My only fear is that it shall come all too soon for many of us, who will not be prepared to respond.

The great nation of China, is a heathen nation. I do not expect to see great numbers of people join the Church in such lands, but the obligation is upon us to carry the news to them, for it must go to all flesh, whether they receive it or not; and whosoever shall receive it shall find the full salvation of God, through their obedience and repentance, but they must hear the glad news; otherwise the Lord has not fulfilled his promise to the peoples of the

world, and this obligation I say is yet resting upon the elders of this Church.

MATURE MEN AS WELL AS THE YOUNG MUST PREPARE!

I would not deny the splendid young men who are going into the missionary field today the right and the privilege to preach the gospel. They are principally boys in their teens, however. It is the greatest blessing that could come to them. I hope, however, that fathers and mothers shall not be looking upon the missionary field as a mere training school for their boys. Naturally this is a by-product that comes from sending a boy upon a mission. He finds himself and finds the Lord. It is a miracle. The greatest miracle of "Mormonism" today is the miracle of the "Mormon" missionary. The marvelous transfiguration through which he goes under the influence of the Spirit of God, as he goes forward to preach this gospel. But what I am anxious for is that we shall have mingled and associated with these striplings, these youths, more of the mature men of the Church, you men who have heretofore preached the gospel. I know from my experience in the missionary field that your help is needed and is of great value to the younger missionaries. Your wisdom, your courage, your judgment will greatly increase the usefulness and efficiency of these younger men, and I would like to appeal to you, men, who have been upon missions years ago, and are still in good health, to begin to plan in the budget of the next few years to set aside a portion of time and some means which may be accumulated to provide you another opportunity to go into the world and help to discharge this great obligation.

THE TIMES OF THE GENTILES

President Ivins, yesterday morning, read to us some scriptures concerning the times of the Gentiles, that in the day when this gospel shall burst forth, and its light should be seen, it should be the beginning of the times of the Gentiles, and that that generation that saw the light come forth should not pass away until the times of the Gentiles should be fulfilled. I do not know how many years that means, but I do know that there is a limited time, wherein we are given the opportunity to preach this gospel to the Gentile nations, and then cometh the day of the House of Israel. And it seems as if the day of the House of Israel—and President Ivins called our attention to it yesterday—is already dawning. Therefore we must be awake and about our Father's business, that we may stand acquitted before God and before men. I recognize that it is a day of settlement, a day of reckoning. The cry is, "This is the hour of God's judgment." I know the Lord does not wish to send judgments upon an unwarned and unprepared people. As it was in the days of Noah, so shall it be in the days of the coming of the Son of man. This is a day of warning. The ark was the

means of salvation in those former days, it shall be the gospel of the Lord Jesus Christ in these latter-days. God has never let his people go into wickedness, sin and transgression, and into peril, without warning them, and in connection with the warning there has always been the means of escape.

THE GREAT OBJECT IN SENDING MISSIONARIES

There are two great objects we have in mind in sending these missionaries out into the world. There has been scattered, as President Ivins indicated in the scriptures and the prophecies which he read, among the Gentile nations the blood of Israel, and they are to be gathered, one of a city and two of a family, a few here and a few there. They who receive and accept the gospel are the ones in that household who have the blood of Israel in their veins. By some process which I may not understand, nevertheless, it is true, we are to find them. There are many of them yet that we have not found, our own kindred, our own brothers and sisters in our own blessed household. We are anxious to find them. We will discover them in the isles of the sea, in the Old World and in the New World. Many of them are here, for the Lord is calling many of these sons of Israel to the American continent, though they know not why; but he is bringing them to the rising of the brightness of Zion's glory, where they have an opportunity to find the truth, such as they do not have elsewhere. I was impressed with that when I listened to the statistics the President read, that one-half of the missionaries of this Church are in America, where but one-seventh of the people of the world are, and yet here is where the greater number of our baptisms are being performed. The Lord is bringing from the islands of the sea and from the continents of the Old World men and women to this country where they may have better opportunity to hear the truth and embrace it, and then they will be where the Lord wants them. Nevertheless we are to search diligently and then we are to warn them that all men may be left without an excuse, and that we may be under no obligation. It isn't the obligation entirely of the man who happens to have a son, however, it is an obligation resting upon every man and every woman in this Church, and we apportion the missionary calls out among the wards and stakes of Zion, so many per thousand.

DUTY OF QUORUMS AND WARDS IN MISSION WORK

It is the duty and obligation, therefore, of each ward not only to see that its quota is filled and these missionaries are sent into the field, but that they are kept there, and if the finances of the father who happens to have a son in the mission fails him, it ought to be a matter of reproach to a ward that would allow their representative to come home merely because the father of that boy can-

not furnish the means. There must be a spirit of co-operation, on the part of the men and women of this Church to discharge this obligation the Lord has placed upon us. I have often thought of some of our professional brethren. I recognize from my experience in the missionary field that these young men that we send out are not always able to deliver the message to certain groups—the educated classes. They feel abashed and ashamed. Like attracts like, and they naturally go to their own kind, where truly we have found the bulk of the members of this Church. Nevertheless, our obligation is to teach this truth to kings, to presidents, senators, governors, bankers, teachers, lawyers, and to men and women in the professional world. And many of these young men feel wholly unqualified. I have felt many times not justified in saying that we had fairly and fully warned men when we have done our best, because our best was not a good presentation always.

THE USE OF SHORT-TERM MISSIONS

Since this Church has offered men the privilege of going on short-term missions to preach the gospel, I would like to see some of our brethren who could not go for a long period of time prepare themselves to go for a shorter period. It is the best vacation in the world that you could take, to go into the mission field for six months and preach this gospel. You would come back physically strong, mentally alert and spiritually recharged, and it would be the greatest blessing that could come to you. I would like to see more of it.

THE JUDGMENTS OF GOD

I do not want to see the judgments of God come upon men, and yet after the testimony, as I have just read, of his servants, shall come the testimony of thundering and of lightning and of earthquakes and peril and disaster. I was impressed two weeks ago as I read the dreadful story of the cyclone that swept through the southern part of the states of Illinois and Indiana, with these words that I have just read. Particularly was I impressed with it because the city of Murphysboro, in Southern Illinois, where one-half of the city was destroyed, and more than two hundred of our Father's children lost their lives, happens to be the very identical city where I preached my first gospel sermon twenty-eight years ago. I had the privilege of tramping over that entire belt of country, where this great disaster swept the land, for over two years without purse and without scrip, preaching this gospel, warning men. A few obeyed, but the majority turned a deaf ear.

A LOVE FOR THE SOULS OF MEN

Do I rejoice to see days of sorrow like those which befell the peoples of this land? No, I feel like weeping, I feel like the Master did as he wept upon the Mount of Olives over Jerusalem that had

rejected him. No man can spend, as you men have done, years of your life in the missionary field—I was privileged to labor thirteen years,—and carry this gospel message to the children of men without a love for mankind. I have preached this gospel in sunshine, in dust, through the mud, I have wandered in the cold of winter, as well as the heat of summer, and have sought men. No man can do that who does not have in his heart a love for the souls of men. I love them. I would stay these dreadful days, but I cannot. All I can do is to warn them, that they may repent and find the salvation which we offer them. The wedding is prepared. We are bearers of the invitation calling men to come to the wedding feast. Let us not be slack in continuing to give ourselves freely, as our fathers have done, not only to send our sons, but give ourselves, and discharge this great obligation, which yet rests upon this Church. For I bear witness to you that fast and swift moving events are happening and transpiring, and unless we shall be alert and awake we shall be behind in the Lord's great program. God help us to be fully up to all his expectations of us, and find ourselves fully justified in the efforts that we put forth, though men may reject us, in seeking to bring men unto Christ, is my prayer, and I ask it in the name of Jesus Christ. Amen. ,

ELDER HYRUM G. SMITH

Patriarch of the Church

It is indeed a wonderful and glorious opportunity to bear the holy Priesthood which has been restored to the earth, and to be a servant of the Lord, to be a bearer of the message of life and salvation. In the brief service which I have been able to render, in the name of the Lord, I have learned that he is very kind and merciful to his children, that he has placed in the Church, officers to take care of every department and phase of his work. In his great Sermon on the Mount the Lord himself comforted the hearts of those in the different walks of life, for he realized that there were men and women in the world who needed comfort and guidance and consolation.

I desire to express my appreciation of the strength the Lord has given to me in his service while officiating for him in further comforting his children in the different walks of life. Day after day, week after week, month after month, individuals, members of the Church from the different walks of life, have been strengthened and encouraged and comforted through a humble ministry which the Lord has placed in the Church. I regret, however, to express the thought that while many seek advice and council and comfort, they do not always follow it. We are very much like other people—we are mortal, we have our weaknesses, and our faults. We are like a good many people in the world, we know much better than we do. We believe in the gospel, but we do not practice it quite as well as we

believe it. There are many people in the world who believe the gospel, but they are afraid of the water, or something else; and there are many people who believe in the religion of the Latter-day Saints who are afraid to so express themselves. There are good men and women in the world who believe and obey the gospel and receive its comforting and consoling blessings. The Lord inspired the Prophet Joseph Smith to declare these words.

“There is a law, irrevocably decreed in the 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.”

Therefore, we must learn the law upon which our blessings are predicated and when we render obedience to that law, our blessings will be forthcoming.

In conversation with one of our good sisters who had raised a large family, and had made many sacrifices, for she was the mother of eleven children, I learned that she had never been to the House of the Lord, and so I persuaded her, or attempted to persuade her, to go and encourage her husband to go with her and receive these important blessings. She advised me that she thought she had already done all that was necessary. She had reared her family, and through her faithful labors and sacrifices she had fulfilled what she thought was a good mission, and now she wanted to have some blessings of her own. But I tried to teach her, and did teach her, that her sacrifices and all of her many blessings that she had enjoyed in the past would come to an end at her death, unless she went and had her blessings sealed upon her by the authorized servants of the Lord, at a place which the Lord has prepared, and that we call his house. I encouraged her to do the right thing that her blessings might be received, and her comfort come in due time; for the Lord has declared that unless we obey his law, which is his word, all vows and contracts have an end at death. Therefore, if this good woman does not seal her vows and contracts, of course, in company with her companion, according to the law of the Lord, which is his word, the blessings which she craves will in time come to an end, and she will not have a claim upon those blessings which her heart desires. Therefore the law which the Lord has established for the comfort, salvation and union of homes, with mothers and fathers and children must be complied with before we can receive these eternal blessings.

I have heard a good many people say: “Well, what is the use of having blessings pronounced? We get our blessings any way, if we live for them.” That is very true, because we must live for our blessings if we get them, but there comes great comfort and consolation from having our blessings both pronounced and sealed upon us by authorized servants of the Lord in obedience to his word and his law. For the Lord has placed in his Church authorized agents to bear his power and his authority not only to pronounce, but to seal these bless-

ings, that the Lord may have an anchor upon the souls of men and women forever, for neither death nor the destroyer will end these precious blessings, but the receiver will possess and enjoy them forever and ever.

And so I appreciate the privilege that has come to me as an humble servant of the Lord officiating in his name, not only encouraging, persuading and urging my brethren and sisters, my fellowmen to come unto Christ, and to serve the Lord and to keep his commandments, but to receive blessings, privileges and opportunities that will never come to an end, because they are of an eternal character and rendered in obedience to the word and law of the Lord. They will belong to them forever, just the same as the children of this good mother I referred to, will belong to their parents, provided they go to the house of the Lord together with those children and are sealed at the altar of the Lord forever, thine death will not separate them, nor will any other power, except the power of sin and transgression; for the Lord has declared that his blessings will come when we obey the laws upon which they are predicated. Only today have I ministered in this important calling for the comfort and blessing of those who are distressed in spirit; many seek blessings for comfort because they have been wayward and indifferent, many because they have not lived up to their privileges in keeping the commandments of the Lord. I regret to say that too many of us fail to call upon the Lord or his servants until we are in distress, as the song which has been sung has reminded us that we call upon the Lord in our distress. How much more pleased the Lord would be if we would go to him in our gratitude, when we are showered with blessings, in our health and in our vigor and in our usefulness, rather than go in distress and sorrow, at the eleventh hour of our distress, perhaps!

And so I would like to bear my testimony, my brethren and sisters, to the kindness and mercy of the Lord to his children, to the members of his Church, those who have come into his fold. I know that the Lord does comfort those who seek him, in faith and in true devotion, and that the blessings will come to those who render obedience to the commandments and the laws upon which their blessings are predicated. I have witnessed the joy and the great comfort and satisfaction that have come to the hearts of fathers and mothers when they have received their blessings in the house of the Lord. I have also heard many testimonies of my brethren and sisters who have declared in their humility and in their faith that the Lord has heard their prayers, that he has fulfilled the promises pronounced upon their heads through the servants of the Lord, because they have rendered obedience to the laws which govern their blessings.

Now my brethren and sisters, I exhort you to look upon the gospel in all of its phases in a practical sense; learn the laws upon which your blessings are predicated, for they are simple enough and will be made clear to your understanding if you seek to know them. Let me exhort

you also to hold yourselves in keeping with the commandments of the Lord, concerning the laws of health known to us as the Word of Wisdom. I should like to refer you, both old and young, to the many examples that are written in the old scriptures as well as to the lives of those who are before you today in the ministry as general and local authorities of the Church, these men who are here before me today, the bearers of the Priesthood, the standard bearers in the stakes and wards of the Church, men who are free from the contaminating influences of the world, from habits that would prevent the reception of the precious blessings of God, men whom we believe and know to be clean and upright in their habits through observing the teachings of the gospel, and the laws of God which bring to them the joy, the comfort and the satisfaction of knowing that they are keeping his commandments and receiving his blessings.

Among the examples recorded in ancient times I should like to refer you to the example given us by that Hebrew character who was taken from his home in Jerusalem with three other Hebrew boys at the time of the destruction of the temple and the capture of Jerusalem under the Babylonian chief. Daniel was taken to Babylon as a captive with the intention on the part of the great chief to feed and care for him well that he might grow up and become a wonderful and worthy servant, coming from the best and choicest of all the Hebrew families, but the boy refused the food that was offered him, because he had learned that it would defile his body and make it unfit for the blessings of the Lord. And so if you will read the story of his life to the very end, you will see a complete fulfilment of the promise of the Lord that is made to you and to me and to all Israel who will obey the commandments of the Lord concerning the Word of Wisdom; for Daniel was able to find hidden treasures of knowledge, and he was able to pass by the destroying angels; for when he was placed in the lions' den and the king watched during the night and at the dawn of the morning shouted out to Daniel to know if he was still alive, and Daniel answered back:

"O king, live for ever.

"My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

I pray God to bless you, my brethren and sisters, bless all the officers and members of the Church, in all the stakes and wards of Zion, and in the mission fields, and in all the places and capacities which the Lord has placed his work, that his name and work may be honored and glorified, that his children may receive his blessings through learning and obeying the laws upon which the blessings of the Lord are predicated, both spiritual and temporal.

God bless you my brethren and sisters, throughout all the Church, and throughout all the land, that his peace may be in your homes, in your dwelling places and his blessings be upon your fields and flocks, that you may not forget the Lord, for he will not forget

you, so long as you are true and faithful in keeping and observing his commandments, and I bless you my brethren and sisters, by the authority which the Lord has given me to bless all Israel, that peace and health and happiness may be in your homes, until your mortal missions are finished, and I do it humbly, in the name of Jesus Christ. Amen.

"Open the Gates of the Temple," was sung by William Russel.

ELDER JOSEPH W. McMURRIN

*Of the Council of Seventy, and President of the
California Mission*

I do not suppose, my brethren and sisters, that anyone in attendance at this general conference of the Church has had as trying an experience as I have had during these meetings.

The President, in calling upon the brethren to address the conference, has gone from stand to stand. I know the brethren that occupy the stand that I have the honor to sit in, have felt several times that they were about to be called upon to speak, only to discover that they were mistaken. My companions for the past three days have been taken from either side of me as they in turn have been called to speak, and now at the last moment I am to have the pleasure after speaking for a brief time of sitting without any further anxiety for a few minutes during the closing moments of this general conference. It does create in the minds of men who are called upon to address these great assemblies a very great feeling of anxiety. President Charles W. Penrose upon one occasion made a remark of that character and heaved a sigh of relief when he came into one of the stake conferences, here in the city, and expressed to me personally the pleasure he felt when he thought that he would be under no responsibility to address the people. There were other brethren who had been especially appointed to attend that stake conference and the responsibility of speaking would be upon them. I have heard President George Q. Cannon in his life time more than once make a similar declaration. You are all acquainted with the fact that it is quite a common thing for these brethren who belong to the presiding authorities of the Church to intimate when they stand up before the people that they have a feeling of anxiety, and desire the help and the assistance that can be given by the congregation through their faith and their prayers.

I am very happy, my brethren and sisters, notwithstanding the rather trying experience that I have had during the conference, to say that my spirit is in harmony with the teachings that have been presented during these meetings. I respond in my soul to the testimony and teachings and information imparted by President Heber J. Grant in the opening meeting, and as I have listened to the brethren who have been called upon to speak to the people I have felt in

my whole being that I could say Amen with all my heart to the counsels and testimonies that have been delivered.

I have the pleasure, my brethren and sisters, of laboring as a missionary in California. The mission covers the state of California passed away considerable anxiety because of sickness. We have had in that mission during the year that has just passed an average of about one hundred and twenty-five missionaries. Of this number I believe at the close of last year, or at the opening of this year, there were about thirty-nine lady missionaries, and the balance of the force is made up of young men such as have been spoken of here during these conference meetings. I am happy to say that these men and women, speaking in a general sense, at the present time are in the enjoyment of good health. There are some minor troubles, but no serious illness. We have had, however, during the year that has passed away, considerable anxiety because of sickness. We have had both men and women who have submitted to surgical operations for appendicitis, and in one or two instances the cases were very serious, and the surgeons and nurses that waited upon them despaired of their lives. We are very thankful, however, that through the blessings and mercy of the Lord our God the lives of the missionaries who have been thus in danger have been spared, and they have been raised up to health and vigor and have been able to again take up the prosecution of the work resting upon them as ambassadors of the Lord Jesus Christ.

I would like to say to bishops and stake presidents, that I fear at times there is not sufficient attention given to the physical condition of men and women who are being called to labor as missionaries. I think possibly in some instances there is a wrong impression in the minds of some people regarding the nature of missionary work. I am quite satisfied that some times there is a feeling that an individual who is run down can be called into the mission field and there recuperate. Such a thought I am sure is a very great mistake. Missionary work, when it is faithfully performed, is hard work, the strongest men, and the strongest women, who come into the California mission find in the performance of their missionary duties that they have all that their physical powers will enable them to do; and it is a very great mistake to send into the mission field, either men or women, who are not possessed of good physical power, for they not only are unable themselves, as a general thing, after prosecuting their work for a brief season to continue that work, but they demand also attention of other missionaries in nursing them and this interferes with the service that the healthy missionary might render. I am very glad to have received the information since coming to attend this conference that more careful attention than ever before is being given to the health of missionaries to make as sure as possible that they are in good physical condition before they go out to preach the gospel.

The California mission is probably unlike any other mission. Some eighteen months ago, or such a period, the presiding authorities of the Church felt that it would be for the advantage of the work of the Lord to organize a stake of Zion in that mission. That is something that has not taken place heretofore in any mission field. In the city of Los Angeles, which is the most populous part of the California mission, a stake of Zion was organized. That stake, I am glad to say, has made very splendid advancement. It was organized with six wards and three branches, and it has grown now to have seventeen wards and twenty-two Sunday schools. I do not suppose that in any other mission it can be said that there was received and recorded, during the year 1924, over thirty-six hundred Church members, who had come in from adjoining communities from the stakes and wards here in Utah and Idaho, and from Arizona and from other sections, but that is what took place in the California mission last year. Over thirty-six hundred members were recorded in the books of the stake of the mission, who had come from other sections of the country. I do not suppose that thirty-six hundred Latter-day Saints actually came into California during the year. Possibly many of them had been in the state for a considerable period of time, some of them no doubt may have been there for some years, but they have only now been recorded as members of the Church on the records of the mission or on the records of the stake.

There have also been a large number who have been transferred, probably thirteen hundred or fourteen hundred Church members have received their certificates of membership during the year, and have been transferred to other communities. This, of course, causes changes in officers. There have already been in the Los Angeles stake since its organization changes in four or five different bishoprics, and there have also been a number of changes in the high council. This is brought about by the fact that the Latter-day Saints who are in California as a general thing are not in the condition as home owners indicated by the report made by President Grant at the opening of this conference. They are not home-owners. There is but a very small percentage of the members of the Church in the California mission who own their own homes. They are wage-earners as a general thing. They are living, many of them, in rented apartments, in fact the great majority of them are in rented apartments, and many of them are living in furnished apartments, and it is an easy matter when one doesn't own a home if he hears that there is a little better prospect in some other section to pick up his grip and call for a drayman to take his trunk to the railroad station and go elsewhere. I am glad to say, however, notwithstanding the large number of people who have come to California who are Latter-day Saints, there has been work as a general thing in the past for all of this great influx of people as well as for tens of thousands who have come from all parts of the

nation. At the present time, however, conditions are not as desirable as they have been, from a working point of view in the past.

I would recommend that if there are any Latter-day Saints who have the thought in their minds of coming to California for the purpose of finding employment they be a little slow in putting such thought into execution. I think I can safely say that there are more men in California at the present time than there is work, and that there are many idle men in California. Rents are very high. California is a wonderful state, a beautiful country, a desirable place for habitation in many respects, but it is not a very desirable place for men and women to come to who do not have money in their pockets, and I would like to say that Latter-day Saints without money will be altogether better off, and they will be altogether safer, in these well-established communities where the people own their homes, than to migrate to California.

We have the experience in the California mission of having our headquarters in the city of Los Angeles and that is also the headquarters of the Los Angeles stake of Zion. We are performing missionary work just in the same manner that we conducted missionary work before the stake was organized. I think that our missionary service has been of very great value to the stake organization, for the local brethren who are tied up with their employment could not have gone out among the people and looked up these hosts of strangers and have established the organizations that have been established by the labor of the missionaries, and which has increased the organizations within the stakes from nine to twenty-two, as I have stated.

There are at the present time about six thousand members in the Los Angeles stake of Zion. There are a little less than nine thousand members in the California mission outside of the Los Angeles stake of Zion, so that we have there some fifteen or sixteen thousand enrolled members of the Church within the California mission, when we include the membership of the Los Angeles stake. There are thousands possibly in the state that are still unknown to us. We also have gone out into the Maricopa stake by the expressed desire of the bishopric of the Phoenix ward and the presidency of the Maricopa stake, and have performed some very effective missionary work in the city of Phoenix. Phoenix is the capital of the state of Arizona. I am glad to say that I recently heard from the lips of Bishop Price the very highest words of praise and commendation for the splendid services that were being rendered in the city of Phoenix, by California missionaries who through their labors are strengthening the hands of the bishopric, and drawing many strangers into the meetings. He reported to me that they had more strangers coming to their meetings since the last missionaries were sent into that city than had ever been in the habit of attending their meetings before.

We have also gone out during the same period into the northern part of the state, and at times have labored to some extent in com-

munities that form part of the Snowflake stake of Zion, but we have only gone there by the invitation and with the full permission of the authorities who preside over that stake. These things, I take it, are a little different to conditions that prevail elsewhere in the missions here in the United States or in other sections.

I am proud to be a missionary, my brethren and sisters. I am proud of my companionship. The young men and the young women who make up the missionary corps of the California mission, are not experienced men, they are not experienced women. They come into the mission with a very great degree of anxiety. They come oftentimes wondering whether they have any right or authority to speak in the name of the Lord Jesus Christ, whether they have authority to administer the sacred and holy ordinances of the gospel, but thanks be to God through faithful labor almost without a solitary exception they have found God, they have learned that by keeping the commandments of God, our heavenly Father is not very far from any one of us. They have received manifestations of the Spirit of God, they have laid their hands upon those who have been seriously afflicted and the Lord our God has heard their humble prayers, and by his mysterious power he has healed those who have been afflicted. He has poured into their souls understanding in relation to the doctrines of the gospel, until they have soon come to be able to stand upon their feet and bear witness of the truth as it has been revealed in the dispensation in which we live. And they are not doubting, they are full of conviction, they are full of understanding, they are full of determination, they are full of humility, they are full of willingness and ready to go and come and anxious to labor to the very best of their power that the message of the gospel may be preached among the people. We are trying to impress upon the minds of men and women with whom we come in contact that there has indeed been this revelation of the gospel that has been spoken of so frequently during our conference meetings, that in our own time the heavens have been opened, that the Lord our God has made his appearance, with his Son, our Redeemer, and that by the sending of holy angels he has conferred authority upon men to call people to repentance and that the missionaries speak legally in the name of the Lord Jesus Christ. The missionaries believe that they have that authority, and in the fear of God they are going among the people, calling men and women to repentance, expounding to them the principles that have been revealed, ready and willing and anxious to administer to them the holy ordinances of the gospel, if people will believe and repent. I am glad to be one with them.

My soul is filled with joy and thanksgiving and praise. The hands of the servant of God who presides over this Church were laid upon my head before I went to California, and blessings were pronounced upon my head that it seemed to me when I commenced my ministry in the midst of that people never could have fulfilment, yet

I stand here before this great congregation this afternoon and bear witness that in the mercy and providence, and through the power of God, he has fulfilled marvelously the promises that have been placed upon my head, and I feel that I am under obligation to give my service to my Father in heaven for the building up and advancement of his work.

God gave me my life in the days of my young manhood, and raised me up from a deathbed by his power, and I have covenanted with my Father in heaven upon many occasions that I would try to manifest appreciation for the marvelous power that was manifest in my own behalf when he raised me from that condition of death. I know that Jesus Christ is the Son of the living God. I know that this Church is in very deed the Church of Jesus Christ. I know that the power and authority of the Priesthood has been conferred upon men, and that by that authority men minister and expound and preach the gospel of the Redeemer of the world. Jesus Christ himself taught that it was in vain to teach for doctrine the commandments of men—"In vain do ye worship me, teaching for doctrine the commandments of men." That is just as true today as it was when those words fell from the lips of the Lord Jesus Christ, and we are not teaching the commandments of men, we are teaching the doctrines that have been revealed by the Lord, and we are under obligation to teach and maintain the truth. God help us to do it, I humbly pray, in the name of Jesus Christ. Amen.

ELDER LAWRENCE G. KIRKMAN

President of the Twin Falls Stake of Zion

This is a new experience for me. I am rather young in my office and rather young in the preaching of the gospel of Jesus Christ, and yet in humility I appreciate this wonderful privilege. It seems to me that the Latter-day Saints have experienced a multitude of sensations during this conference. It seems to me that never in my life have I had so many thrilling sensations during meetings of a conference as I have had during the last two or three days.

We live in sunny southern Idaho, an altitude a little lower than this, and a wonderful climate of about sixteen or seventeen hours of sunshine. In the summer time the sun rises at about 5:00 o'clock in the morning and at the longest day we have a most glorious sunset at about 8:20 in the evening. Perhaps that would be strange to you people in the mountains, but where we live there is scarcely a mountain either east or west of us, but some small mountains south and north; therefore the sun comes almost at is does in the east, from the ground, and sets in the ground in the west in the evening. We have been blessed wonderfully, it seems to me, in this splendid country, with the most wonderful soil, I think, in the United States, the most productive land

I have ever seen, and it is undoubtedly a selection of the best people from all over the United States, progressive men who have been willing to pioneer, leave their homes and their business and risk their fortunes in a new country. Such people seem to comprise the personnel of this country, and I have had a great deal of pleasure in explaining the gospel of Jesus Christ to a number of these broad-minded, sensible men. There is not the prejudice there that you would expect in a country of this kind. I believe we are treated almost as generously as any other church in that locality.

About eighteen years ago when we moved to Idaho, if you will pardon the personal reference, we had a membership of about two hundred people in the city of Twin Falls. Today we have two thriving wards, one with a Sunday school of two hundred twenty-five to two hundred and fifty members, and another Sunday school with about one hundred sixty or one hundred seventy-five members. A number of good Latter-day Saints have gathered in that locality and are making their homes there, and with the best prospects, and I feel that the Latter-day Saints have been fortunate indeed to cast their lot there. The gospel of Jesus Christ, it seems to me, is dearer to the people there than in other communities where I have lived. I can safely say there is not a member of the stake presidency, high council or any other stake officer who does not observe the Word of Wisdom. There perhaps are two or three stake members who do not pay a full tithing. I say this very humbly without the least degree of boasting, because I feel that the atmosphere in which we live is rather conducive to that condition, that we are forced to live the gospel of Jesus Christ because of the demand made of us by our neighbors, and it is a good thing, and the missionary element which President McMurrin has just mentioned is very noticeable there.

I wish the President would see fit to send missionaries into that country—the greatest missionary field in the world. I have traveled many days and many nights, sometimes for weeks, without an opportunity of preaching the gospel to a single soul during my missionary labors, but in Twin Falls every day we could have hundreds of opportunities. Men are commencing to inquire about the gospel; they are reading the Book of Mormon. We are giving out a great number of tracts, and I wish we could have ten or fifteen missionaries constantly to help us in that splendid field.

I pray for the success of the Church of Jesus Christ. I pray that the gospel may spread and that the honest in heart may gather out, that they may have this thrill that you people have been experiencing during the last two or three days. That sensation is not known to the person outside of the Church. He may seek other thrills and other experiences that are sometimes unwholesome. God bless us that we may cultivate and enjoy these pleasing, happy, stimulating thrills that will make men and women better. I humbly pray, in the name of Jesus Christ. Amen.

ELDER HARRY L. PAYNE

President of the St. Joseph Stake of Zion

My beloved brethren and sisters, I assure you it is with a feeling of timidity that I stand before this vast audience today, and I humbly pray that the few words I may utter may be guided and directed by the Spirit of the Lord. I rejoice in the opportunity that I have of being a humble servant in the work of the Lord. I am indeed grateful for the testimony which I have of the divinity of this work in which we are all engaged. My heart has been touched, and I have been thrilled, during the services of this conference in listening to the wonderful testimonies of our brethren, in listening to the words of inspiration which have been given to us through the power and blessings of the Lord, and his warning, advice, and admonition to this people.

Reference has been made by many of the brethren to the fact that as a people we stand upon our individual testimony. I want to say, my brethren and sisters, also that with this individual testimony there comes an individual responsibility to every one who has named the name of Christ. No one else in all the world can save me but myself. No one can work your salvation except yourself. It is after all an individual work, and we have embarked in the service of the Lord, and we have made covenants with the Lord that we would keep his commandments and do his will. The Master while here on the earth said: "I must do the works of him that sent me, while it is day, for the night cometh when no man can work." My brethren and sisters, the responsibility of doing this individual work is upon us today, not at some far distant time, and I am wondering, and have wondered, during the services of this conference, how many of us are going home and reduce to practice the admonitions and instructions that have been given us from the servants of the Lord. After all we have each and every one an individual work to perform. I think it was Emerson who said: "No man is born into this world whose work is not born with him." No one is born into the work of God whose work is not born with him.

"There is surely somewhere a lowly place,
In regions of a field so wide,
Where I may labor through life's short day,
For Jesus the crucified."

Surely my brethren and sisters, in the work of God there is a place, there is opportunity for every one of us to do that work which God and Jesus Christ, our Redeemer, our Master and Captain, expects us to do. I am reminded of the words of the poet who said:

"Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul."

In the fell clutch of circumstance,
I have not winced nor cried aloud,
Under the bludgeonings of chance,
My head is bloody, but unbowed.
It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate:
I am the captain of my soul."

God help us, my brethren and sisters, to realize the responsibilities resting upon us individually. May we be able to carry to our wards and stakes the words as they have been given to us from the servants of the Lord, and inspire anew a determination upon the part of our brethren and sisters who have not been favored to be here, to be more faithful in the future than they have hitherto been in the work of the Lord, for I bear you my testimony in humility, in fear and in trembling that I know as I know that I live that this is God's work. I know that Jesus is the Christ, I know that Joseph Smith was and is in very deed a prophet of the living God, and I know that Heber J. Grant who stands at the head of the Church today is God's mouth-piece and prophet. May God help us to realize the responsibilities resting upon us, and to discharge them faithfully and well, I pray, in the name of Jesus Christ. Amen.

ELDER JAMES B. LARSEN

President of the Shelley Stake of Zion

My brethren and sisters, when I came into the meeting this afternoon I met a lady on the grounds with whom I lived when I attended school at Snow Academy, and, of course, I was very grateful and happy to see her, and she said to me: "I suppose when you were living with me you did not think that some day you would be a president of a stake," and I can assure you that I did not think, and had not thought, at that time, that I would ever occupy this position. But I can truthfully say that I am grateful that I have been called to this position, and I hope that I will be able to give real service in this work.

I have a testimony of the truthfulness of this gospel. I know that the Lord hears and answers our prayers. This testimony came to me while I was at that school, the Snow Academy, down at Ephraim, Sanpete county. I remember, on a certain occasion, that I wanted very much for the Lord to hear my prayers, and he did hear them, and all night long, or nearly so, I poured out my soul to him. Finally I went to sleep, and in the morning I awoke with an assurance that has never left me throughout all the years that have passed since that time. I knew somehow that the Lord had heard my prayer, and that my prayer was answered, and it has been answered and fulfilled to the letter. Everything that I asked for in that prayer has been brought about, and I knew that morning, when I awoke after having slept just

a very little while, that it would be just as I am telling you that it has been.

I rejoice in being privileged to be in attendance at this conference. Like the other brethren who have spoken, I have been thrilled. My eyes have been filled with tears many times during this conference, and the Spirit of the Lord has borne testimony to me, every fiber of my body has responded and said Amen, and what has been said is true. I add my testimony, my brethren and sisters, to those which have been borne already, that this is the Church of Christ, that this is the work of the Lord that we are engaged in, and I am grateful with you to be privileged to be of service in this great and glorious cause. I know that the Lord can bless us, I know that he can make us equal to whatever call is made of us, and if we will only humble ourselves, if we will only put ourselves in condition the Lord will bless us and make us equal to these responsibilities and duties and calls that come to us, and they are blessings to us.

I am grateful to have the privilege of working with our people. We have a wonderful people, in our section of the country, and my testimony is strengthened in everything I do, and the more I do, and the more I serve, in this Church, the greater becomes my testimony of the divinity of this work.

I leave my testimony with you that this is the Church of Christ, that we are engaged in the service of the Master, and I only hope that I may remain steadfast. I know that the Church can go on without me, and I do know that I cannot go on without the Church; so I hope and pray that I may be able to continue steadfast to the end, because I know that this is the work of God. May God bless us and help us that we may be able to remain faithful to the end, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and the General Officers of the Church; all of whom were sustained in their positions and callings by the unanimous vote of the large assembly, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

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

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Jonathan G. Kimball	Charles H. Hart
Rulon S. Wells	Levi Edgar Young
Joseph W. McMurrin	Rey L. Pratt

PRESIDING BISHOPRIC

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

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
Charles W. Penrose	David O. McKay
Anthony W. Ivins	Stephen L. Richards
Willard Young	Richard R. Lyman
Rudger Clawson	John A. Widtsoe
Orson F. Whitney	Adam S. Bennion
Authur Winter, Secretary and Treasurer.	

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

Henry H. Rolapp	John C. Cutler	Peter G. Johnston
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TABERNACLE CHOIR

Anthony C. Lund, Conductor	B. Cecil Gates, Asst. Conductor
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John J. McClellan
Edward P. Kimball
Tracy Y. Cannon

Alexander Shriener
Frank W. Asper

George C. Smith, Sec. and Treas.

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

PRESIDENT HEBER J. GRANT

CLOSING REMARKS

I desire to express my gratitude and thanksgiving to the Lord for the rich outpouring of his spirit during our conference. It seems to me that we have never had as large an attendance at any other conference within my recollection as we have had during this conference. I feel that all those who have spoken here have been blessed of our heavenly Father. As nearly as I can judge, the people have been deeply interested in what has been said to them and their hearts have responded to the teachings of those who have addressed them during the conference. I regret that we did not have at least another hour, so that I could have announced that during my presidency every stake president has had the privilege of speaking or of uttering a prayer from this stand. As it is, I believe all our 94 stake presidents have had that privilege with the exception of those chosen last year—not more than half a dozen.

SOURCE OF OUR POWER, SUCCESS AND UNITY

I know of nothing that I have enjoyed more in our conference than the brief testimonies of the men who stand at the head of the various stakes of Zion. There was a burning power in those testimonies of their individual knowledge regarding the divinity of this work. It is that personal knowledge, that still, small voice of revelation coming to every honest, prayerful soul, in answer to prayer, which gives the power to this Church. Without this individual testimony, coming as it does to men and women all over the world when they hear this gospel and supplicate God for his spirit, we would not be what we are today—a united people, one in heart and soul, one with God and one with our Savior.

That God our heavenly Father may help us to be loyal and true to him and that we may ever show by our faithfulness, by our honesty to men and women, and by the uprightness of our lives that we are in very deed the servants and handmaidens of the living God, striving for the spread of the Gospel of Jesus Christ, is my earnest prayer.

A PRAYER FOR THE PEOPLE AND THE LEADERS

I leave my blessing with the people who have assembled in this conference, and with all Israel, as well as the honest the world over. I

pray God from the bottom of my heart to bless the president of the United States of America, to bless his cabinet, to bless the senators, to bless the representatives, to bless those who stand at the head of all the states of our great country, that they may supplicate their God and their Redeemer for guidance, so that this country may in very deed be under the guidance of the Creator of the universe. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

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

Benediction was pronounced by Elder William H. Gallahan president of the Wayne stake of Zion, and the conference adjourned for six months.

President Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Professor John J. McClellan played the accompaniments, interludes, etc., on the great organ, assisted by Edward P. Kimball, Tracy Y. Cannon, Alexander Shreiner, and Frank W. Asper.

Stenographic reports of the discourses were made in the Tabernacle by Franklin W. Otterstrom, assisted by Joseph Anderson; and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON, clerk of the conference.

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