

ONE HUNDRED EIGHTH

Semi-Annual

Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

—

Held in the Tabernacle
SALT LAKE CITY, UTAH
October 1, 2, 3, 1937
With Report of Discourses

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One Hundred Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 1, 2, and 3, 1937.

The entire proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, *, Melvin J. Ballard, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, and Albert E. Bowen.

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

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

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors, *Presidents of Temples*, *Patriarchs*, *High Priests*, *Seventies* and *Elders* from all parts of the Church.

Members of the Church Board of Education, and *General*, *Stake*, and *Ward* officers of the auxiliary organizations.

Mission Presidents: Frank Evans, Eastern States; Bryant S. Hinckley, Northern States; David A. Broadbent, North Central States; Elias S. Woodruff, Central States; Merrill D. Clayton, Southern States; El Ray L. Christiansen, Texas; William T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird Macdonald, California; Preston Nibley, Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Orlando C. Williams, Spanish-American; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

*Richard R. Lyman was absent, presiding over the European Mission.

FIRST DAY

MORNING MEETING

The first session of the One Hundred and Eighth Semi-Annual Conference was held Friday morning, October 1, 1937, at 10 o'clock. The great Tabernacle auditorium and galleries were filled with people who had assembled from the Stakes and Missions of the Church.

The *Relief Society Singing Mothers*, under the leadership of Sister Charlotte O. Sackett, furnished the music for this session of the Conference.

President Heber J. Grant opened the Conference and announced that the Choir and congregation would sing "High on the Mountain Top."

After the singing of this hymn, the invocation was offered by Elder Edward J. Wood, President of the Alberta Temple.

The *Relief Society Singing Mothers* sang an anthem, "Lift Thine Eyes" (Mendelssohn).

PRESIDENT HEBER J. GRANT

It is a source of a great deal of pleasure to me to have the opportunity of meeting the Saints again in General Conference.

REPORT OF EUROPEAN TOUR

As you are all aware, since our last Conference it has fallen to my lot to visit nearly all of our missions in Europe. We have had a very enjoyable time. Statistics are never interesting, but I feel that it is only fair to give you some information pertaining to our trip.

We left Salt Lake City, Sunday, June 13th, 1937, and sailed from Quebec on the 16th. Our party consisting of Hugh B. Brown, Joseph Anderson, and myself, arrived in Cherbourg, France, June 23rd, where we were met by President Richard R. Lyman of the European Mission, and President O. F. Ursenbach of the French Mission. We went direct to Paris, where I delivered a talk before the American Club in that city. This talk was received very favorably and nearly all of it was published in the Paris edition of the New York Herald.

After our visit in Paris we went to Liege, Belgium, a part of the French Mission, at which place we visited three Sunday Schools, also held a meeting in Herstal, near Liege, where I dedicated a new building; and in the evening we held a meeting in Liege. The attendance at each of these meetings was very good indeed; in fact at nearly every meeting we held the attendance was in excess of what we expected it to be, and upon more than one occasion over one-half of all the people in our audience were non-members of the Church.

PROFITABLE MEETINGS IN SWITZERLAND

We held a meeting in Geneva, Switzerland, on June 30th, one on July 1st in Neuchatel, Switzerland. The branches in all these places,

that is, at Liege, Geneva, and Neuchatel, are a part of the French Mission. From Neuchatel President Ursenbach returned to headquarters in Liege, and President Philemon M. Kelly of the Swiss-German Mission met our party at Neuchatel, and accompanied us through the Swiss-German Mission.

We held a meeting in Bern, at which there was a large attendance, as I remember it, over 400 people. The following day a brief meeting was held at Interlaken, as we were passing through that city to take a trip on the cog railroad to see the wonderful Alps. Never before at any time have I been able to get such a magnificent view of the Alps as I did on this occasion. The clouds disappeared just before we reached the highest point on the railroad, and we could see five or six of those great towering mountains, covered with snow. When we made the return trip the clouds covered the tops of the mountains, so that we were unable to see them. We were very grateful for that wonderful, magnificent sight, second only of course to the Grand Canyon of the Colorado.

On July 4th meetings were held in the morning and in the afternoon at Basel. Three or four hundred people attended each of these meetings. Tuesday, July 6th, we held a meeting in Zurich, Switzerland, and there were also over 400 people, as I recall it, at this service

CORDIAL RECEPTION IN CZECHOSLOVAKIA

Services were held in Frankfurt-on-Main, Germany, and there were more than 900 people in attendance at this meeting. This was the last meeting that we held in the Swiss-German Mission. From Frankfurt we went to Prague, Czechoslovakia, by way of Nuremberg, at which latter place we were met by President Wallace F. Toronto, and we held a meeting with the Saints and friends in Prague. The hall in which we held the meeting was crowded, and many people were standing up during the entire session. While in Prague we visited the buildings that have been erected in that city for the benefit of feeble-minded children, those who are under-nourished, and the old people, and it was the most wonderful exhibit of fine, modern buildings and efficient work along the line of taking care of the unfortunate that I have ever had the privilege of visiting. The lady in charge spent three or four hours with us in visiting all of the places of interest there. These homes are named after the first president of the Republic, Mr. Masaryk. We were received in a very cordial way by the officials of the Republic and they expressed regret that the President of the Republic was absent, also that President Masaryk, the founder of the Republic at the conclusion of the great World War, was away.

LIBERTY IN GERMANY

On the following day, July 10, in company with President Toronto and wife we left for Dresden, Germany, where we held a fine meeting, with over 600 people in attendance. Here we met Elder Roy A. Welker, the president of the German-Austrian Mission, who, by the way, has

filled a most satisfactory mission, following the very successful presidency of Elder Oliver H. Budge, of Cache Valley.

On July 14th we held a meeting in Breslau, and from Breslau we went to Berlin, in which latter city we visited three Sunday Schools, and in the evening held a meeting in a large auditorium, where there were over 1,100 people present, and some of them stood up during the entire session. We were assured that over two-thirds of that audience were non-members of the Church.

One thing that was very pleasing to us was that we had perfect liberty in the holding of our meetings in Germany, notwithstanding the fact that more than thirty different denominations have been prohibited from preaching there.

I thought it was very remarkable that we should have the privilege of holding meetings with the people of Germany.

I learned that upon one occasion our Elders were prevented by the officials from preaching at a meeting. The officials said: "You have no right here, you must not preach."

The Elders said: "We have not been prohibited from holding meetings and preaching."

The officers said: "We know better. You will have to stop and we will bring you the evidence that you are not permitted to preach."

They came back and said: "We could not find the word Mormon nor the name The Church of Jesus Christ of Latter-day Saints on the prohibited list."

From Berlin our party went to London. Brother Richard R. Lyman was with us until the time when we reached Dresden, but as he was advertised to deliver a speech in London on World Peace, he returned to London and was not with us at the meetings held in Dresden, Breslau and Berlin. The various Mission Presidents were with us at the meetings held in their particular missions, namely: Presidents Kelly, Welker, Ursenbach, and Toronto, all of whom have made very fine records in presiding over the various missions on the Continent and have made friends of many leading officials in all of those countries, and stand well with them.

BUILDINGS DEDICATED IN GREAT BRITAIN

On July 20th we held a meeting in Liverpool, England, at which I dedicated a building that we have purchased there that is to be remodeled and used as a chapel.

On July 21st we held a meeting in Burnley and I dedicated a Church building there.

July 22nd we held a meeting in the Bradford Branch, and I dedicated the meeting house. At this meeting there were between 300 and 350 people in attendance. They have a very nice Church building and quite a few of those who were present at the meeting were non-members of the Church. There was a very small percentage of non-members, however, in comparison with other meetings that we held.

Sunday, July 25, we held meetings in the London South and the

London North Branches, and a Church building was dedicated in each of these places. We have a very nice, expensive dwelling in the South Branch, which has been remodeled to answer our purpose as a meeting place. In the North Branch we have a new chapel that we have erected that is very comfortable and answers our needs very well.

On the 26th of July we visited Wales and held a meeting at Merthyr Tydfil, where a little Church building was dedicated. The attendance at this meeting was approximately 100 people. There are very few of our people in Merthyr Tydfil, but those we have there were very grateful to have a little meeting house of their own instead of renting a hall.

CENTENNIAL CELEBRATION IN PRESTON AND ROCHDALE

On July 30 our party visited Vauxhall Chapel in Preston, where Elder Heber C. Kimball and his associates delivered the first sermons that were preached in Great Britain in this dispensation. It was at that time that the Gospel was introduced in Great Britain.

We visited the place where the Cock Pit was located, although it has now disappeared and there is merely a hole in the ground where the Cock Pit once stood. The same afternoon services were held near the River Ribble, where the first British converts were baptized. Really and truly, I feel a good deal like the old lady who had been attending Fast meetings for twenty or thirty years but had never had sufficient courage to bear her testimony. Finally one day she got up and bore her testimony and when she came home she said: "We had the finest Fast meeting today that I have ever attended." The question was asked: "Who spoke?" She answered: "I did."

I feel a little that way myself. And I know that Brother Clark and I and the other speakers enjoyed talking to the Saints there assembled. We had really a spiritual feast upon that occasion, and there was no one who captured the audience more completely than did Sister Fox, the president of the Young Women's Mutual Improvement Associations of our Church.

On July 31 we attended a baseball game between the Rochdale team consisting of Mormon missionaries and a Liverpool team. About 3,000 people witnessed the game. The missionaries had a very easy time in winning over their opponents. Really it gave me a great thrill to watch the game. It took me back to my boyhood days when I played in the nine that won the championship of the Territory of Utah, and I have never played since. I decided to quit while my credit was good. It thrilled me to hear that audience cheering and shouting, "Saints! Saints! Saints!"

I confess I was greatly pleased. It is a good thing to have a fine lot of boys playing ball and making friends. The people who were present were principally non-members of the Church.

On the evening of July 31st there was presented a very beautiful pageant by the missionaries and Saints in the Town Hall of Rochdale. More than 800 people were present and hundreds were turned away. I assure you that it was a very creditable pageant indeed, a beautiful pres-

entation. I was astonished at the splendid way in which the pageant was presented, considering the fact that those who participated did not have the time to have a rehearsal.

There are about 6,000 people in the British Isles belonging to the Church, and there is many a stake—in fact sometimes two stakes adjoining each other, here at home, in which there would be more than twenty thousand people, who do not produce pageants that are better than was that one. It was a great credit to the people.

There was such an appeal from those who could not get into the building to see the pageant that it was repeated Sunday night, although somewhat abbreviated.

The meetings that were held in the Town Hall in Rochdale on Sunday were very wonderful indeed. The Lord was very good to all those who spoke. The speakers at these meetings, in addition to myself, were President Clark, Elder Richard R. Lyman, Elder Joseph J. Cannon, Elder Hugh B. Brown, Elders George D. Pyper and Arthur Winter, Sister Ruth May Fox and others. The same afternoon we dedicated a small chapel at Rochdale.

On the following day, August 2nd, some auxiliary meetings were held.

VISITS HOLLAND

On August 7th we visited the Scout jamboree in Holland. The party consisted of myself, my daughter, Mrs. Lucy G. Cannon, Joseph J. Cannon and wife, Elder Richard R. Lyman, and Joseph Anderson. We left London on August 6th for Holland, and were met at Rotterdam by Brother Franklin J. Murdock who is the President of the Netherlands Mission. At the Scout jamboree we were very cordially received by Chief Scout Executive James E. West. Since returning home I have received a letter from Mr. West, expressing the deep appreciation of himself and associates for our having lent them, as they put it, part of the time of Brother Oscar A. Kirkham, who did a very fine work, and had an important position at the jamboree.

Sunday, August 8, we held a meeting in Amsterdam, and in the evening of the same day held a meeting in Utrecht. On August 11th we held a meeting in Rotterdam. All of these meetings were very well attended, and among those present were many non-members of the Church. We subsequently authorized by telegrams signed by myself and Brother Richard R. Lyman, the sale of our mission headquarters in Rotterdam for 14,000 guilders, and the purchase of a building at the Hague for 12,000 guilders. Our new quarters are on a very fine residential street, and the property cost something more than 40,000 guilders. The building is in a very fine state of repair. It was built by the Seventh Day Adventist Church and is a creditable place for our mission headquarters in Holland, for which we are very grateful.

Our party went from Rotterdam, Holland, to Hamburg, Germany, where we were met by Presidents Philemon M. Kelly, Thomas E. McKay

and Alfred C. Rees. A meeting was held in Hamburg the night of August 13th, at which there were more than 600 people in attendance.

EXPERIENCES IN SCANDINAVIA

We held meetings in Esbjerg, Denmark, Sunday, August 13th, at which in the afternoon, the Esbjerg Branch's new Church building was dedicated. At all three of the meetings held in Esbjerg the attendance was large, particularly in the evening. While in Denmark the party was accompanied by President Alma L. Petersen of the Danish Mission. Sister Clarissa Beesley joined us at Esbjerg, and accompanied us on our tour of the Scandinavian Missions.

We held a meeting in Copenhagen, where there were nearly 500 in attendance. Brother Oscar A. Kirkham was also present at this meeting and at Stockholm. During our tour of the Swedish Mission we were accompanied by President Gustive O. Larson.

The first meeting was held in Malmo on August 19, and there were between two and three hundred people in attendance. Meetings were held in Stockholm Sunday, August 22, which were very well attended, nearly all present being our own people. There were between three and four hundred people present at each of these meetings. We then held a meeting in Goteberg, Sweden, where our party was met by President A. Richard Petersen of the Norwegian Mission, who accompanied us on our tour of Norway. At the meeting held in Oslo, on August 26, there were nearly 500 people present.

In Bergen on Sunday, August 29, we held two meetings, one in the morning and one in the evening, and at the evening meeting there were more than 600 people in attendance—fully two-thirds of those who were present being non-members of the Church.

I am sure that there were in the building fully 100 people who could not get seats and they remained standing, as far as I could judge, without any of them going out during the entire service. After the close of the meeting the choir sang three very beautiful selections. One was particularly beautiful; I cannot recall the name of it, but we all decided that the singing of it on this occasion was better and sweeter than we had ever heard it sung before.

I am very pleased to tell you that Evan Stephens' anthems were sung in nearly all of the places we visited. They have been translated into the various languages and we enjoyed them very much, indeed. In one conference three of Brother Stephens' anthems were sung. I feel that we owe a very great debt of gratitude to men like Evan Stephens, George Careless, Ebenezer Beesley, Joseph J. Daynes, and others who have furnished us the music for our beautiful hymns. I rejoice in listening to these musical selections.

Brother Joseph J. Cannon, who has just been released from the presidency of the British Mission, after having filled a very fine mission and was succeeded by Brother Hugh B. Brown at the time we left on this trip to visit Holland and the Scandinavian countries—to our astonishment was able to speak the Swedish language to the people, and

they assured us that he spoke good Swedish. We thought this was very remarkable, seeing that it had been about 35 or 38 years since he first went there and filled a mission of nearly three years.

We held a number of M. I. A. meetings in addition to the regular meetings, and I met with the missionaries many times in the different missions where only the missionaries and the mission presidents were present.

The party returned by steamship from Bergen, Norway, to London by way of Newcastle, leaving Bergen August 30. The weather was all right but the ship rocked a little and I enjoyed lying in my bed during the trip from Bergen to Newcastle.

We sailed for home on September 4, arriving here on Sunday, the 12th—just 13 weeks from the Sunday we left on our trip.

IMPRESSED BY CHANGE IN ATTITUDE

The thing that impressed me more profoundly on this mission than anything else was the marvelous change that has come about in the attitude of the people regarding the Latter-day Saints. When I was in Europe 30-odd years ago—it will be 31 years on Christmas day since I returned—during my entire three years in the British Isles I never succeeded in getting a single solitary article published in the newspapers. Some of the vilest, most wicked, obscene, terrible things were published regarding us, but those in charge of the press positively refused to listen to anything we had to say.

I was assured while on this trip that we had favorable newspaper notices in Germany, Switzerland, Czechoslovakia, in Holland and in Belgium. No criticism of any kind or description, just fine notices regarding our meetings, and in some cases the notices in the papers in the British Isles were of such a character that if we had had the privilege of writing them ourselves we could not have written anything that would have pleased us better. As near as I could judge not a single article was written during our entire trip but what was intended to give a fair, honorable and splendid report of our people. I rejoice in these things. It is such a marvelous change from the spirit of animosity and almost hatred that I found among newspaper men that I came in contact with over thirty years ago.

As one illustration, I received a letter from the managing man of Ramsden and Company, way back in the early days before the White Star steamships were built—I have forgotten the name of the steamship line but the Ramsden people had entire charge of it—and Mr. Ramsden was one of the most loyal friends of our mission presidents that I think we ever had in any part of the world.

STORY OF INTERVIEW WITH EDITOR

I remember John Henry Smith telling me of a letter that President Joseph F. Smith wrote to Mr. Ramsden thanking him for his very splendid treatment while he presided over the European Mission. Mr.

Ramsden said he would not sell that letter for a thousand dollars or more, that he prized it more than any other letter he had ever received. President Smith told Mr. Ramsden in this letter that the very wonderful treatment he had received from him and others was such that he dared not call on him to bid him goodbye, but waited until he was on the steamship before doing so, as he was almost afraid that he might break down and make a baby of himself if he had called in person to thank him.

The manager of Ramsden and Company gave me a letter of introduction to the editor of a London paper, and said he felt that the paper would publish anything I wanted published. When I reached the newspaper office I was told that the editor was out of town, but that his assistant, a Mr. Robinson, would receive me. The assistant asked me what I wanted, and I told him I would like very much to tell him the truth about our people, that what he had published was not true.

"That is all right," he said, "we have published the right thing about you Mormons."

"Well," I said, "when a man calls another man a liar, he naturally thinks that he has done the right thing of course, but that does not make him a liar. I know absolutely that everything you have published in your paper is a falsehood. I come to you with a letter from the firm that has done business with us for over fifty years, and that vouches not only for my honesty and integrity, but for the honesty and integrity of every man who has served as president of the British and European missions of the Church for fifty long years. I defy you to get a certificate of character in favor of any one of the people who has furnished you the lies you have published in your paper."

"Never mind, we do not propose to publish anything you say."

I said: "Good-by. I have met your kind from London to Tokyo."

Thirty-odd years ago in England the way one dressed had quite an effect on people, and we had to wear "stovepipe" hats. When the boy who came downstairs to meet me told me that the editor was out, and that the assistant editor would receive me, that the assistant editor's name was Robinson, I thought to myself, after he dismisses me I will refer him to Phil Robinson.

After the assistant editor had refused to grant my request, I stepped to the door, put on my two-story hat, and then turned around and took it off again and said:

"By the way, as I remember it, the boy said that you are not the editor, that the editor was out, and you are only the assistant editor, and your name is Robinson.—Is your name Robinson?"

"Yes."

I said, "Are you related to Phil Robinson?"

"No sir."

"Do you know Phil Robinson?"

"Do I know Phil Robinson? Everybody knows Phil Robinson."

"Well, I am glad to know that. Is he editing the Society and Court Journal here in London?"

"Yes."

"Was he the correspondent of the London Daily Telegraph, one of the two greatest [I emphasized "greatest" because his paper was not one of the greatest] London newspapers during the Boer War?"

"He was."

"Would you believe anything he said?"

"Anything he said, fully."

"One hundred cents on the dollar?"

"Fully one hundred cents on the dollar," he answered.

"All right. Buy his book entitled 'Sinners and Saints', it will cost you only a couple of shillings, and if you cannot afford the money I will buy it and give it to you. You will find that everything you have published in your paper is a falsehood."

Phil Robinson came to Utah and he traveled from Cache Valley on the north clear down to Orderville and St. George and other places on the south, and wrote a book giving statistics and showing that eighty per cent of the population did not anywhere near furnish as many inmates of the city jail and the territorial penitentiary as the eighteen per cent who were not members of the Church.

He said, "Why, you astonish me."

I said, "Oh, you are not the only man who has been astonished when he has run up against the Mormon question."

"Write me half a column."

I said, "Thanks. Small favors thankfully received, large ones in proportion. Ten columns of lies, and a half column of refutation. You shall have it within a few hours."

I sent it to him. He kept it the usual two or three months, and then sent it back with the usual printed slip which I have read many times: "The editor regrets that he cannot find space for the enclosed manuscript, which is returned."

I never get one of those statements but I think of the humorous expression: "Polite lying is a gentlemanly accomplishment, lubricates business, varnishes unpleasant facts, promotes friendship."

Instead of the editor's statement impressing me with his real sorrow, it impressed me with the fact that he was guilty of falsehood.

Today we find the exact opposite, in that country, and in fact all over the United States. We are getting more favorable notices today on account of our Security Plan than we have ever had before, and I am sorry that we are getting more credit than we are entitled to have.

IDLENESS NOT TO BE ENCOURAGED

I took the trouble this morning to read in the Doctrine and Covenants regarding the idler, and we have some idlers in our midst. We find in Section 75 of the Doctrine and Covenants:

Let every man be diligent in all things. And the idler shall not have place in the Church, except he repent and mend his ways.

I referred yesterday to the people who were assembled in this building, and the Tabernacle was nearly as full (excepting the gallery)

of our good sisters yesterday as it is of people today. Let me tell you that where there is one idler among the sisters there are about twenty-five idlers among the brethren. I think that is about a fair average.

In Section 88, we read:

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

Please remember that these are not the statements of Heber J. Grant, but they are the statements of the Lord:

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

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

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

We now are trying to take care of the worthy poor, and in about eight cases out of ten the "worthy poor" who apply for help are not and have not been full, honest, conscientious tithepayers.

Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

I want to tell you we found, by inquiry, that a great many of our missionaries were idling away their time, and we tried to encourage them to be more faithful. I heard a statement that I quoted here yesterday—I hope it is not true—that a man who had often borrowed money from one of our country banks on a crop mortgage came to the bank and wanted some money. The banker said: "Certainly, we'll be glad to let you have some money. Just bring us a crop mortgage."

"Ah," said he, "I am not raising any crops now. The government is giving me more money for not raising crops than I could get otherwise. I will give you an order on the government."

Let us hope that that spirit of independence that was with our pioneer fathers may be re-awakened in us, and that none who are Latter-day Saints holding the Priesthood of God will be guilty of being idle. Let us work early and let us work late

REVELATION TO HYRUM SMITH

As I was looking for these passages that I have quoted, I thought of a very remarkable and wonderful revelation that was given, as I remember it, eleven months before the Church was organized, through the Prophet Joseph Smith to his brother Hyrum. It is a remarkable revelation:

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. . .

Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me so it shall be done unto you; and, if you desire, you shall be the means of doing much good in this generation.

Few men have ever lived that have done more good than Hyrum Smith in his generation, and he has left a posterity that is among the staunchest and most powerful in all the Church. One of the most splendid men that ever lived was his son the late President of this Church, Joseph F. Smith.

Verily, verily, I say unto you, even as you desire of me so it shall be unto you; and if you desire, you shall be the means of doing much good in this generation.

That was the desire of Joseph F. Smith, and he did it.

Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work, according to my commandments, and you shall be blessed.

* * *

Behold, this is your work to keep my commandments, yea, with all your might, mind and strength.

Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea the power of God unto the convincing of men.

* * *

Behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

Behold, I am Jesus Christ, the Son of God. I am the life and the light of the world.

I am the same who came unto mine own and mine own received me not; But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name.

My brethren and sisters, I am not reading to you my words, but I am quoting to you the words of Jesus Christ our Redeemer and Savior. While upon this mission one thing that thrilled me was to read the book by Richard L. Evans giving a history of missionary work in Great Britain. Fifty thousand, as I remember it, of the staunchest, finest of all the people of Great Britain have helped to build this Church by emigrating to this country. A marvelous work.

Wilford Woodruff baptized over 2,000 people, and Orson Pratt nearly the same number. Heber C. Kimball, Lorenzo Snow and others did marvelous and wonderful work there also.

President Heber C. Kimball was inspired in the most marvelous and wonderful way in opening up that mission. I had great joy in contemplating these things.

THE EUROPEAN SAINTS TO HAVE MORE ATTENTION

It melted my heart to find how anxious the people who are in those countries are to hear the Authorities of the Church, how their hearts swelled with gratitude when President Clark, myself, Brother Lyman and others were with them. I feel really and truly ashamed of myself that I have neglected so long returning to that part of the flock. They are just as much a part of this Church as you are, and the Lord helping us, they shall not be neglected in the future as much as they have been in the past. They are a part of the work of God, and they are entitled to visits every year or two from some of the leaders of this Church. We have taken care of our people here at home, and we have sadly neglected those fine people over in those countries. Pardon me, but I do feel in my heart condemned that I did not take the time to go back there sooner, and if the Lord spares my life I am not going to wait very long before going back again.

I think I have reasonably well covered the ground in reporting my mission to you.

A FINANCIAL SAVIOR

I want to say a little about a subject that so many Latter-day Saints say they are sick and tired of. Why are they sick and tired of it? Because they are not doing their duty. No mortal man who is living the Word of Wisdom is ever sick and tired of hearing it preached. It would be the financial savior of the whole world if they were to live the Word of Wisdom. It would solve all their financial problems, there would not be, as I remember it, about 160,000,000,000 or 170,000,000,000 cigarets smoked in a single year—a soul- and body-destroying weed.

I remember reading years ago (I had a number of statistics in a little book, which I regret I have lost), a statement to the effect that for fifty long years in Harvard no young man who smoked tobacco had ever graduated as the star student of his class, and yet there were five times as many boys smoking tobacco as there were who did not smoke. A soul-destroying and body-destroying weed.

When I read in the newspaper a few days ago of the hundreds of thousands of dollars that we are taking in in our state through the sale of liquor, millions of dollars being wasted a year—worse than wasted—I felt sad. Would you think much of a man who would set fire to millions of dollars worth of property? That is what is being done when we drink liquor and when our young people learn to smoke cigarets. Let each and every one of us fathers and mothers set an example of keeping the Word of Wisdom; then there will be no reflection upon us if our children do not follow our example. Let us as a people change the law in this country and not let a lot of whiskey selling people direct us. Let us at least have prohibition in Utah.

Think of the millions of dollars expended here in Utah alone for the use of liquor. There was not a tithe of the amount of liquor now consumed used when we had Prohibition. Millions of dollars of money

was expended to bring back liquor. The whole United States has surrendered to the lies that were told to the effect that there was more drunkenness and more crime when we had Prohibition. No greater lies were ever published.

THE WORD OF WISDOM

The Word of Wisdom is what the Lord has to say, not what man has to say, and although an old subject, I propose to read the Word of Wisdom. This is what the Lord says, and not what Heber J. Grant says—don't forget it. Let each and every one of us try to improve our lives and inspire others to improve theirs. No man or woman who is keeping the Word of Wisdom finds fault with it. Why? Because they know of the health they enjoy, they know of the peace, the joy, the comfort, the satisfaction that come to their hearts when they do what the Lord wants them to do.

Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, February 27, 1833—

—(over a hundred years ago)—

—known as the Word of Wisdom.—Abstinence from wine, strong drinks enjoined—Moderation in the eating of meat—Wholesome foods—Promises to those who live according to these precepts.

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

To be sent greeting; not by commandment or constraint—

Some say, "Oh, that is how I get around it. It is not given by commandment or constraint." What is it? I will tell you what it is—

but by revelation and the word of wisdom, showing forth the order and will of God—

When the Lord shows forth *his* order and *his* will, do not try to sing lullabies to your conscience, any one of you who is breaking the Word of Wisdom.

—in the temporal salvation of all Saints in the last days.

It would be the temporal salvation of the people of all the wide world if they would live the Word of Wisdom.

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

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

And can there be a more damnable design than advertisements showing the picture of a beautiful woman and by her a ring of tobacco smoke, supposed to be a wedding ring? A picture of a beautiful woman learning to smoke.

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

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

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

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

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

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

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

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

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

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

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

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

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

What a wonderful promise from God!

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.

I believe as firmly as I believe that I am standing here before you today that, on three separate and distinct occasions in my life I would have lost my life had I not been an observer of the Word of Wisdom, but on account of the pure blood I had in my veins and the promise of God and the keeping of the commandments of God, my life has been spared.

It is no hardship to me to eat meat sparingly. I lived for several years, during the winter time, in the Utah Hotel and I am sure that not more than ten or a dozen times did I order meat, and then it was some small lamb chops; no pork, no turkey, no chicken, no veal of any kind did I ever eat during that time at the cafeteria.

JOY IN BEARING TESTIMONY

I rejoice in the remarkable health I enjoy. It has been the joy of my life to testify of the good things that come to every man and every woman who lives up to the commandments of the Lord. I thank the Lord beyond all the power with which he has endowed me to express my thoughts for this Word of Wisdom, the temporal salvation of this people, if we only keep it.

I have had joy in my labors in the British Isles and on the Continent. It has been a real pleasure to me to bear my witness in all humility that I know that God lives; that I know that he hears and answers our prayers; that I know that Jesus Christ is the Son of the Living God, the Redeemer of mankind. I do know beyond a shadow of a doubt that Joseph Smith was a Prophet of the true and living God and that he was inspired and directed by our Heavenly Father and that he received revelations from God and from Jesus Christ. It was my joy to bear that testimony in all these lands that I have referred to. Not only has it been my joy to do this, but I thank the Lord that for fifty-odd long years I have been able to bear that testimony and that day by day and year by year there have come to me constantly evidences, so far as the intelligence with which God has endowed me is concerned, to confirm my knowledge of the truth of this Gospel of Jesus Christ which has come to us.

With all my heart and soul, I pray God to help you and to help me and to help every one of the Latter-day Saints so to live that our lives will proclaim the Gospel; that our lives may be the influence that will make a good impression. Many young men think that if they are "a hale fellow well met"; that if the man that is employing them smokes and they smoke too he will think more of them. I tell you the day is here right now when many men will not employ a Mormon boy who is not living up to the teachings of his parents and observing the Word of Wisdom.

SUCCESS FOLLOWS KEEPING OF COMMANDMENTS

The keeping of the commandments of the Lord gives us success in the battle of life. The money expended for liquor and tobacco is the difference between a young man making a success in life and making a failure.

I stood at the graves of two of my boyhood friends who lived long enough to be married and have children. Liquor had got the better of them and as I stood at their graves—one of them having been cut off the Church for having lost his virtue while under the influence of liquor—I pledged my best to the Lord as I looked up into heaven, to labor with all the power that God gave me to fight whiskey and tobacco and I have kept that pledge.

I hope every Latter-day Saint within the sound of my voice today may make a pledge with God that he or she will not be an idler; that he or she will keep the commandments of God; that they may bring others to a knowledge of the truth, and this is my humble prayer, and I ask it in humility and in the name of our Savior, Jesus Christ, Amen.

"An Angel from on High" was sung by the *Singing Mothers*. Soloists: Virginia Freeze Barker, soprano; Annette Dinwoodey, alto.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I do not know just how you feel after listening to the remarkable sermon just delivered by President Grant. I want to say to you today that from my own experience, not only at home but abroad as well, the statements made by the President, if carried out in our lives, would bring honor, not only to the individual members of the Church but to the great organization to which we belong. I am quite sure I speak the truth when I say I know that every member here is perfectly willing to sacrifice anything that the Church, through the inspiration that comes to God's servants, requires in order that it may grow and increase in power in the world.

OBEDIENCE TO LAWS OF THE CHURCH BRINGS HONOR

I just want to add one thing to what has already been so well said to show my brethren and sisters that the honest people of the world will think a great deal more of the members of this Church if they comply with its laws and live up to their professions as Latter-day Saints than if they do not. I have had many chances in my life to prove this.

I remember upon one occasion, shortly after I went to the Senate of the United States, and after the wicked charges had been made against me, I was invited to a dinner by perhaps not only the wealthiest woman in Washington, but in the United States. She had a beautiful home, all that money could purchase. Upon that occasion as I entered that great dining room I saw tables that were at least eighty or ninety feet long, furnished of course with all that money could command, and at each plate were three glasses for the purpose of serving three different kinds of wine. As I sat at the table I thought to myself that the proper way to do was to turn my glasses upside down so that no wine could be served at the place where I sat.

After the dinner was over, and we had adjourned into the great reception room, my hostess came to me and said:

"Senator Smoot, wasn't my wine good enough for you?"

I said: "No, madam, no wine is good enough for me. I never use it."

I had the chance then and there to explain to her the Word of Wisdom, and I am glad to report to you that she admitted to me that we were right, and that all of them would be better without strong drinks. But fashion, that great slave-driver of certain classes, was so powerful that I suppose she would follow it even though she realized that to drink wine was wrong.

DR. KARL G. MAESER'S SAYINGS

I thought this morning I would take the time to call the attention of this Conference to some of Doctor Karl G. Maeser's sayings, which

I call Sentence Sermons. I think they are wonderful; each one is a subject for a sermon, and put so concisely that to announce the statement itself is sufficient:

Infidelity is consumption of the soul.

Be yourself, but always your better self.

The Lord is never in debt to any one.

The Lord never does anything arbitrarily.

Make the man within your living ideal.

Everyone's life is an object lesson to others.

My word shall always be as good as my bond.

Authority must be as an iron fist in a velvet glove.

Say to thy soul: "No unclean thing shall enter here."

One who has lost the Spirit of the Lord is dead spiritually.

Let your first good morning be to your Heavenly Father.

A man without character is like a ship without a rudder.

I would rather lose my right arm than break my word of honor.

If it shall please my Heavenly Father, I shall be a teacher in heaven.

It is not so much what a person says, but what makes him say it.

A laudable ambition to excel is an indispensable requisite to success.

When I listen to a sermon, I have my ears open to the doctrine only.

No man shall be more exacting of me or my conduct than I am of myself.

He that deceives another is a knave; but he that deceives himself is a fool.

Our patriarchal blessings are paragraphs from the book of our possibilities.

Boys, when you are tempted to go into a saloon, think of me, your teacher.

We go to the East for learning, but the East will come to us for wisdom.

No righteous rules, however rigid, are too stringent for me; I will live above them.

Eagerness to earn bread and butter has overshadowed many a golden opportunity.

School is a drill for the battle of life. If you fail in the drill you will fail in the battle.

I would rather trust my child with a serpent than to place him in the hands of an irreligious teacher.

The good angels never lose an opportunity of calling attention to something good in everybody.

All our prayers are addressed in the handwriting of the heart, readable to God and ourselves only.

Youth demands recreation, and if it is not provided in the high places, will seek it in low places.

The truly educated man will always speak to the understanding of the most unlearned of his audience.

If you learn only the fraction of the "A" of a principle, practice at once that fraction you have learned.

What we did before we came here conditioned us here; what we do here will condition us in the world to come.

It is our privilege to become so attached to our duties that temptation shall have no power to lead us astray.

Every one of us, sooner or later, must stand at the forks of the road and choose between personal interest and some principle of right.

CHANGE WROUGHT BY THE GOSPEL

I have read these hundreds of times. I think if the Lord ever made a man completely over, through accepting the Gospel of Jesus Christ, that man was Doctor Karl G. Maeser. All his ideas of life were changed. I have heard him tell many and many a time, and personally I know from actual experience, of the spirit which I suppose is common to the German people, that of being strictly military, if you please, in the demands made by them.

I remember the first time that I ever saw Brother Maeser. I was then a small boy, and I went to the Twentieth Ward school. He came to the Twentieth Ward after teaching President Young's children in a small schoolhouse within a block of this place. There was a blackboard painted on the wall on the west end of the room, and a long bench in front. We all sat upon that bench. Brother Maeser came down the aisle, walking just as I always imagined a German general would do. He stood in front of the class, then came up to me, as I was on the end of the bench, and said:

"Are you prepared?"

I didn't know what "prepared" meant. I said, "No."

He slapped my ears, and went all down that bench, and every one of the class got a slap on the ears.

Years afterwards I saw Karl G. Maeser, under the influence of the Spirit of God. He had been called by the President of this Church to a great mission. I saw him, as I say, transformed from the German spirit into a man with the humblest spirit and with a devout belief in God's way.

I owe a great deal to Brother Maeser. I graduated from the Brigham Young Academy, and I thank God that later I had a chance to demonstrate to him that I loved him—loved him better than he perhaps thought. I would have done anything in the world for him. He was a man of God who fulfilled his mission, and as the years go by the members of this Church, through the students that were under him, shall know better the work intended by God for his people in this dispensation.

SERVICE IS JOY

My brethren and sisters, I believe in service to God. I believe in service to country. I believe in service to our families, and I believe in service to the Church. God grant that I may ever be able to fulfil every call, no matter what it may be. I assure you that there isn't a day passes but that I ask my Heavenly Father that I shall be blessed in a way that my life shall be acceptable to him, also for the welfare of my loved ones; the welfare of the President of the Church; the welfare

of the Authorities of the Church—both the local and the general Authorities. I feel that way, my brethren and sisters. May we pass through the trying ordeals of the present with a deeper conviction in our souls that God is at the helm, I ask in the name of Jesus Christ, Amen.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

ENCOURAGED AS TO SECURITY PROGRAM

It has been my privilege during the last summer to be associated with the Church Security Committee, to meet and hold conversations with some of the gentlemen who have visited our communities and have written articles that have appeared in magazines and newspapers. By reason of the trend of their conversation and their interest I have been greatly impressed with the fact that the interest that has been aroused is not going to be wholly satisfied by learning something about our Church Security Program. The progress which we have made is fully up to my expectations. The response of the membership of the Church in the increase of Fast offerings and Tithing last year was most encouraging. I do most sincerely trust that we shall not hesitate now, but that we shall continue this good effort and raise our quotas in the payment of our Fast offerings at least up to the standard of the minimum for the poorest members of the Church, to the dollar suggested by the Presidency. We did not reach it last year. We are making progress toward it, and I hope that none of us will be content until we have at least reached that objective. The reason is that we need that assistance. Our program is going only as fast as we have the means, and we do not propose to run in debt to try to solve the problem, but we are consuming the means that come to us in an effort to solve this important undertaking which the Church has in hand at this moment.

APPEAL TO MEMBERS

If there ever was an occasion in the history of the Church when the non-tithepayer or the individuals who have not paid Fast offerings ought to be appealed to effectively it is now. Surely there is not a man who claims membership in the Church who is going to stand by and see his Church humiliated, because he did not do his part. There is not a man, though he does not live up to all the requirements of the Gospel, but that has a pride in his Church. He likes to hear good things said about it. He wants to see it fulfill its undertakings. And, therefore, I do appeal to you, my brethren who have to do with the encouragement on the part of those who have not yet done their full duty in assisting us, before the close of the year, that we shall have many of them aroused to the point where they will give us that assistance, not only because we need the help, but because it will bring to them blessings, spiritual blessings and material blessings at the hands of the Lord.

PROBLEMS SOLVED IN THE LORD'S WAY

The greatest feature of our program has not been the assistance we have rendered to others—while that has been most satisfactory, one of the greatest contributions that the Church has received out of the program has been the awakened interest on the part of the indifferent who have come to participate and become active in the Church work. It will become a savior to many of them, and if we persist in this program as we certainly shall do, and with the aid and help of our brothers and sisters and the blessing of the Lord, in due time we will solve the problem, and when we have done it, it will be a monument to us that will attract the ends of the earth; because we are dealing with a problem that is world-wide, every nation, every community has the same identical problem and they are struggling, by various ways and means, some by Communism and some by Fascism and some by other methods to solve the problem; but we know that it can only be solved in the Lord's way. We have the Lord's way, and it is our responsibility to demonstrate to the world that the Lord's way is effective, that it will work, but the interest that has been aroused will create further inquiry into the lives of the people. They will want to know how we live in the home; our social life; our relations with each other, in an age when there is a growing doubt concerning the vitality of the Christian denominations and their ability to meet and solve human problems. This is the opportune time to prove to the world that the real Gospel of the Lord Jesus Christ, which we have received, does have in it the power to make men capable of living up to the highest standards that have been given to mankind in the restored Gospel of Jesus Christ. No other people in the history of this world have had put before them higher ideals than have the Latter-day Saints. When this inspection comes, I am getting exceedingly anxious that we shall be so well prepared when they come not only to learn about our security program, but come to learn about our personal lives, our relationships with each other, that they will discover that we have a practical religion that goes with us into the shop, into the farm, into the factory, into our social lives, that wherever we go we take our religion with us and that it is effective in making us different.

KEEPING OF WORD OF WISDOM URGED

The President has just made an appeal, and I am with him one hundred percent. I shall continue wherever I go in the stakes of Zion, to appeal to the young people of the Church, and the older people as well, to live up to the Word of Wisdom. I want to make this additional appeal to you, my brethren and sisters, that not only for the blessings and the benefits that will flow to us, shall we keep the Word of Wisdom, financially and spiritually, but for the blessing it will be to the world. When they come from abroad, as the prophets of old said they would, one of a city and two of a family from the ends of the earth to the tops of the mountains, where the House of the Lord should be established—the

prophets said the peoples of the east and the west and the north and the south would say, "Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, that we may learn of his ways and walk in his paths"—when they come I am exceedingly anxious that they shall not find Latter-day Saint girls and boys smoking. If they do not, it will be a distinguishing thing, for they will not find such a situation anywhere else in the world. We want you to be the hope of the world, the very light of the world, the salt of the earth. You have a responsibility, with the superior knowledge that has come to you, to be an example. When they come I do not want them to find Latter-day Saint boys and girls drinking liquor, or beer with its alcohol content, condemned by the Lord, because it is a strong drink.

STANDARDS SHOULD BE MAINTAINED

When they come to be close to us in our social life, I want them to find us living up to our high standards, for we have received instructions from our youth, that the boy shall be as clean and as chaste as the girl; that there is no double standard, and that each one of us regards preservation of chastity as more precious than life itself. I want them, when they come, to find us living up to our high privileges, having entered into the house of God and entered into sacred contracts with each other that shall endure through time and eternity, that we are not a people who quickly dissolve our marriage contracts as the world does. Our standard today—our record, leads the world, but we can make it better than it is. When they come and inspect our homes, I do not want them to find homes without children. I want them to find typical Latter-day Saint homes, the heritage of the Lord, children welcomed in those homes, that make them ideal. When they come to inspect us in our business relations, I want them to find a Mormon's word still as good as his bond; that we pay our debts and that we fulfill our contracts to the best of our ability.

OPPORTUNITY NOW TO GET AHEAD

When they come to find us in our material possessions, I am exceedingly anxious that they shall find, as it is now, a larger percentage of our people owning their own homes than any other people. We are not quite up to the standards of our fathers, however. I would like to see us recover our former positions. When they come, also, to discover the status of our farms and homes I hope they will find us in a more favorable condition than any people, that we have freed our homes and our farms from the mortgage that is upon them.

I would like to say this to you, my brothers and sisters, I feel in my heart that we, as a people, have never had a better day to pay our debts than right now, and I have a feeling that we will have several good years to do that in. Somebody misquoted, or at least misconstrued my appeal to the people in Arizona to store up food for the care of the poor, and had me saying that a great panic was right at our door. As far as

this country is concerned I do not believe that. I believe that there are several good years ahead of us here. Let us employ them to get out of debt. During the height of the depression I said in several places that then was a good time to borrow money, because you could not borrow very much, and no matter what you spent it for, it would be profitable. Now is a good time to pay our debts. Let us free ourselves, if we can consistently, now.

SURROUNDINGS PREACH THE GOSPEL

I am exceedingly anxious that as they come to see Latter-day Saint homes they will be impressed that here are people who love culture. We would like the front gate to preach the Gospel, because it has all its pickets on, and has a coat of paint on it. We would like to see the homes in which we live as beautiful as we can afford to make them. We would like them surrounded with shrubbery that proclaims our love of the beautiful. We would like them to find us the finest civilization there is in the world.

I remember a few years ago, when there stood in this pulpit a great economist, I think one of the greatest in the world, who had been visiting Utah on several occasions and had been teaching here in our summer schools, Dr. Thomas Nixon Carver, who said,

If I were searching the whole world over to find a people who were building an advanced civilization, I would come here to Utah and learn of it from you Mormons.

A RELIGION THAT SUSTAINS

I want us prepared when they come to show the world that here is a religion that could sustain our fathers when martyrdom met them and took their leaders. Here is a religion that could sustain our fathers when they were driven from their homes, and their homes were pillaged and burned, sustained them when they journeyed across the plains; sustained them in the battle with the wilderness and supported them under trials, when their enemies slandered and vilified them, and they stood like beaten anvils under it all. I want them to come and find us in our prosperity still true to that faith, not having patterned after the ways of the world. Young men and young women, God never expected you to be like the world; not to be imitators. Your mission is to be pattern makers, to hold up an ensign, to create hope in the world and faith in the Gospel of the Lord Jesus Christ, having power to mold men's hearts to conquer their weaknesses and make them susceptible to live up to the high standards of this restored Gospel of Jesus Christ; and all of it is to fit and prepare us to live as ladies and gentlemen in the presence of the great king, God the eternal Father.

If all this brought human misery—to conquer one's appetite, to subject oneself to the Gospel standards—if all this brought unhappiness and misery, I would be afraid to say what I am saying, but I know the

testimony of thousands and have proven it in my own experience, that there is no life lived on this earth that is so happy, so full of joy and satisfaction, so abundant in health and life, with greater spirituality and greater intelligence, than that enjoyed among the Latter-day Saints who live up to these Gospel standards.

JOY IN ACHIEVEMENT

We get our reward here and now. Our joy, our achievements, have brought us heaven right now, and it is preparing us for an eternal heaven that is yet to come. I do know that our fathers and mothers were great men and women. They subdued the desert and conquered it, but I know that we have a greater task, to conquer ourselves, to master ourselves and subscribe to this high standard of living. If we shall do it, when the ends of the earth come to see us they will learn of our ways and be willing to walk in our paths. We shall find a joy in the achievement and bring honor and credit to the work of God.

God bless us that we shall be ready for the day of inspection. It is going to come—whether you are ready for it or not. I trust we shall not be embarrassed, but that we shall set our own houses in order, where we need to, also our own personal lives, and make a great contribution to glorify the name of God and to become here, on the tops of these mountains, the very light of the world, the hope of mankind, I pray in the name of Jesus Christ, Amen.

An anthem, "List the Cherubic Host," (Gaul) was sung by the *Singing Mothers*, Mrs. Emery Epperson, soloist.

Elder Stephen L. Chipman, President of the Salt Lake Temple, offered the closing prayer.

Conference adjourned until 2 o'clock.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened promptly at 2 o'clock, Friday afternoon, October 1.

The *Relief Society Singing Mothers* furnished the music for this session, and sang as an opening number "Unfold Ye Portals."

Elder David Smith, President of the North Idaho Falls Stake, offered the opening prayer.

An anthem, "Sleepers, Wake! A Voice is Sounding," (J. S. Bach) was sung by the *Singing Mothers*.

ELDER GEORGE F. RICHARDS*Of the Council of the Twelve Apostles*

I have enjoyed the spirit and instruction of this Conference so far. I feel very happy, my brethren and sisters, in my religion—the religion of the Latter-day Saints, which has sustained me through a life of nearly seventy-seven years, meeting every religious requirement, supplying every religious need. I know that this work in which we are engaged is the work of the Lord.

TESTIMONY

I am very happy in the knowledge revealed to Joseph Smith in the beginning of this dispensation, when the Father and the Son appeared unto him. I know that that revelation is true. I know that God, the Eternal Father, lives and, contrary to the views of the great majority of mankind, he is a personage having a body of flesh and bones and spirit as tangible as is the body of man, glorified and exalted, the Creator of heaven and earth and all things therein by his Son, Jesus Christ; a God of love, of mercy, of justice, and of truth, who answers the prayers of his faithful children. I know that Jesus Christ is the Son of God, the Savior and the Redeemer of this world, chosen and ordained from the foundations of this earth, and that through his work all mankind are redeemed from the effects of the fall of our first parents. As the scriptures teach:

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.
(I Cor. 15:21, 22)

This resurrection is necessary in order that we may have bodies, reunited spirit and element of body, never more to be separated. In that condition we will be prepared to enter the kingdom of God, provided we meet the provisions made in the Gospel, that we yield obedience unto the laws and ordinances thereof, for the atonement of our Lord and Savior is to redeem us of our individual sins on condition of our obedience unto the laws and ordinances of the Gospel.

I know to my perfect satisfaction that Joseph Smith was a prophet of God, having been thoroughly convinced by investigation and by the Spirit and power of God, and his works prove him to be a prophet in very deed, inspired of the Lord as he was in life. I know that those who have succeeded him in the Presidency of this Church have been God's mouthpiece unto the people, inspired from on high, and have directed the work of the Lord, as it has progressed and prospered continuously, and that he who stands at the head of the Church today, as its President, is a man of God, the mouthpiece and prophet of the Lord to his people and to the world, inspired from on high for the great responsibilities that rest upon him

GOSPEL THE POWER OF GOD UNTO SALVATION

This work in which we are engaged as Latter-day Saints is none other than the Gospel of Jesus Christ, which was instituted in the councils of the heavens before the world was; that which was taught by the Savior and his disciples; that of which the Apostle Paul spoke in writing to the Galatians when he said:

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:8)

It is the power of God unto salvation, temporally and spiritually, as has been already explained in this Conference. It is the law by which all mankind are to be judged, and by it condemned or justified according to merit. Justice, therefore, demands that this Gospel shall be preached and taught to all men, or, as the scriptures say:

Until the law, sin was in the world, but sin is not imputed where there is no law.

In the mercy and justice of God, our Eternal Father, this Gospel will be taught unto all men. Those who have not had the privilege of hearing it in the earth, have the privilege of hearing it hereafter, and inasmuch as there are ordinances to be received necessary to man's salvation, provision has been made in the Gospel, that all who are living shall, by genealogical research, find out and know their ancestors who are dead, and go into the temples of the Lord and there redeem them, by receiving for them those saving ordinances vicariously.

This Gospel which we have received is the plan by which our Lord and Savior lived while he was here in the flesh. It made him what he was in life and what he is, enthroned in glory, at the right hand of the Father. It is intended to make us like him, to save us with him, joint heirs with Jesus Christ of all that the Father possesses.

RESPONSIBILITY TOWARD OTHERS

We have the responsibility, as Latter-day Saints, to preach this Gospel of the kingdom to all the world, as a witness, before the end shall come. For more than a century, the Latter-day Saints have been engaged in this important work, and many honest souls, from many nations and from the islands of the sea have, through the preaching of the Gospel embraced it and lived their religion. Many of them have gone faithfully to their reward.

There are all about us today men and women who know not God, who know not religion—the true religion of the Master—nor salvation, of what it consists and how it may be attained. They are in deep spiritual darkness and are among the unfortunate of our Father's children. We as Latter-day Saints have received the light, and we know the way. The responsibility rests upon us to reach out for those who are groveling in

darkness. I think of the parable of the Savior, the rich man and the poor, and the consequences of neglect of the living to feed the hungry and to clothe the naked, and minister unto the human needs of mankind. That neglect is suffered for in hell and torment, so the scriptures tell us, and I remember, too, that we read in the scriptures what the Lord had to say to Ezekiel. The responsibility was laid upon him, as a watchman upon the towers of Zion, to warn mankind, and he was told that if he did not do it their blood would be upon his hands.

I do hope and pray that we as Latter-day Saints as a Church, and as individuals, may be able to wash our hands clean of the blood and sins of this generation, by looking to the saving of the souls of our Father's children, as well as our own. In looking to the interests and the salvation of others we are making for our own salvation and glory. We have our dead to be redeemed, a tremendous responsibility resting upon us. We are expected, I think, to do more than anyone of us is able to do, by going into the temple and receiving these ordinances. God has blessed us with the abundance of this earth, and I think he expects us to use liberally of the wealth that he has placed in our laps in the redeeming of our dead. This can be done by employing men and women whose financial conditions are such that otherwise they are obliged to labor for a mere pittance. A great deal of the labor that is being done in the temple is being done gratuitously. It is only one element of that work that we have to pay for—a proxy to do the work for us. And in employing this class of people, I feel that we are supporting and sustaining this great Church movement. We are feeding the hungry, we are clothing the naked. We are ministering unto those who are in need, and by so doing we place ourselves in that class referred to as being on the right hand of the Savior when he shall come, and to whom he shall say:

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.

There is an abundance in this world and to spare. The Lord has so said by revelation. Those of us who are fortunate should look to the unfortunate, for that is religion pure and undefiled. We ought to be willing to divide what we have, whether it be much or little, in order to prevent suffering among the children of men. This Gospel is one of love, of sacrifice, and of service, from beginning to end. Both the Father and the Son have set us a wonderful example with respect to these principles. As we read in the scriptures,

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

The Son gave himself because of the love he had for the children of men. He said,

... I lay down my life, that I might take it again.
 No man taketh it from me, but I lay it down of myself. (John 10:17-18)

Here is love supreme—perfect love, the love of a God manifest in a gift, the greatest that was ever given; his sacrifice, the greatest that was ever made; in service, the noblest, the most important that ever was rendered.

We, our Father's children, are expected to follow their example. Nothing short of this will meet the requirements of the Gospel and make for our eternal satisfaction.

May the Lord help us to see our duty to ourselves, our duty to our God and to our fellow men, living and dead, to discharge ourselves faithfully while in line of these duties and responsibilities and make every preparation necessary for the life which is to come, I pray in the name of Jesus Christ, Amen

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

My beloved brethren and sisters, during the few moments that I stand before you, I trust that I may have not only an interest in your faith and prayers but that I may have from you an assurance of your desire to hear the truths of our faith and to further all that God desires you to do.

As a child, I can remember these great gatherings, these conferences which we now are attending. I recall distinctly that there are two definite, fixed things in my mind which have stayed there from that day to this. Those two things were a knowledge that the Lord God had again come to earth and had spoken to his servant, and that Christ lived, and that through him we were actuated and did those things which God would desire us to do. Even as John has recorded concerning the Christ, so was the belief of our people then and of our people now—that Christ did come, that Christ did live and that he and his works, through the children of men, glorified and magnified that great work of God.

I recall distinctly that the other thing which left its impress upon my mind was the fact that the Priesthood of God had come to earth and that we had received that Priesthood and that through it and by it the things which we, the members of the Church of Jesus Christ, were able to accomplish, were made possible.

I remember as a lad in early days coming to Conference and seeing practically hundreds, yes, thousands of horses tied on the outside of this block and tied in the vacant lots around; teams that were hitched to wagons, to white-tops, and buckboards. Today, with the march of time and the progress of the Church, we come here now, as did they, as members of this Church, even as we assembled to worship and give thanks to God when I was a lad. Now we wait until the closing of each session of this Conference to go outside and find patiently waiting for us, not horses, but the latest model of a high-powered automobile and

when we reach it, there it stands in its shimmering colors and glory, and all we have to do is to turn a key in its door when we come again into this Church. But that same spirit, that same love, and that same hope which actuated our fathers and mothers, I feel very, very confident, is here today and actuates us.

There are some things which to us are the dearest things in the world. I think two of these things are a knowledge that the Lord and Savior, Jesus Christ, did come, and a knowledge that the Gospel is preached today by the power of the Priesthood that was given to the apostles anciently.

John says:

We know that the Son of God is come and hath given to us an understanding that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, the eternal life.

So much has been wrought by our own kindred who are now dead and gone through a knowledge of this wonderful thing which has come unto them and unto us. Man is given many powers and many opportunities. He is also given an individuality which individuality is his and cannot be taken from him. He has his love. He has his faith. He has his understanding of Deity, and this individuality that God has given each of us is held absolutely responsible for all that it does and all that shall occur. Even so in life, as we must go through life with the individuality which God has given us—we cannot barter it or give it to another—on into death we carry that individuality and there we shall be judged according to the things that we have done here upon this earth by the individuality which God gave us.

Now, with that understanding and with that knowledge, we must remember that man has within himself apparently two things which are opposed: perfect independence and, at the same time, perfect union and cohesion with a few or with many members of a body such as is this; that on down through this earth life of ours and eternal life we may march and walk retaining, at the same time, our own individuality.

Some things have come into our lives, however, that are a little different from the olden days. A new note is sounding, and that new note has been ringing around this world into every nook and corner, conveying somewhat of the influence which the Church is showing and the momentous things it has taken hold of and put its hand to do. The name of this Church has been carried everywhere and this is not strange, because we expected that. But back to us has come the echo of this great broadcast, and that echo is one of praise, one of commendation. This is unusual, rather new, a startling thing for us, and I sincerely hope and trust that as we look at it, as we listen to it, and as we calmly sense that this has come, not through our individual effort but through the mercy and the blessing of the Lord God Almighty, through the power of his Priesthood, that we shall, with meekness and humbleness, acknowledge that power and that great work which now is showered upon the heads of the members of the Church of Jesus Christ of Latter-day

Saints, and praises are sung to it. It is through this wonderful thing, the Priesthood, that this has all come.

I wish you would, when you can, read again the 84th Section of the Doctrine and Covenants. Study it and think of it and see if it does not fit us. I have here a few verses which I would like to read to you and those verses on the Priesthood are as follows:

Which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years. * * *

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God.

Therefore, in the ordinances thereof, the power of godliness is manifest.

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh;

For without this no man can see the face of God, even the Father, and live. * * *

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit. * * *

And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. * * *

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. * * *

For I, the Lord, have put forth my hand to exert the powers of heaven; ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people.

If we may continue to have that same sweet, satisfying faith that was possessed by our fathers and mothers, with their toil-worn hands empty though they were, who came to these Conferences and attended them for the spiritual uplift they gave, and if we may continue ever onward in that channel and in that path, I am satisfied that God's blessings will be upon us, and I ask them to continue so, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

This thought has been running through my mind, "Why do I live?" It is bothering me a good deal. Brother Francis M. Lyman said: "Death is nothing, if you can get dead. Why fear death?" I haven't gotten rid of that fear yet.

Brethren and sisters, I would like to feel that I am one of your number and I am one of your brothers, and I have tried as best I could, up to the present date, to fulfill my mission and complete my labors. I am not afraid of the Lord, but I am afraid of the location. I do not know where I will be located. I hope it will be a good place.

I have in my pocket a paper—I haven't got it in my mind; I wish

I did. There is a book published called "J. Golden Kimball," and it has been sold among some of the people. In this book Claude Richards has preserved some of the talks that I have made—most of them talks that I have made in the Tabernacle. I am very glad some of the talks I have made outside were not printed. We will forget them. I discover in checking up on these talks that there have been forty-eight made by me during General Church Conferences. Out of that number I have selected one which I shall not attempt to read, but I would like to have the permission of the Presidency of the Church, after this talk has been edited and looked over, to publish it in the Conference Pamphlet as the talk that I would like to make on this occasion. I feel that it is so important to me and to the young people that it should be cried out from the housetops.

TALK BY ELDER J. GOLDEN KIMBALL

October, 1926—11 Years Ago

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

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

LUXURY A DANGER TO RISING GENERATION

My brethren and sisters, I want to lift up a danger signal to the rising generation. In doing it I want to be very careful of the way in which I express it; I shall attempt to read it, although it is against my grain to do so.

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

The question naturally arises: What is the trend of the times for modern sons and daughters of Zion? Riches and culture, ease and luxury. Everything is money and money is everything. The golden key unlocks all doors, that is, it prys them open.

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

SENSUAL PLEASURE

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

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

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

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

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

DEATH NOT A CALAMITY

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

When we contemplate and think of our young men and women with their bright hopes of love, of truth and purity, of goodly gifts from God, of mind, of all sweet affections and aspirations, gone down, blotted out and spoiled, we cannot feel otherwise—be as hopeful and cheerful

as we may—that life is dangerous unless we are guided and influenced by the Holy Spirit and directed by steady hands, by men and women as teachers of virtue, truth and happiness, who are not afraid to speak in the name of the Lord.

BY THEIR FRUITS YE SHALL KNOW THEM

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

HAPPINESS THE DESIGN OF OUR CREATOR

"Men are that they might have joy." "Happiness is the object and design of our creation and will be to the end of our existence if we pursue the path that leads to it. This path is virtue, uprightness, faithfulness, holiness." To keep God's commandments we must know them. To know them we must read the scriptures and repent and be in tune with the Holy Spirit and he will lead us into all truth and show us things to come. I promise you that you shall hear a voice behind you saying, "This is the way, walk ye in it."

TEMPTATIONS

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

A HELPING HAND

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

RESPONSIBILITY OF PARENTS

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

BACK TO CHRIST'S RELIGION

We must, for the safety of the youth of Zion, come back to Jesus Christ's religion and its spiritual forces. We must teach the gospel of repentance and forgiveness which has made men's and women's lives

happier, tasks lighter, judgment steadier, as it truly comforts the disconsolate, forgotten sinners, and leads them to a clear life of virtue, love, and happiness. No child of God can escape Christ's religion. Intelligence and knowledge of the right kind walk ever close to religion.

ADVICE TO PARENTS

My conclusion is: There is just one great, big, life-and-death duty of the parents of children, the church and the state, and that is to keep every boy and girl under proper schooling and give to them "love, pleasure, work, and worship."

You good people and parents living on your farms in the country, I plead with you not to send your children to cities, where the beautiful spirit of things God created perishes. Let them live in the open, in the beautiful valleys, on the mountains, in God's sunshine, near streams, rivers, and trees and let his Spirit teach them of the things of God.

HAVE GIVEN BEST EFFORT

My testimony, brethren and sisters, in all confidence, is that I know this work is true. I have tested it out. I have found God. I am a man of weakness; I am a man full of faults; but God knows I have given him the best effort there was in me.

GOD LIVES

I know God lives, that Jesus Christ is the Son of God, the Redeemer of the world. And when men have tempted me to deny this—which they have tried to do—I have talked to some of them, learned men, I have talked to doctors, I have talked to young men who have gone out and filled missions, come home and got education, and they have tried to burn all my bridges behind me but, thank God, I had a testimony and I know! I have told them: "In what you offer me there is no happiness."

JOSEPH A TRUE PROPHET

If any man can prove to me that Joseph Smith is not a prophet of God, he has taken everything; he has burned every bridge behind me. I never saw the Prophet, but I have heard my father talk about him and I have read his revelations and his prophecies, and I know they are true. He is a Prophet of God. I sustain the Church and uphold the hands of the Priesthood as best I know how. God bless you. Amen.

The *Singing Mothers* and the congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I should like to address a brief message to the young people of the Church who are just now entering the schools and colleges of the land.

FAITH BRINGS HUMILITY

I expect to say something concerning the acquisition and retention of the philosophy of faith, but before doing so I should like to mention some of its attributes, or more specifically the characteristics with which it invests those who subscribe to it. In the first place, in direct contrast to the philosophy of self-sufficiency, which is the philosophy of the world, faith brings to a man humility—not *servility*, but a modest, unpretentious, submissive attitude which makes him conscious of and amenable to powers and forces higher and more potential than himself. There is in my estimation no good reason why this philosophy of humility and faith should in any way detract from man's intelligence. I am not prepared to say that there have not been times in the world's history when men have unduly leaned upon a religious faith to the detriment of the cultivation of intelligence, but I am sure that in this day of enlightenment, when education has done so much to free man from the bondage of superstition and error, faith is no hindrance to learning. On the contrary, faith begets a desire for knowledge, and what is even more important, it establishes a perspective in the acquisition of knowledge that is truly essential in the appraisal of relative values.

STIMULATION THROUGH RECOGNITION OF HIGHER POWER

The recognition of power higher than man himself does not in any sense debase him. If in his faith he ascribes beneficence and high purpose to the power which is superior to himself, he envisions a higher destiny and nobler attributes for his kind and is stimulated and encouraged in the struggle of existence. He has confidence in the justice of eternal and unchanging law, which is not subject to the caprice and fickle will of men.

If he is unsuccessful in his ventures in worldly affairs, if he suffers defeat, he may be disappointed and sorrowful, but he is not despondent and he is not bitter. His philosophy does not despise any worthy material accomplishment, but it assigns to each phase of living its proper place in the eternal scheme of things so that no one in the household of faith is ever completely discouraged, unless, unhappily, he loses faith itself.

To the man who is successful in worldly achievement, faith brings humility in lieu of arrogance, without robbing the able man, however, of that glow of satisfaction which ever attends noble effort. In this philosophy of the higher realm men of intelligence and skill conceive the part they play in life as missions rather than careers, fulfilling their assignments in a program infinitely greater than they themselves can devise, utilizing materials and facilities and forces over which, by grace, they have been given dominion, and subserving purposes eternal and transcendently beautiful.

THE HIGHEST ORDER OF INTELLIGENCE

These men of intelligence and ability, who are also men of faith, would tell you, if you asked them, that faith in spiritual realities has

never daunted their quest for knowledge and their ambition for all legitimate achievement, and I think they will tell you, if you press them, that the highest order of intelligence they have discovered in their experience is that intelligence which perceives spiritual concepts and adequately correlates these concepts with things of the finite world. I am very sure that they who understand faith will not deprecate the mind which it blesses. So to the rich or poor, the high or lowly, the successful and those who fail, the philosophy of faith brings stability, poise, composure, hope, and enduring satisfaction. It is a vital and priceless acquisition. It is not always easy to attain.

FAITH A DIVINE GIFT

What of the ways of securing faith? I admit that difficulties are to be encountered because a man cannot really know what faith is until he has experienced it, nor can he really experience it without recognizing it for what it is. It is rather confusing to say to one who denies the reality of spiritual things, "You, sir, cannot know what faith is because you have never had it and you cannot get it as long as you deny it." This sounds paradoxical, but in reality it is not so absurd as it sounds, for this reason—faith is a divine gift open to all men to receive, if only their attitude and life will permit its reception. It is true only the faithful know this, but their knowledge of it is so certain that they never despair of bringing the knowledge to others. In this absolute certitude of the faithful lies the hope and promise of universal conversion.

AN IMPORTANT FIRST STEP IN ACQUIRING FAITH

Now I propose as an important first step in acquiring faith, particularly by those of little maturity in the thinking process, a recognition, of the difference between the realm of things spiritual and the realm of things material; between faith and spirit on the one hand, and mind and matter on the other. It is always desirable, I believe, to bear in mind this distinction. It is particularly important to those of limited years or experience, who may be having some difficulty in their thinking, in making certain adjustments and reconciliations.

Let me give you an example: A young man raised in a household of faith has always been taught to pray. He has assumed and felt, probably without much thinking about it, that there is a superior power to hear and answer his prayers. This young man goes to college. Among his studies he pursues some of the sciences—astronomy, geology, biology, let us say. One day, perhaps in a purely casual way, someone asks him, "Do you pray?" It may be a classmate, or even a teacher. "Why certainly," he replies. "Why shouldn't I?" "To whom do you pray?" is the next question. "Why, to God, of course." "Where is your God?" "What is he like? Have you ever seen him? How do you know he exists?" Well, these questions he can not so easily answer. He pauses for reply, and in that pause an avalanche of new thoughts and novel sensations almost overwhelm him, and very likely in real

confusion this young man says to himself, "How do I know? What do I really know?"

In his study of the sciences he has learned something of the scientific process. He knows that everything must be demonstrated before conclusions can legitimately be reached, and he knows that the demonstrations required are those that are tangible and susceptible of very definite and positive human proof. He has had an introduction into the realm of reason, and for the moment at least the methods of that realm dominate his intelligence and his senses. How fortunate is this young man, if, after the first rush of these perplexing thoughts, it occurs to him that there is a wide difference between the province of science and reason on the one hand and that of the spiritual and feeling on the other. Now, fully aware of this difference, he replies to his inquisitors, "Why yes, I know that God lives. I do not know where he is, I have never seen him, but I am perfectly satisfied that he exists, and this I know through my faith. I don't ask for the same kind of proof and demonstration that are required in the sciences. I am not dealing with similar matters. My faith is a matter of feeling and inward conviction. I know that there is a divine world as well as I know that I love my mother. These are matters of feeling. My soul is satisfied. That is all I ask."

MERELY ARGUMENTS

Now I would not have you think that the young man of my illustration could not have brought to the support of his conviction many persuasive and convincing arguments. He might have asked his inquirers to account for the universe with its illimitable manifestations of law and order without the dominance of a master mind. He might have brought to his aid the records of sacred and profane history, the universal prevalence of the idea of Deity among all nations and people, the incomparable achievements of mankind as distinguished from all other forms of animal life, and many other pertinent things; but after all, these matters are only arguments and his questioners might readily have differed with him in the deductions to be drawn. The outcome of such a debate, with no judges to render a decision on the issue, is very frequently nothing but continuing disagreement.

A DECLARATION OF FAITH

But how is it with a declaration of faith? What can an opponent say to that? He may say, truthfully, "I don't believe what you believe. I don't believe there is any proof for the assertions you make." He might even question the sincerity of him who makes the declaration. These things he could do with justification to his conscience, if that were his conviction and feeling, but he could go no farther. It does not lie within his power to know either that the subject matter of the testimony is not true or that he who makes the declaration does not know of its truth.

The critic is confronted with a situation which he cannot meet, because the knowledge which he seeks to disprove is of a realm into which he cannot enter by the avenue of his materialistic reasoning. If he is really honest and logical with himself he must retire from the controversy with the thought, "Maybe he does know. I have no way of finding out."

SPIRITUAL EXERCISE

That brings me to the next step in the acquisition of faith and testimony. This fanciful critic of ours or any other like him can find out, if he will, whether or not the testimony is true. This way also seems somewhat paradoxical. It is this: One may secure faith by doing the things that he would do and being the kind of a person that he would be if he *had* faith. In other words, he must repose enough confidence at the beginning of his inquiry in spiritual realities to enable him in faith to undertake spiritual exercise and endeavor. It is not enough that he try merely the form of spiritual exercise as an experiment. He must be truly humble. He will have to forsake the philosophy of self-sufficiency. He must seek believing, praying, and hoping that he will find. No such sincere, prayerful effort will go unrequited—that is the very constitution of the philosophy of faith.

I said there must be spiritual exercise. I use this phrase purposefully because I believe that it connotes something that is indispensable, not only in obtaining faith but in perpetuating it. I do not need to argue that it is exercise of our faculties that brings them into usefulness and a higher state of perfection. This everyone will admit. How unfortunate it seems to some of us that so many people in the world giving full recognition to this generally accepted principle of human development decline to employ it as it pertains to spiritual welfare and progress. It may be that it is because there is involved a change of attitude, a change of philosophy, and very often very pronounced changes in manner of living. We can readily understand how difficult it is for many persons to make such changes. It is more difficult to understand how intelligent people can defend an unwillingness to make the effort.

Spiritual exercise may be of either a public or private nature. All open participation in religious and Church activities is calculated to strengthen spiritual powers. Such participation is highly desirable and not infrequently is it regarded as the chief factor in the culmination of a firm testimony. It is, however, with reference to private spiritual exercise that I feel a very deep concern in academic life. Thinking processes in all institutions of higher learning, frequently undergo very radical changes, not always because professors or instructors intentionally promote such changes, but because the exposure of the mind to new concepts, new principles and methods very frequently brings reactions and complexes that are altogether unbidden by either student or teacher. I know that this is true because I have had such experiences myself.

THOUGHTS MUST BE DISCIPLINED

Sometimes thoughts are like unruly children—difficult to control. I have persuaded myself, however, that they can be disciplined and often they must be if we are to preserve our faith. Let me illustrate again with a fanciful character. He may be a student or even a professor, because, after all, good professors are always students. This academic man begins to ponder. He has studied and he has done a good deal of scientific thinking. He comes on to a number of perplexing questions with apparent incompatibility between his former conceptions of faith and the new things which he learns. What about the age of the earth? Was Adam really the first man? In the light of what he has learned can he still believe in the miracles as reported in the scriptures, and coming down to later days, can the story of the Prophet Joseph Smith be true? Was he really visited by heavenly beings? Did he translate the Book of Mormon by the power of the Lord? Was the holy Priesthood actually bestowed by divine messengers?

It is while he is contemplating such things, even though he is loath to let go of his once simple faith, that his thoughts spring up unbidden, almost belligerently, to fight down his erstwhile convictions. They heckle him and they challenge him. "What do you know? How much proof have you?" they say. "Why don't you acknowledge, in the face of what you have learned, that you have been the victim of a delusion?" And he says to himself in answer to these taunts, "I do want to be intellectually honest, I want to be true to myself."

Now here is where I want to break into this conversation with himself. I want to ask this scholar who has a *thinking* complex of the kind which I have mentioned, this question, when he says, "I want to be true to myself": "What part of yourself is it to which you want to be true? Is it your spiritual self or this new man of science? Is it that fellow who was yourself throughout your boyhood and your youth; whom your mother and your father nurtured so carefully and loved so much; who was so confident in the goodness of things and so happy in his confidence; whose pure faith held such high promise for his people and those who loved him?" Now if this is the part of yourself to whom you wish to be true, I think I can tell you what to do. Just say to those skeptical, disturbing, rebellious thoughts, "I propose to stay with my faith, with the faith of my people. I know that happiness and contentment are there and I forbid you, agnostic, doubting thoughts, to destroy the house of my faith. I acknowledge that I do not understand the processes of creation, but I accept the fact of it. I grant that I cannot explain the miracles of the Bible and I do not attempt to do so, but I accept God's word. I wasn't with Joseph, but I believe him. My faith did not come to me through science and I will not permit science to destroy it. When I change my mind about God and his work, only the inspiration of God will change it."

You may think all this evasive. I urge you to try it before deciding. I am as proud of science and reason and their marvelous development as I think I should be. I love education. It is the promise of universal

peace and progress. In the presence of a master mind, penetrating, logical, and luminous, I stand with an admiration that almost approaches reverence. I want to think, I want everyone to think, for thinking is the better part of study. I believe, however, our thoughts may be disciplined without stultification of our intelligences and with infinite peace and happiness to ourselves.

A CAUTION AND PROMISE

In conclusion, my dear young brothers and sisters, I issue to you another caution with a promise. I believe that an observance of it will be more potential than anything I have mentioned in the preservation of your faith. It is this: Never depart from the teachings of the Church; keep every commandment,—do not be persuaded that you can violate any one with impunity; honor God—and I promise you you will never lose your faith in him. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I am very happy, my brethren and sisters, to be with you today.

A few months ago I came across a book with the heading "What Can We Believe?" It is not my intention to discuss the problems within the book, but the reading of its statements brought to my mind some of the conditions that are perhaps very similar to those which we have in the Church. The book brings up the question of the higher and the lower criticism of the scriptures. It states that in about 1900 we had what is called the lower criticism of our scriptures, and then later we had what was referred to as the higher criticism.

We are quite familiar with the discussions and methods entailed in this type of work. The thought back of this investigation was that the Bible needed a certain type of explanation and correction so that it might be more reliable and correct because of more modern discoveries and methods. But because the reviewers were sometimes more concerned with the letter than they were with the spirit of the Book, there was created in the minds of a number of people a disbelief, or at least a skepticism, in the scriptures themselves. A revision of scripture is not necessarily wrong provided that the necessity is there and the men chosen are inspired by the Lord especially in the matter of doctrine and stated facts.

In our anxiety to place our own scriptures, including the Bible, before the people, especially the young people, we will, if not very careful, bring about a loss of faith because as soon as we commence to analyze in a critical way many of its statements and make the prophets such very ordinary, common men in order to show reason for some of their statements, we arouse in the hearts and minds of men and women the question: "Well, what can we believe in the scriptures?"

I can see no objection to analyzing the scripture in a way that will help people understand some of its statements. But we should be careful

that we do not go to the extreme in our Church that other men and women have gone in this analysis, stressing words and losing the spirit of the message. The Lord has said that he spoke to his prophets and they wrote and spoke as they were moved upon by the Holy Ghost.

Some explanations and change of viewpoint may be needed because of recent discoveries, but at the same time we must not let anyone get away from the thought that men were speaking and writing by the inspiration and power of God and that the scripture is the word of the Lord, and was given to us by him.

A while ago I heard the thought expressed that the Church should begin a revision of the Book of Mormon because of the many apparent mistakes in it pertaining to the division of chapters and verses, also in the language and doctrine, and that through a careful, modern revision the book could be more easily understood and be freer from outside criticism. In my opinion, if we continue to move along those lines we may gain a little in the correctness of words but lose considerable in our attitude towards the book, as well as bring doubt into the thoughts of men and women concerning the inspiration of our sacred scriptures. Sometimes in our anxiety to develop faith we develop disbelief.

Criticism may be helpful or detrimental, helpful if it increases our knowledge of the revealed word, detrimental when it insists on an interpretation that is not in harmony with the whole message of the book or the accepted doctrine of the Church. For instance, a man said to me the other day: "Do you know where the Lost Tribes are?"

I said: "Well, no, I do not know where they are."

"Well," he said, "do you think they are at the North Pole?"

I said: "No, I do not know if they are up at the North Pole."

(Of course the Russians and others were flying back and forth.)

"Do you think they are down to the South Pole?"

I told him, "No, I think perhaps they are not there."

He said: "Do you think they are up in some star or some other place?"

I said: "I do not know where they are. All that I can tell you is what President Grant has said—that they are lost."

"Well," he said to me, "I do not think they are lost. They are found."

Then he made the explanation that they are all safely located over in Europe, and that they are gathering here in Zion and bringing their records with them. (He was referring to their genealogical records.) I might have argued, "I understood that the ice was going to flow down in their presence when they came forth."

Likely he would have answered, "But the ice is flowing down from the north all the time."

Then I thought of the idea that if Christ left his message in Jerusalem, along with a written record by his disciples of his life and teachings, and then came to America and left his message here, and the Indians had a record and a tradition still existing among them concerning the visit of the Christ, undoubtedly the Lost Tribes whom Christ said he

was going to visit would at least have a tradition about his visit among them and also, I believe, a written record as in the other two cases.

Well, that thought is going the rounds. We are not satisfied to leave things as they are and wait for additional revelation from the Lord. To many it is embarrassing to talk about a lost people when to all appearances the earth has been thoroughly explored. In order to harmonize an apparent discrepancy, we assume an explanation instead of waiting for revelation on the subject. This bewilders people and makes them think that perhaps Joseph Smith was wrong in his statement concerning the Ten Tribes.

Another criticism that I heard the other day was about the Word of Wisdom, which indicates how prone we are to want to debate the word of the Lord to the point of finding fault with the emphasis the Authorities of the Church place on this revelation.

A man said, "Why is it that we preach the Word of Wisdom all the time? Why do we not get up-to-date and have new lines and new methods, new arguments for the Word of Wisdom, instead of doing the way we have been doing all these many years? Why, we have been preaching and preaching; you never go to a meeting but what you hear about it, yet today there are more people in the Church using liquor and breaking the Word of Wisdom in other ways than we have ever had before." He was thus indicating that we have not been accomplishing anything in the Church so far as the Word of Wisdom is concerned and that our methods have increased the breaking of the commandment instead of decreasing it.

My thought in mentioning these matters is that we have so many things in the Church that are established by the word of the Lord and that are plain and easy to be understood under the Spirit and inspiration of the Lord, and when we try to complicate these things or the doctrines and principles in the Church, we only confuse the minds of men and women and help to destroy the very thing we are trying to build up in the hearts of these people. I know we have to study, we have to be up-to-date, we have to progress, we must not be static. But why discourage people unnecessarily in their faith in the scriptures and their faith in their leaders?

All I am trying to say is that we ought to believe and follow the thing that we have so plainly written for us by the servants of God, and when we cannot understand it because no more is written, let us be satisfied, and keep this faith Brother Richards has been speaking of deep within our hearts and be willing to accept it until God in his wisdom and mercy someday makes things more plain to us.

May the Lord bless us and help us to do this, I pray in Jesus' name. Amen.

BISHOP SYLVESTER Q. CANNON

Presiding Bishop of the Church

I rejoice, my brethren and sisters, in being present with you at this important Conference. I have enjoyed the spirit of this meeting and

trust that which I shall say may prove profitable and faith-promoting to everyone present.

I was impressed in listening to President Grant this morning, and desire to state that I am unqualifiedly in support of the statement he made relative to that which is expected of us. I am grateful to the Lord for the faith that I have in the principles of the Gospel and my desire to live in accordance with every principle of the Gospel.

I was interested, also, in his very interesting description of his visit to Europe and the various meetings held throughout the nations of that part of the world. It brought back memories to me of two missions that I fulfilled over in Europe, comprising about five years, between thirty and thirty-eight years ago.

LARGER CROPS AND BETTER PRICES

I am happy to be with you under such favorable conditions. I am grateful for the improvement generally in our temporal circumstances. As you realize, the past season in this intermountain country has been very favorable from a climatic standpoint, which is a very important factor in our temporal progress. The result has been that the crops generally speaking, throughout the intermountain country, and I think probably throughout the nation at large, have been bounteous. Likewise, better prices have been obtained.

The fact is that those who are engaged in farming are profitably enjoying the fruits of their labors. In my judgment, the prosperity of this nation, or any nation, depends, in very large measure, upon the prices of farm products, upon the availability of fertile farm lands, and, also, upon favorable climatic conditions.

EFFECT OF FARM PRODUCTS PRICES ON ECONOMIC CONDITIONS

As I examine the economic charts for this country, covering a long period of time, I note that whenever the prices of farm products have been good prosperity has prevailed, and when farm products prices have been low depression has generally prevailed. Prosperity has not been dependent primarily upon wages, but apparently, as an important factor, upon fair prices for the farm crops. Therefore, I think it is important, so far as possible, taking into account the laws of supply and demand and the fact that farmers do not control crop production, to strive to maintain fair prices. It does not appear to be possible in agriculture, to regulate production to the same extent that it is practicable to do in industry, and in the handling of commercial undertakings. The natural tendency of those engaged in agriculture is, when any product yields good prices one year, to plant larger crops the following year, with a consequent drop in prices. Whatever can be done reasonably to regulate supply to conform to demand should be done.

WAGES AND INDUSTRIAL PROGRESS

There is no particular need to be concerned about wages. Wages tend to follow general economic conditions. When times are prosperous,

the wage level rises steadily. When depressions occur, they follow the trend. Where efforts are widely made to force wages up beyond reasonable limits, commercial and industrial development is adversely affected. On the other hand, there are instances where employers take advantage of their workers and fail to give them a fair return for their efforts. This, also, interferes with economic progress. The more nearly commodity prices, in general, can be maintained at what is considered a normal level, the better and more stable will be the economic status. Commodity prices tend to increase, naturally, with the increase in the amount and velocity of money in circulation, and to decrease with the improvement in efficiency of production, the increase in volume of trade, and the growth in population. We are very fortunate, at the present time, under the favorable conditions which prevail in industry as well as in agriculture. Whether the general rise in prices is a natural economic improvement, or whether it is caused artificially, in part, by the large amount of Federal funds in circulation, remains to be seen. Likewise, the causes of recent financial disturbance are not clear.

IMPROVEMENT IN FINANCIAL CONDITIONS

I rejoice in reporting to you that the tithes of the Church for the first six months of this year show an increase over the same period of last year, and that last year's tithes showed a material increase over the year before. This is an index of the financial condition of Church members. Likewise, the number of tithepayers has increased, and correspondingly with the growth of the Church, the number of those who should pay tithing has increased. On the average, there are about 25% of the membership of the Church who pay their tithing. There are about 15% in addition who should, but who do not pay tithing. This is a field for encouragement and the teaching of the principle of tithing by Church officers, to those members of the Church who have not shown the faith necessary to observe the principle of tithing. There are those who have paid donations who have not really paid a tithing. They have given their donations of what we call a part tithing, and yet have not had the spiritual strength and the unselfishness to be willing to give that tenth which the Lord expects of his children, for the advancement and fulfillment of his promises and purposes unto his people.

RESPONSIBILITIES OF CHURCH OFFICERS

Great responsibilities rest upon all the officers throughout the Church. They are not occupying places of responsibility because of any personal or selfish desires. They have been selected because of their willingness to serve and for their diligence. They are engaged in this work because they are assured that it is the work of the Lord. They are as watchmen upon the towers to safeguard the spiritual welfare and progress of the people. It is their duty to teach and counsel the members to observe all the revelations of the Lord, and to perform all functions pertaining to their duties. When they teach tithing or any other divine

principle they know that those who obey shall receive the blessings of God, and that his purposes shall be most fully accomplished. Heavy demands are made upon the Presidency of the Church for funds to carry out all the things that are desirable and necessary for the building up of this Church at home and abroad—the great missionary work, the work of religious education, the construction and maintenance of Church buildings, the relief needs, the Church Security Program, and all of the other important matters needing attention. This work grows by the individual and collective service given by all the members, and by the observance of the divine commandments which are magnified by the Lord for the achievement of his plans. There is no occasion for us to boast about the progress that is being made in this great work. But there is every reason for us all to be profoundly grateful and appreciative of the wonderful manner in which the Lord is bringing to pass his purposes. And we need to manifest our gratitude by increased faith in every principle of the Gospel and greater activity in his cause.

FASTING AND FAST DONATIONS

Further, you will remember that in Conference eighteen months ago, instructions were given and a request made by the First Presidency that all members of the Church faithfully observe the monthly Fast, and give the equivalent in value for the benefit of those in need. It was shown that the equivalent of two meals would amount to at least ten cents per month for every member. The request was for a donation of not less than one dollar per year for every man, woman and child in the Church. There has been considerable improvement in this respect, but we have not reached the goal as yet which is expected of every one of us. For the past six months, the reports show an increase of 53% in the Fast offerings over the same period of last year. The number who have paid Fast offerings has increased about 31%. Apparently, then, since there has not been a proportionate increase in the number who have donated, those who have paid, have given more. Here is an opportunity for Church officers to encourage those who have not done their part, to fulfill this duty also. The average Fast offerings per capita paid for the first six months is 21.6 cents; whereas it should be at least 50 cents. When we realize how efficiently these donations are applied directly for the benefit of those in need, we should all be ready and willing to do our full share, and thereby get the spiritual blessings that attend the principle of Fasting.

I need scarcely repeat the fact that the Fast offering is a donation that should not cost us one cent, because if we observe the principle we do not sacrifice anything but the eating of food for two meals; and the value of those two meals is represented by the amount that we give for Fast offering; so one dollar per capita per year does not represent fully what the members of the Church would consume if they did not Fast and did not observe this donation.

STATISTICS ON RELIEF

There was disbursed during the six months period to those in need, through the regular channels, a total of practically \$300,000, which includes \$116,015 from Fast offerings, \$102,238 from the tithes, \$22,494 from Relief Society donations, and some \$58,534 from other sources, including \$15,648 through the Church Security Program. This total is an increase of 97% over the amount distributed for the needy in the same period of 1936. The number of persons assisted on direct relief was 16,163 and those helped on work relief was 8,110. This is an increase over the previous year of 51%. As of June 30 it appears that there were 1,912 persons over 18 needing employment. Of this total it appears that about 86% were unskilled and 14% skilled. The number taken off County Relief during six months was 600.

CHURCH BUILDING PROGRAM

Another program of great importance that is going forward steadily is that of the building and renovating of ward, stake and mission buildings, seminaries, institutes, temples, and hospitals. During the past months there has been expended directly from Church funds something over \$800,000. There is a great demand at the present time for new buildings, improvements, repairs and remodeling of buildings, both for the various wards and the seminaries. If we take into account the amount raised by the wards as their portion, there has been expended thus far this year for that purpose approximately \$1,300,000. There have been 192 buildings under construction and remodeling. Every effort has been made to expend this money carefully, economically, and with the desire to obtain the best results possible for the money expended, and to provide the facilities that are needed for the welfare of the people. Taking this into account you can understand that care must be exercised and proper control must be had in everything done in this department as well as in every other department, in order that not one dollar shall be spent extravagantly, or unnecessarily, for the improvement of these facilities that are necessary for the progress and welfare of the Church.

TRAINING IN BUILDING CONSTRUCTION

The people are making great sacrifices. We are endeavoring to train apprentices in connection with building projects in the various localities so that through practice and under proper supervision they may gradually qualify in the various crafts for future building operations.

You will realize that in the construction of buildings a very small proportion of the cost is for unskilled labor. The large proportion of the labor cost is paid to those who are skilled men in various trades. We have fallen behind the conditions that prevailed in the early history of the Church in these various communities. Then there were many skilled artisans, men who could build, who knew their crafts thoroughly, who

had been trained largely in European countries. We were learning then to use the hand as well as the head, to a much larger extent than we are learning today. It is a challenge to our young people, especially to our young men, in the various communities of the Church to qualify to build the houses and other buildings that are necessary in their growth. We would like to be able to encourage the wards in such a way that they may be able to furnish all necessary labor for their projects; but the fact that so few are prepared to qualify to do the skilled part of the work is one of the hindrances and difficulties that stand in the way.

COUNTING THE COST

One of the things we are telling the brethren in the various wards is that sometimes in their haste and in their enthusiasm to go forward with any project they forget the lesson contained in a parable used by the Savior. We are employing it rather literally. I would like to read it to you:

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

Saying, This man began to build, and was not able to finish. (Luke 14:28-30.)

Within the last few years the borrowing of money for the construction of Church buildings has been stopped. In addition we have been endeavoring to get the people to pay their ward debts, with the result that, in spite of unfavorable economic conditions, these debts have been steadily reduced year by year, until now they are only about 30% of the original amounts. You will realize how important it is that the wards be prepared to undertake to do their part of the building when it is authorized, so that they may not be held up or forced to stop for a period during its construction. In one or two instances, such a condition has prevailed. It is very unfortunate. Almost identically these words of the Savior have been expressed by people who have passed such buildings and seen them unfinished. They have ridiculed those persons responsible for failure to adequately prepare for the undertaking.

So it is a challenge to us all to be thoroughly prepared when we undertake anything in life to carry through to a successful conclusion and in conformity with our plans. In this connection, I would like to call your attention to other instructions which the Savior gave in connection with this parable: "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) And again, "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (Luke 9:62) Therefore, when we undertake to put our hands to the plow as disciples of the Lord, Jesus Christ, we must count the cost, and prepare ourselves to go forward throughout our lives in his service if we expect to gain the blessings and benefits which come from membership in his Church, and adherence to his principles, as they have been revealed unto us.

I pray that the Lord may help every one of us to sense these things and to learn these lessons that will help us and our children,—our young people,—to learn the foundation of faith, to develop understanding of faith, to seek and gain that faith in God which will enable them to be true to every principle of the Gospel and go forward and serve the Lord with full purpose of heart, which I pray in the name of Jesus Christ. Amen.

An anthem, "Holy, Holy, Lord God Almighty" (Gounod) was sung by the *Singing Mothers*, Sister Margaret Hewlett, soloist.

Elder Ralph E. Woolley, President of the Oahu Stake, offered the closing prayer.

Conference adjourned until 10:00 a. m. Saturday, October 2.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 2 at 10 o'clock.

Musical numbers for this session of the Conference were given by the *Nebo Stake Choir*, under the direction of Elder Carl Nelson.

"The Lord is My Shepherd," was sung by the Choir as an opening selection.

Elder James L. Hatch, President of the Panguitch Stake, offered the opening prayer.

The Choir sang the anthem, "Consider the Lilies."

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

PERILOUS TIMES

We are living in perilous times. The conditions in many parts of the world are as uncertain and disturbed as they could be without armed conflict. Spain is involved in civil war at the present time. That is not far from where the Savior of the world lived in mortality, where the Gospel of peace was preached by him and his disciples, and where thousands of people undoubtedly heard the truth from the lips of the Master himself or from those whom he sent when he told them to go into all the world and preach the Gospel to every creature, and they that believed and were baptized would be saved and they that believed not would be damned. Nearly two thousand years have passed since that warning was delivered and the great majority of the inhabitants of the earth are not yet converted to the message of love, but the destructive power of the adversary intensifies as the years roll by.

I stand before you exceedingly nervous, realizing what a responsibility is mine, and pray for the inspiration of the Lord that we may all be edified by what we hear and feel.

REPENTANCE AND HUMILITY NEEDED

As we analyze the situation we must come to the conclusion that there never was a time in the world's history when there was greater necessity everywhere for men to repent of their sins and seek the guidance of our Heavenly Father. There has never been a time since the Church was organized when there was greater need for us to humble ourselves before the Lord and seek his guidance.

There are many people who think themselves competent to lead us out of our difficulties and without hesitation they come forward with suggestions to try this or that as an experiment. And yet our Heavenly Father has advised us that the only plan that will produce satisfactory results and take us back into his presence is the plan of eternal life, the Gospel of Jesus Christ, as advocated by his beloved Son.

The wisdom of the world is not sufficient. What we need in the midst of our distresses is the wisdom of our Heavenly Father. And how shall we obtain it? Will it be by selfishness? I think not. Will we obtain it by arrogance, unmindful of the rights of others? Certainly not. Will we obtain it by fault finding and criticizing those who are seeking unselfishly to bless mankind? No, never. The Lord has told us that we may obtain the inspiration that we always need by living righteous lives and by prayer and thanksgiving. He has said that when even two or three shall meet together in his name he will be there to bless them. This great audience of thousands of people has met in the name of the Lord and I have no doubt that he will bless us.

This is a glorious autumn day. Outside the sun is shining, birds are singing, flowers are blooming, and inside this great Tabernacle there is peace and quiet and the spirit of worship. With all my heart I feel to thank my Heavenly Father that I am here.

THE PATHWAY TO THE CELESTIAL KINGDOM

The Lord, when he placed our first parents on the earth, gave them instructions and from time to time he has sent his prophets to counsel their descendants. We have in the Old and the New Testament the teachings of the Lord, not of man, but the advice of our Heavenly Father intended to direct us along the pathway that will eventually terminate in the celestial kingdom. How wonderful it is to know that there is a pathway leading to a glorious kingdom.

The Ten Commandments given to ancient Israel are a guide to safety and eternal happiness. Whenever we violate any of them we are not in the narrow way. We are told that strait is the gate and narrow the way which leadeth unto life, and if we would be in that narrow way we must keep his commandments.

When Jesus of Nazareth was upon the earth he pleaded with men to live righteous lives in preparation for immortality, and he gave his life, demonstrating that he was not afraid to die and that the resurrection was a reality, and after he was raised from the dead he continued to advise the people how to live and when they have followed that advice

they have rejoiced in the blessings of mortal life and in the assurance of eternal life.

THE PRICE OF PEACE AND HAPPINESS

The Book of Mormon tells us that there was one long period of time when the people were righteous and that was the two hundred years after the appearance of our Savior on this western hemisphere. They repented of their sins, turned to the Lord and were prosperous and happy.

When the Gospel of Jesus Christ was established in this dispensation the Lord repeated what he has said so many times in the Old and New Testaments, that the price of peace and happiness is righteousness. Notwithstanding that knowledge there are many who appear to think that we can obtain happiness in some other way but we should all know by this time that there is no other way and only sorrow and disappointment will result from disobeying the Father of our spirits. We live in a day when there are many temptations to evil and each one who submits himself to any of them loses a blessing.

The Prophet Joseph Smith received a revelation from our Heavenly Father called the Word of Wisdom in which we are advised not to use stimulants and narcotics. There are some among us who ignore the advice given in that revelation and drink liquor and use tobacco, knowing that the penalty must be paid and the blessing forfeited that would follow obedience. Why is it that it is so difficult for some people to comprehend that there is no happiness or benefit in violating the wise counsel of our Heavenly Father?

He has taught us that we must observe the Sabbath Day to keep it holy. One day of the seven he has set apart as his day, and in consideration of all his blessings bestowed upon us on the other days it would appear to me that we ought to find joy in doing the things that he asks us to do on his holy day, and I believe that unless we do we will find no happiness that is worthy of the name. He wants us to be happy and has told us how we may earn that happiness.

FLYING IN A FOG

One day I boarded an airplane at Los Angeles. It was foggy and they held us on the ground for some time, but finally word came that we might start. The plane taxied down the field, left the ground, soared up into the air and ascended above the fog into glorious sunshine. We could see the top of a mountain that gave the pilot our direction toward Salt Lake City.

We were soon crossing Nevada. The view from the plane was delightful. Near Milford, Utah, we suddenly flew into one of the worst fogs I have ever seen. I tried to look out of the window of the plane but could not see anything through the fog. Not a thing could be seen in any direction outside the plane.

I knew that we were approaching the mountains at the approximate rate of three miles a minute, that we were compelled to pass over them

to get into the Salt Lake Valley. I was worried and asked myself, "How can the pilot find the way when he cannot see a thing?" He had his compass but the plane might drift off its course. He had instruments indicating our distance above sea level but he had no way of knowing how far we were from the ground. I thought he might fly high enough to clear the mountains between us and the Salt Lake Valley and try to find the landing field by the flash of the beacons if we got close enough, but I chilled when I thought of the danger of losing our way and missing the beacons and the airport.

AN ELECTRIC HIGHWAY

In my anxiety I went up into the space that was occupied by the pilot and the co-pilot to see how they knew where we were going. I could not tell whether we were a hundred feet, a thousand feet or ten thousand feet above the ground and I did not know how they could tell, except approximately. I noticed that the pilot had a little device over his ear like operators in telephone offices use to receive with. I inquired of the co-pilot how they could tell whether we were flying in the right direction or know if we were off course. He replied, "When we cannot see we are guided by the radio beam." "What is that?" I asked. He explained that the beam might be likened to an electric highway between two points and in our case the points were Milford and Salt Lake City. He said that the device over the pilot's ear operated so that when the plane was in the beam a low, purring sound continued to be heard, but if the plane goes to the right or left the sound changes and the pilot is warned by a clicking as of a telegraph key. If he hears two dots and a dash he knows he is leaving the beam to the right; if two dashes and a dot he is leaving the beam to the left and he immediately pulls back to the beam or highway, on to the path of safety, the clicking ceases and the purring resumes. If we continue on the beam we will arrive at our destination in safety.

I returned to my seat greatly comforted to know that notwithstanding we were enveloped in fog and darkness and could neither see nor feel where we were the pilot was receiving information constantly that we were on the highway and he knew that we would soon arrive at our destination. A few minutes later I felt the plane descending. We had passed over the mountain tops and were nearing the airport. When we were nearly down we could see the powerful lights of the field indicating where to land and the plane with its precious cargo touched the ground gently as a seagull lights on water, slowly came to a stop and we stepped from our conveyance to the ground, happy to be at home again.

Not long after the trip I have described to you another passenger plane flying from Los Angeles to Salt Lake over the same course became lost in the darkness. For some unknown reason the pilot failed to follow the radio beam. They crashed on a granite peak about twenty-five miles south of here and it was months before any of the bodies were recovered.

FOLLOWING THE CHARTED COURSE

I have thought many times of the lesson I learned on the plane and have applied it to experience in the Church of Jesus Christ of Latter-day Saints. We are passengers on the good ship Zion. Jesus Christ, our Lord, is the real pilot. He charted the course; he knows every island and rock on the way and has placed beacons to guide us safely to our destination.

Notwithstanding the fact that we are members of his Church we will not obtain an inheritance in the celestial kingdom except on condition that we follow the course that he has charted. Each of the Ten Commandments is a beacon warning us of danger. The Word of Wisdom is a beacon for our guidance and protection, as are all the counsels of the Lord to us. If we are living as we know that we should we are entitled to the whispering of a still small voice calling attention to danger saying this is the pathway of safety, walk ye in it. We are not in that pathway when we profane, when we disobey the Lord's command to keep the Sabbath Day holy or when we are unjust to one another. If we have erred in our conduct the voice will whisper to us "turn back, you have made a mistake; you have disregarded the advice of your Heavenly Father." Turn from the error of your way while there is yet time, for if you go too far from the right path you will not hear the voice and you may be hopelessly lost and be wrecked, even as the pilot and his precious cargo were when they lost their way.

Because of his love for us our Savior has done everything to protect us from the effects of evil, even to the giving of his life, but he will not take from us our agency.

As members of this Church we may not excuse ourselves as the people of the world may who have not been properly taught and do not understand. Millions of God's children have not charts and compass as we have, but he organized his Church and offers membership and invites all to come into it and to be with him on the good ship Zion, with the promise that in obedience to his commandments there will flow peace, happiness and eternal life in his celestial kingdom.

Shall we be careless? Shall we use things which God has forbidden? Shall we dishonor his holy day? Shall we neglect our prayers? Shall we take advantage of our neighbors? Shall we do the things that the Lord has told us not to do, when we know that by so conducting ourselves we may lose his spirit and we ourselves be lost?

THE PILOT OF THE CHURCH

Not only has the Lord given us the advice already recorded in the scriptures to guide us but he has placed as a leader in this Church, one of his sons who has been chosen and ordained and set apart to be the President. He is our pilot and he will be directed by a voice that will enable him to lead us where we should go. If we are wise we will not set up our judgment against him but will be happy to honor him in his place as long as the Lord sustains him. We have had

misguided souls in the Church who have, in their ignorance, opposed the advice of the pilot, not sensing the fact that they were opposing the Lord and they have fallen into darkness and sorrow, and unless they repent they will not find a place in the celestial kingdom.

Let us remember that the President of this Church has been officially designated as the pilot of the Church here in mortality to represent the Master of heaven and earth.

THE PATHWAY TO PEACE

My advice to you is to get the Spirit of God and keep it and the only way we will retain it is by living near him, by keeping his commandments and in these days of uncertainty when men are running to and fro seeking for some new plan by which peace may be brought into the world know this that the only way to peace for this world is the pathway of the Gospel of Jesus Christ our Lord. There is no other. We have the instruments to operate the ship. We have the information including a map with every danger charted and if we will go forward day by day rejoicing in the companionship of one another, winning by our upright lives the love and confidence of our families and neighbors until the time comes when we have completed the period assigned to us here we will arrive at our heavenly home and be made welcome by our Heavenly Father. To possess a knowledge of the truth is worth all the wealth of the world, to know that we are on the safe highway when we are in the pathway of duty as defined by our Heavenly Father, and to know that we can continue there if we will, regardless of the influences and inducements that may be offered by those who have not been appointed to be our leaders, is a blessing that is priceless.

AVOIDING THE PITFALLS

God bless you, my brethren, who are presidents of stakes and bishops of wards, you who preside over quorums, you who are called to take charge in the auxiliary organizations, both men and women. Be humble and prayerful, that you may avoid the pitfalls that the adversary prepares for your feet. Listen to the still small voice that will always direct you if you are worthy of it in a path that means eternal happiness. My soul is filled with gratitude this day to know that as we continue our membership in the Church we do have a pilot who knows the way, and if we will follow his direction we will not land on the side of the mountain to be crushed nor descend to the depths to be drowned; we will not meet the spiritual disasters that the world is meeting but we will go about doing good, blessing mankind, and rejoicing in the companionship of those we love.

That the Lord will continue to bless the man who stands at the head of this Church together with his counselors and those that associate with them, that they may be inspired to see eye to eye in righteousness, and that we who are members may be wise enough not to jump overboard but that we may stay with the good ship Zion as it follows its course

and help keep that course where the Lord would have it to be to the end that we may all find our place in the celestial kingdom when our labors in mortality are completed, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have thirteen returned presidents of missions from whom we have not heard in one of our Conference sessions. We have brethren presiding over missions who have not yet spoken, and those who are presiding in the mission field who have spoken in these Conferences, numbering fourteen; so that as usual we have not time sufficient to hear from every one from whom we would like to hear. We shall not call on mission presidents who will have an opportunity later to speak to us in Conference, and will call on those only who have been released and are with us. We shall ask them, as there are thirteen of them, not to exceed ten minutes in their remarks. There is a clock directly in front of them—I have been looking at that clock now for fifty-odd years, and I have always been able to see it—and I should like the brethren to remember that every time they exceed their time, some one will have less than his share of time. If they should accidentally stop a minute too soon there will be no complaint.

ELDER DON B. COLTON

Former President of the Eastern States Mission

During the last four years I have had the wonderful experience of laboring as a missionary in and president of the Eastern States Mission. That experience has been the most satisfactory of my life. I appreciate it sincerely.

Soon after reaching the mission field we dedicated the Washington chapel. It has been one of the main centers since then for the advancement and for the preaching the Gospel of the Lord Jesus Christ. We have built and dedicated other chapels, and I feel that the mission in a material way has made substantial progress. We are building a chapel now in Philadelphia.

One of the outstanding developments of that period has been the work at the Hill Cumorah where the Church has erected a beautiful and impressive monument and has also erected a Bureau of Information. During the last summer, an open air theatre has been erected. I mention these only in appreciation of the fine work that has been accomplished in creating and providing for us the agencies that are so necessary in aid of the preaching of the Gospel.

The finest experience, however, that has come to me has been the opportunity of working with the groups of fine young men and women who have come into the mission field from the various wards and branches and stakes of Zion and other missions. They have been an inspiration to me, and if Mormonism may be judged by its fruits, we are not ashamed

to have people know that these boys and girls represent the homes of the Mormon Church.

I should like to say a word to my brethren, the Bishops. Thank the Lord for a Bishop who can find work for his returned missionaries, particularly in the work of the Church. I rejoice also in this great movement to provide work for our people. I can endorse fully the words uttered by the President yesterday morning. Most of our boys and girls who return are anxious to work. I pray that the Lord will open the way and help them that they may find employment. In the main they return full of the spirit of the Gospel, fine, clean young people. I hope that they shall not become discouraged nor soured in life. They have learned the greatest lesson of life, namely, that God lives. Their hearts have been warmed and their souls attuned to the Spirit of God. They have seen life in a different way. I hope that they shall not be disappointed, but shall find a place in the world and continue to make good.

And now, just one word with reference to the Gospel of Jesus Christ. In the papers the other day it was announced that several noted divines had made the statement that during the last two thousand years Christianity had been failing. With all due respect, I cannot subscribe to that doctrine. Christianity has not failed. The failure, if any, has been due to the fact that people have not interpreted Christianity properly and have not lived it. God does not fail; his works do not fail; they succeed. God succeeds; man only fails when he does not interpret the word of God correctly, and does not translate it into his own life.

The evidence, therefore, clearly shows that during these two thousand years whatever failure has come has been due to men not accepting true Christianity. So, my brethren and sisters, the last four years have taught me that there is in the world a true Christianity, and I say this humbly and without the spirit of boasting. I recognize that good men and good women everywhere are trying to live Christianity, as they understand it, but the fact that it has not succeeded ought to be notice to them that somewhere along the line they have missed the charted course of the Gospel of Christ.

I bear solemn testimony that there is a Christianity in the world that takes hold of the lives of men and women and makes them over, so to speak; that turns them from the paths of unrighteousness into the paths of truth and rectitude, and that God is directing the work of his Church. The Christianity that recognizes that everywhere the Gospel is in the world for the world's good, and that men and women who embrace it are made better. So far as it is translated into their lives there is no failure, and when we find that it is failing, let us look to ourselves or to the doctrines that we have embraced. God's work is right. His truth never fails. It is always right. God is always right. May we seek to find his light and may we walk therein. I do know as I know that I live that God lives. It is the most precious thing in my life. I rejoice beyond my power to express that there has come to me the overwhelming conviction that Jesus Christ is the Savior of the world, the only name

given under heaven whereby we must be saved. I rejoice that his truth has been restored, and pray that God will help us to live it always, in the name of Jesus, our Savior, Amen.

ELDER NICHOLAS G. SMITH

Former President of the California Mission

My brethren and sisters, I am happy to stand before you this morning and bear testimony to the divinity of the Gospel of Jesus Christ. I love our Church because of the opportunity it gives each of us to do unselfish service.

I spent the most glorious two and a half years of my life in the California Mission, and recently returned from that mission loving it and loving the people there. To associate with your boys and girls in the mission field, to see them grow and develop in their testimonies and in their ability to mix with other people and to convince them of the truth of the Gospel of Jesus Christ, was a great joy.

California is a great country—the land of sunshine they call it. I love it, not because of its sunshine, but because of the people who are there. Goodness knows that had I been seeking sunshine I would not have needed to go away from Salt Lake City in August and September of this year.

Since coming here I have been assigned to a new task, to labor as a counselor to President Stephen L. Chipman in the Salt Lake Temple, and I have been surprised at the things I have discovered there. Do you know we have some sixty thousand names that have been sent into the temple from the mission fields of the world that should be taken care of and the work done for them? The President of the French Mission wrote to me and told me that he had sent in some lists of names—several hundred—two years ago and had not yet received the papers back, and he desired to know whether the names had been lost. When I looked into the files I discovered that not only those from the French Mission were there, but there were thousands and thousands from other missions that were there waiting to be taken care of. I feel it would be a glorious thing if the people would consider this great work, this charity work, that is to be done for the missions of the world, and when they come to the House of the Lord take the names from some of these missions and help us to clear them out of the files. I hope the new Security Plan will work out this very thing.

I was astonished to learn that for the month of August the temples ran about 29% capacity; that is, we could have done 71% more work in the Salt Lake Temple than was done during the month of August; and I am wondering how temple-conscious we are, and whether or not we should not consider this great mission that all of us have been called to that are in the Church. You will remember that the Prophet bore down heavily upon this one point—

that we cannot be made perfect without our dead—and assigned to us a special activity, a missionary work if you please, and while I will candidly admit that up until now this missionary work has not been so interesting to me as the missionary work for the living has been, I recognize the fact that it is essential, it is a work that all of us should be thinking about; and I hope that throughout the winter months the Salt Lake Temple and all the temples will be running one hundred per cent capacity, instead of 29%.

God bless the Latter-day Saints. Wherever I have been amongst our people I have found that they were living the Gospel, and their example has been a strength and a help to me, for their homes have been opened, and I have been fed and clothed and blessed through the Saints.

May the peace of our Heavenly Father be in the hearts of each and every one of us, and may our desire be to uphold the General Authorities of the Church in all that they do, is my prayer, in Jesus' name. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Logan Temple

My dear brethren and sisters: This is a surprise to me, to be asked to say a few words to you. I sincerely pray that God my eternal Father will bless the words I shall say so that they will be of truth and benefit not only to myself, but to you to whom I shall speak.

It has been my privilege to serve the Church as a missionary four different times in different parts of the world. Each time I have responded to the call has brought joy and satisfaction and given me an increased testimony concerning the divinity of this great and mighty work.

I have now been called into a new division of the Gospel of our Lord and Master Jesus Christ—to preside over the Logan Temple. It is a very important calling, one of trust and confidence and I appreciate it beyond measure. It is indeed a blessing. It is our aim, our objective, to beautify life both from a physical and a spiritual point of view. Inasmuch as my present calling has so much to do with the development of spirituality, I discover that it requires more concentration, more thought, more prayer and more humility to understand the significance of the saving graces of the Gospel of our Lord and Master Jesus Christ. This temple work reaches back to the beginning of time and touches the life of every human soul and gives him an opportunity to embrace the Gospel.

It has been my privilege during my entire life to associate with young men and women, and one of the joys connected with this association has been to witness the growth and development that take place in the hearts and the minds of these fine young men and women. Many of them are occupying positions of great responsi-

bility in the wards and stakes of Zion. They are measuring up to their responsibilities in a way that not only brings them into great prominence, but also brings credit to the cause that they represent. I believe in the youth of our Church. I believe that the great majority of them who have been in the mission fields carry a testimony concerning the restored Gospel.

We have had excursions of returned missionaries many times visiting the Logan Temple, doing work not only for themselves but their kindred dead. It is glorious indeed to meet them. It has been my privilege to marry many of them for time and for all eternity, and I am convinced that those who assume this obligation in the Temples of God and remain true and firm to the covenants they have made with their Eternal Father are fine members of the Church and are contributing to its development and growth.

Gratitude, my brethren and sisters, is just a little more than thankfulness, and I often feel as I approach my Heavenly Father in prayer that I not only thank him for his goodness and the many manifestations of his blessings and for the benefits that have come to me from time to time, but there is also a deep feeling of gratitude that comes into my heart concerning my relationship to him.

I know that this is the work of God. I know Jesus is the Christ, and that Joseph Smith was the instrumentality through which God operated in bringing to pass the saving graces of the Gospel in this day and time in which we live. I humbly pray that in our lives we shall be able to place such interpretations upon these precious truths that we shall always find ourselves upholding and sustaining those who have been called to lead this great work, President Grant and his counselors and the quorum of the Twelve, and all those who are leading the different wards and stakes of Zion. I leave my humble testimony, in the name of the Lord Jesus Christ. Amen.

ELDER ROY A. WELKER

Former President of the German-Austrian Mission

Once upon a time I was asked to give a toast, and the toastmaster said: "In front of you is a green light. When that green light flashes on, you are to stop." My excuse was that I was color blind and did not know when the green light was to be flashed. I have no excuse this morning, however, so I will try to stop within the range of ten minutes.

A little over three years ago, I with my family left Salt Lake City for Germany, where I went to preside over the German-Austrian Mission. I knew at that time there was a tremendous task to be performed; conditions were uncertain, many of the Elders were feeling that perhaps they would be banished, or that war would soon break out or some other conditions would prevail by which they would be called home.

But conditions began to settle down and before many months they had tremendously improved. We saw then an opportunity to work harder than we had been working or the Elders had been working. We

did our best to make friends with the officers of the German government, both in a general as well as a local way. We discovered that they were in a transition period themselves, and feeling their way along. Many of their regulations were private laws that were being passed nearly every day by the Diet, and there was a group of police regulations that was never published.

These were the conditions that gave us greatest anxiety. In various cities police were given power to act under given circumstances. We soon found that it was our business to make friends with these local authorities and not to ask them whether we could do this or that, but to do everything that seemed reasonable to us, and if we were forbidden to do that again, we would make our excuses and go about doing something else. It worked out very well.

We also played strongly upon our twelfth Article of Faith, declaring that we meant it when we said that we believed in sustaining and upholding the government. They seemed to believe us, for there were something like thirty-four small religious denominations forbidden in that country, and yet we went on doing work that others who like us were not forbidden, could not do.

There is a law in Germany that the small religious denominations should not scatter their literature from door to door. We debated for a long while whether we should stop tracting, but we had been tracting; in most of the places we had never ceased tracting, and we felt that inasmuch as we had been doing it we would continue, and we did continue. And in only a few places were we prevented from tracting, and in only a few places are the Elders forbidden to tract now.

As President Grant said yesterday, in Berlin we may advertise our meetings freely.

I rejoice to be able to testify to you today that the testimony of President Grant in the city of Berlin left a wonderful influence upon the people who attended that meeting. The newspapers that had refused us the opportunity of printing matter concerning us for a long time before, themselves wrote up articles of that meeting and of the President's speech. I have since learned from somewhat of an authoritative source that Mr. Hitler has learned of us and has said that the Mormon people are doing the German government no harm and he wants them let alone.

I believe perhaps that may be true, for I can testify that during the past six months particularly we have had a friendliness shown us in that nation that has been splendid, and a matter of considerable comfort to us as well.

Not only in Germany are the people tremendously receptive to the influences of the Gospel of the Master, but I believe with all my heart that the blood of Israel flows in the veins of the peoples of the northern European countries. Our missionaries whose business it has been to go into Poland and Lithuania have found responses there that have convinced me that before long the Lord will see to it that those fields are opened up for the promulgation of the Gospel. Likewise

in the great country of Russia. I believe that Europe is a rich field for the harvest of the work of the missionaries in the near future.

My heart did rejoice yesterday when the President said that he will see to it that in the future the Authorities of the Church go to Europe more often. I have been praying for that sort of thing, for the inspiration of our leaders in the hearts of those people is tremendous.

There is a professor in the Halle University in the school of religion who invites the Elders to come to his study once a year. In 1934 the local Elders and missionaries were asked to his study or department in the school, and there he kept them until four o'clock in the morning, finding out what he could from their side of Mormonism. About six months ago two young men from this city were called into his study in the evening and kept until three o'clock in the morning. He had them deliver a lecture with illustrating films before a class of his advanced students. This man said: "There has been but one great religious leader arise in the world since the time of Christ, and that man was Joseph Smith."

When our learned men can come to appreciate that there is not only a simple plan in the Gospel for people to follow, but a plan that will last through the eternities, these thinking men will adopt this plan that will give them eternal comfort as it gives us who have adopted it eternal comfort.

My testimony is that Jesus is the Christ, that the prophets who surround us this day—fifteen of them—are spokesmen for almighty God, and are engaged in the service of our Heavenly Father, and we who give our time and our tithes to assist them in carrying this message not only will make people happy in the world today, but give them eternal satisfaction.

May the Lord help us to realize this and study it, and not be content with our membership alone, is my prayer in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "O Ye Mountains High."

ELDER T. EDGAR LYON

Formerly President of the Netherlands Mission

Words fail to express the joy I experience, my brethren and sisters, in being allowed to occupy this position this morning, and especially in being allowed to attend the sessions of this Conference.

This is the first time in seven years it has been my opportunity to be present in the sessions of the General Conference, and I am thrilled beyond any power I possess to express my gratitude to the Lord for this privilege.

For nearly four years it was my lot to preside over the mission in the Netherlands. During those years, I am convinced that the Church has gained a stronger foothold in that country than at any other time in the past.

While the number of converts in recent years is not quite so great as the number made in the years immediately following the World War, nevertheless, for the past three years we have had increases in our converts as compared with the years before that, and the Saints are manifesting a finer spiritual attitude as proved by the fact that they are paying their tithes and their Fast offerings, and attending their meetings better than they have done heretofore.

We rejoice in the fact that the members in this foreign land have been realizing the responsibility resting upon them, and throughout the period of our administration—as was the case during that of our predecessor—we have been endeavoring to train the local people to assume and bear all responsibility in conducting their affairs in the branches and districts. I am thoroughly converted to this policy inaugurated by President Widtsoe when he presided over the European missions. While there have been many difficulties connected with the transition from missionary leadership to that of local leadership, nevertheless, churches and branches in the mission field are securing a certain stability which they never had before, and there is a sense of permanence creeping into the organizations that was never the case with the constant change of missionary leadership.

It was our opportunity while laboring in the field to celebrate the seventy-fifth anniversary of the founding of the Netherlands Mission, and at that period of time it appeared that the Lord had commenced to pour out his Spirit in richer abundance upon the people of that land than ever before. We had a most successful year during our Jubilee and one of the things that was gratifying to us was the fact that the newspapers commenced to come to us for news and published all that we would give. At conference sessions and commemorative meetings they had reporters in attendance who wrote accounts better than we could have done—favorable accounts—which were given wide circulation throughout the land. I rejoice in this change of attitude that has come in the press of the Netherlands with regard to our Church.

Another objective that I think will perhaps be realized within the near future will be the recognition of the Church of Jesus Christ of Latter-day Saints by royal decree in the Netherlands, as an official church on equal footing with all other ecclesiastical organizations of that land.

We have been endeavoring to develop the auxiliary associations in that land, and, under local leadership and local boards, that compare very favorably with our own stake boards here at home, we have seen our Mutuals, our Relief Societies, our Sunday Schools, Primary and Genealogical Associations grow and advance. We have found that the Primary and the Sunday Schools are perhaps two of the best means we have had in the field for giving our Elders contacts with strangers, and later bringing people to a knowledge of the Gospel. We get the children of the non-members in the Primary, and then the Elders visit their parents and succeed in getting the children in the Sunday Schools. We try to take the children by the hand and the parents by the heart and bring them to the Gospel.

To give you an illustration: At one period during a year and a half the only converts we made in the large city of Rotterdam were people who became acquainted with the Church through the fact that their children had been brought into the Primary first. So we rejoice in this work. Also the work of our Genealogical Association has been organized and placed on a permanent basis under local leadership, and I think that the papers on file in the Temple and in the Genealogical office will indicate that perhaps we have achieved an organization that is better than any other genealogical organization in the missions in Europe. The people are industriously engaged in doing their genealogical research at the present time. They have a system of exchange not only with our own mission, but with the local groups working here in Salt Lake, as well as groups in other missions where there are many Hollanders who have emigrated.

We rejoice also in the fine contacts we have had with the Elders laboring in the missions. They are fine young men. We are pleased to report at the present time that so far as we know all of them are enjoying excellent health. We have had some serious illness among our Elders—two cases that were so serious that we despaired of their lives—but through the goodness of the Lord in ways that I think are nothing short of modern miracles, these men have been restored to normal health and strength and have been allowed to complete their labors.

I rejoice in the testimony of the Gospel that I have. I rejoice that the Lord has been so good to allow me to have this opportunity, and I hope and pray I may go forth to raise my voice to preach the truths of the everlasting Gospel restored through the Prophet Joseph Smith. I know that he is a prophet of the Lord, and that in the passing of the years he will be recognized by the leaders of all mankind, both within and without the Church, as the greatest prophet of the latter-days, a real leader, who will take his place with the passing of the years alongside of the prophets of old.

That we might go forth striving to serve the Lord and walk in his paths, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

My dear brethren and sisters: This has been a very profitable and pleasant Conference. We have all enjoyed it greatly. It has been a witness to me that the Spirit of God is still available to his servants here upon earth; not only that, but as I have looked at this congregation I have felt impressed that the simple truths of the Gospel, plain, easily understood, still sound good to latter-day ears.

REJOICES IN REMARKS OF PRESIDENT GRANT

I was stirred by the remarks of our President yesterday. My soul responded to all that he said. As one who was born in Europe I need not tell you that my heart leaped in response to his statement that the Church

would give continuing and increasing attention to the people in the lands from which we all have come, either directly or by descent. The blood of Ephraim, the blood of Israel, runs strong in European countries, and I believe that the time has come, as predicted by the prophets of old, in the Book of Mormon, that in the latter days groups of the faithful shall be found throughout the earth, serving as centers of inspiration to those with whom they come in contact.

So I rejoice in all that our President said, and I would be greatly tempted to comment on his remarks were it not for the fact that for some time I have had in mind a subject that I would like to present to the Latter-day Saints. In fact I have gone so far as to make some notes dealing with this subject, which I shall follow if I can.

THE LORD GIVES SPIRITUAL LAWS ONLY

The subject, I think, will appeal at first sight as not one of deep spiritual import, yet I feel free to use it, for in the philosophy of Mormonism all things pertaining to man's life have a spiritual meaning. This was plainly stated by the Lord to the Prophet Joseph Smith:

Verily I say unto you that all things unto me are spiritual, and not at any time have I given a law which was temporal, . . . for my commandments are spiritual, they are not natural nor temporal.

From the beginning of its history, the restored Church of Christ has been concerned actively with the temporal welfare of its members. It has fostered city-building, business and farming as well as education and the erection of meeting houses, tabernacles and temples. Our present attempt in behalf of economic security is but an evidence of this ideal of the Church.

In this day of world-wide unrest, it has become evident that a major cause of depressions and contentions has been and is the declining emphasis placed upon the productive activities of mankind—the activities which lie as foundations of a contented, progressive civilization.

HAPPINESS IN HUMBLE PURSUITS

Agriculture and the crafts are being spoken of as the "humbler" tasks of life, and by this false valuation enterprising youth looks to so-called "higher" pursuits, too often to his own lesser happiness and always to the diminished welfare of humanity.

There was a time, not many generations ago, when craftsmanship, the power to shape articles useful to man from wood and fibre, stone and metal, from the raw materials of earth, was held to possess a noble dignity, second to none. Today, through a distorted vision of life, youth hesitates to train mind and muscle, nerve and sinew, for the necessary trades of the world. There is a scarcity of really skilled workers in the trades. Yet, the competent artisan has an income not much inferior, if any, to that of the average so-called "professional" man. Those among our people who have the natural mechanical endowment should not hesitate to enter the trades as a means of livelihood.

AGRICULTURE A BASIC INDUSTRY

The tilling of the soil has ever been recognized as the basis of national welfare. It is the basic industry of humanity. Without it mankind could not survive. The physical toil which formerly accompanied farming could, if farming were managed properly, disappear with the invention and introduction of farm machinery. Work is not undesirable; it accompanies all success. The drudgery charged against farm life may in our day be eliminated by proper planning and systematic approach to farm tasks. Advancing science has accumulated a body of knowledge concerning the production of plants and animals, which has raised agriculture, from the point of view of organized knowledge, to one of the best established of professions. Our institutions of learning, notably the agricultural colleges, give unsurpassed training for life on the farm. A person should train for agriculture as for any other profession.

It was J. W. Sanborn, first president of the Utah State Agricultural College, who went back to his native New Hampshire, and converted, by modern methods, worn out, deserted farms into prosperous, money making enterprises. And he assured me that he won unsurpassed joy in the labor.

My spirit thrilled to the young missionary who said to me, "My brother and I are poultry producers. The flocks of poultry are keeping me on this mission. When I am released, I shall go back to that business. It is good enough for me." It is a source of satisfaction to me to know that perhaps two-thirds of the Latter-day Saints are farmers, tillers of the soil, keepers of flocks, producers of the world's first necessity, food. We may get along without many things but food we must have.

FOOD THE FIRST NECESSITY

Hunger is a prime factor in the social and economic ills of mankind. One needs only spend an hour in the congested, poverty-ridden sections of the world's great cities to understand that the cause of human convulsions, often resulting in bloodshed, is the lack of bread. Disease of body and mind as of spirit travels in the wake of hunger. A nation in which all citizens are well-fed is a nation of prosperous peace, of courage to undertake the conquest of natural forces for the good of man. Fear departs from the man whose food for himself and his family is assured. He faces the world and its problems fearlessly, courageously, trustingly. He may use his powers to the full.

The farmer, though he use but a modicum of farm wisdom, may be freed from hunger. Let that be remembered by all whose tastes lead toward the land, but who, because of the erroneous ideals of the age, are tempted to look elsewhere for a life pursuit. Indeed, it would be well if those following other pursuits would maintain a kitchen garden. The professional or business man would find release from many troubles, if he devoted a few hours a week to the cultivation of a garden. And the income in food produced is not to be ignored. During the summer of

1918 the war gardens of Salt Lake City, covering only a part of the vacant lots and backyards of the city, produced crops valued at more than one-half million dollars. May we never forget the ideal of our pioneer fathers: the home with its home garden. May the majority of Latter-day Saints continue to be tillers of the soil and keepers of flocks and herds.

The woman often determines the career of a man. Again it must be said that farm life may be made to yield happiness for the man and the woman, and confer a real boon upon the children who may be born to them. But the woman, as the man, should receive some preparation for life on the farm. In the modern Palestine, schools are maintained for the training of farmers' wives, and with most excellent results.

AGRICULTURE AND SCIENCE

The farmer and the farmer's wife may receive today the same training of mind and emotions given to those of other pursuits. The spirit of culture, of trained intellects and awakened emotions, may be enjoyed perhaps most fully under the natural conditions surrounding farm life.

In our imperfect social-economic structure, it is true that the farmer has not always had a fair deal. But, a new day for the farmer is dawning. Thinking men recognize as never before the importance of maintaining a sound, prosperous pastoral foundation of the world's commonwealths. And science, the wonder-worker, is finding outlets for the farmer's products not dreamed of before. Eminent farmers, industrialists and scientists, the foremost in the nation, have combined to help find new markets for the farmers' products. Formerly, the farmer was only a food producer. Today with the aid of modern science, the products of the farm may be used to build houses, to furnish them, to paint them, to drive automobiles, to make artificial silk and plastics to compete with stone and metal, and hundreds of other things useful to man. A new applied science known as Farm Chemurgy is being established—which means the use of chemistry in the service of agriculture, by which the farm, the factory and the scientific laboratory join in benefiting themselves and the world.

LIFE ON THE FARM CAN BE MADE RICH

Even under present conditions who shall say that the farmer and the farmer's family cannot live life richly. Thereby hangs the whole matter. Our life pursuit must be only in part a business; it must be more a mode of living, else we cannot win happiness. Life is bigger than the parts of which it is made. From that point of view, agriculture leads the many pursuits of man. It is a mode of life under the open sky, in contest and collaboration with the genial forces of nature, near in feeling to God, who made the earth. It produces; it does not destroy. It gives; it does not take. It adds true wealth to the world's storehouse; it enlarges the soul of the farmer.

Read the history of our day. Crime is not bred in the fields of grow-

ing grain. Strong men are called from the farm, from the earth as the Lord gave it, from honest creative toil, to correct the world's mistakes.

My plea this day is that the Latter-day Saints give increased attention to the production of food and the winning of physical and spiritual health from the cultivation of the soil.

May God help us always to have our feet firmly upon the soil, to be owners and tillers of the land, and to follow the great example which we have had set for us in the past, showing us that strength, vitality and power and a rich form of living come to those who deal with the earth as the Lord gave it to man.

May God bless us in all respects. I have enjoyed immensely this conference, and I feel that the Lord is with us and blessing us. If time permitted I would like to add my testimony, by actual recount of experiences, the manner in which the world now looks to us as never before for leadership; and how we are explaining, making clear to the nations, the mysteries which must be solved if mankind is to move forward into a day of happiness and perfect joy. I pray that we may all be blessed according to our needs, in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I feel profoundly impressed to endorse the remarks by Brother Widtsoe. I have often remarked that but for the splendid characters that come from the farms to the cities, the cities would die of their own immoral weight. The larger the city, as a rule, the greater the amount of crime. The more a man loves the farm and lives on it, the healthier in spirit and body he is. I longed as a young man to live on a farm, but I have never cultivated an acre of land, so of course I cannot talk from experience; but I can say that the majority of our missionaries come from the farms, notwithstanding the farmers do not produce a majority of the money. This shows where the real, genuine faith is.

I am going to bring something from a great statesman to read to you this afternoon.

ELDER JAMES M. KIRKHAM

Former President of the East Central States Mission

I am very grateful to the brethren who gave me the privilege of going into the mission field and presiding for a little more than three years over the East Central States Mission. I had never had such an experience before in all my life. It is invaluable, and I am very grateful for that privilege and opportunity.

The mission is progressing. There is a change of attitude in that country. I recall an instance that happened when I first went there. Elders were invited to leave a home, with a very definite statement not to return. Before I left the mission they were invited back to that same place. This one incident is but representative of a general improvement in the attitude toward our people.

The newspapers there are very much more friendly, as they are everywhere, and the people in those states are looking to us. I want to emphasize with all the power that I have that we must not fail in the great project of the Security Program in this Church, any more than we should fail in any other of the things we are called upon to do.

I know that that mission will continue to progress, because I have learned from friends since my return home of the splendid leadership being exhibited by President William Tew who succeeded me in that mission.

Since coming home I have been laboring in an activity in which I was very much interested before I went on my mission—that of genealogical work. Recently I have visited a number of stakes in connection with convention work. I would like to emphasize to you here today that while I am interested in the living, having a large family of grown children and being selfishly interested in them, I am also interested in the dead. I would like to emphasize to you the privilege that is yours to go into the Temples of the Lord and there become saviors upon Mount Zion.

In my youth I was given a blessing and told that I should become a savior upon Mount Zion, and I wondered how that promise could ever be fulfilled. Today I know how it is being realized and fulfilled. I want to say to you that we should seek our own dead, that we with them might be made perfect. We must not seek only those having the same surname as our own but we must seek our own kindred dead. I realize when I make this statement that many of you are having difficulty in doing this, but the words of Nephi remind me that the Lord will require at our hands no service save he will provide a way to perform it.

Oh, he will test us, he will try us, but the Lord will open the way. He tells us that if it is necessary, the time shall come when we will go to the Temples of the Lord and there will have the names given to us. I hope that the prayer that was offered by Brother Joseph Fielding Smith last night can be realized, when he prayed to the Lord asking him to touch the hearts of the presidents of stakes and bishops of wards, that they would assume their leadership and discharge their responsibility in this great work.

The time is short and we have much to do. We must seek our dead. My experience from careful study and observation, has taught me that the Lord is touching the hearts of the people of the world, and they are doing a most wonderful work in preparing genealogical records.

To illustrate in one particular, it may be interesting to you to know that in the one hundred and ten counties in Tennessee last winter from three to five W. P. A. workers in each county were copying vital statistics, deeds, and marriage records, and they are now available to the public in the city of Nashville. Is the Lord at work? The Lord is way ahead of us, brethren and sisters, in paving

the way for us, and it seems to me our duty is to take advantage of the manner in which the Lord is opening up new and easy fields for research. The people of the world are actually gathering records for us.

May the Lord bless and help us to realize our responsibility, our opportunity, our leadership, and then the world will be led to glorify our Heavenly Father because of what we are doing and the way we are doing it.

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

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

The religious census of 1926 reveals the fact that there are in the United States two hundred and thirteen denominations of Christians, "presenting a more complicated religious pattern than exists among any other people." The total membership of these denominations is nearly 55,000,000 souls. What a power all these denominations and their following might have to bring peace to this troubled world!

I wish to speak on a subject in which we are all vitally interested, the Re-idealizing of the World. I was impressed with the words of Elder Widtsoe, for they become so fundamental in their teaching. An old oriental said once: "He who sows corn sows righteousness." And the farmer does sow righteousness.

In one of our books of holy scriptures, namely the Pearl of Great Price, is a majestic message contained in the words of the Lord to Moses:

For behold, this is my work and my glory—to bring to pass the immortality and the eternal life of man.

A spiritual message from on high, it involves the recognition of Jesus as the living Lord, and religion as an actual experience, and a living union with God. It sums up the purposes of God in his relationship to his children, and is a vision and a light directing to a spiritual ideal. The world is in need of turning again to the Savior of the world, for he taught that in order to find life, we must turn in service to the kingdom.

It is hard for the modern world to grasp this divine truth today, for our civilization is in the throes of all kinds of commotion. It creaks and groans in labor disputes; the home and the sacredness of family life are being destroyed; and again are the nations crashing in world war. The Church of the living God does not stand for these things. It is man that causes them. We are pleading for the preservation of our civilization. If the world could only be taught to turn to the Savior, civilization would take care of itself. If civilization is overthrown, it will be because we have thought too much of the rights of property and wealth. It will be because civilization has turned from God and has built its life on another than the Lord's commanded basis.

If Christianity is to have a message today for this war-torn world, it must first learn that the Lord is ever revealing his message of love with ever increasing clearness, just as he did two thousand years ago. For his message is eternal, and when the prophet of old first declared that you and I must do justly, love mercy, and walk humbly with our God, he spoke the foundation that becomes the fundamental divine duty of man. And Jesus declared that we should love the Lord with all our hearts, minds and strength, and this involves loving our neighbors as ourselves. Are we losing our spiritual values? The values that have been made manifest to mankind by the revelations from on high. No greater religious teachings have ever risen to equal those of Jesus in power and in grace. In days of yore, in the ages before the coming of the Son of man, the name of God was always referred to as the power that transcends the grasp of our finite minds. Men strove for a vision that they might understand reality. It was to obtain an illumination, an insight to the divine purposes.

What we need today is more religion, but let it be real religion, with God as the supreme ideal, who is approached in deep humility. Let us not seek him for the purpose of preserving civilization, but because we have lost our way. He is our lost treasure. We have too long put our faith and confidence in the institutions of men; and have lost the divine faith which was given us in the beginning of history, and which we have given up for the ways of human kind.

Our homes must become again centers of the way of divine life. Children should pray; parents should pray. Children should be brought not so much by word as by divine thought to the altar of God every day, and there find more illuminating purposes. Our churches should be what all sacred houses should be—houses of prayer—where men and women should gather and in deep humility and with hungry hearts lift themselves up to him whom, to truly know, is the only life that matters. David of old said that the holy temple is not for man, but for the Lord God. That God is all for whom we are seeking; to know him and to find him forever is not superstition. It is religion.

I wish that we might teach the youth of the world to hold fast to the teachings of the fathers; and to provoke the consciousness of things spiritual. I wish we might read the scriptures more and more in all our walks of life, that the youth might be brought into contact with truths significant and profound; that they might be affected with the thought of revelation. There is a subtle beauty to all truth, and it requires no learning to feel its force. But it admits of much learning for its aesthetic quality is so high. Why are certain great truths so appealing to every soul today, if they are read and visionized? Take for example the divine words:

In the beginning, God created the heaven and the earth.
And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

Why were these truths so appealing in our childhood days? It was because they were exalted; because they appealed to the spirit of man. We did not find so much of a story in these words, as a doctrine. It is a great truth, a truth everlasting. A man wrote the words, but it is man's speaking glorified.

I am not depreciating any line of human endeavor that has brought mankind to its present condition in our onward march of knowledge. What would the world be today without its learning? Without its men of genius and vision? No one ever gave a more exalted view of justice in human society than did Plato of old; and the truths of William James of Harvard discovered by years of study and calm reflection will always be illuminating mile posts, for the uplift of humanity. But the point is this: If the Lord in his holy purposes is to bring about the immortality and eternal life of man—and this is his sole purpose—then it will be done as mankind turns to him in that sublime and holy faith which was the basic teaching of the Master.

We are marching on to glorious things in a material way; inventions have changed the social and economic life of man, but have they made us see more and more the vision of the divine purposes of God? Speaking of the contributions to progress of the engineer, Sir Alfred Ewing, President of the British Association for the Advancement of Science, recently said:

Beyond question, these gifts are benefits to mankind, making life fuller, wider, healthier, richer in comforts and interests and in such happiness as material things can promote. But we are acutely aware that the engineer's gifts have been and may grievously be abused. In some there is potential tragedy and present burdens. Man was ethically unprepared for so great a bounty. In the growth of morals, he is still unfit for the tremendous responsibility it entails. The commands of nature have been put into his hands, before he knows how to command himself.

Humanity must turn if the world will go on. The vision of God must be made clearer; the vision of the kingdom must be the impelling thing in life, and a recreated society must come by a re-idealizing of the world. Civilization must be better unified by a divine faith in the "divine purposes."

Yes, we have seen this old world beginning to crumble; signs of social chaos, class struggle and revolt; the rumblings of coming war. But the Christian world is able, if it will, to bring about a new world; a new stirring of conscience and idealism in men of good-will, some of whom are intellectuals, some of them workers—all dreaming of something finer, juster, and nobler, dreaming of a time again, when men will leave their lower selves and march hand in hand toward the deeper and richer life, when the war-drum sounds no longer and the battle flag is furled in the parliament of man, the federation of the world. The forces which are to make the world, the world it ought to be, are now within it, and every sign of the presence of God in the world is of help to us. The Gospel of our Lord and Savior has been restored and the past and the future meet within it as it bears witness to the truth that God is carrying forward his ministry which entered the world when Christ

was born in Bethlehem. So I bear testimony to you, my brethren, holding the Priesthood of God: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

In conclusion let us think of the words of the prophet Moses and then of the admonition of Jesus our Lord:

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

* * *

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

May the Kingdom of God triumph in all the world, I pray in his name. Amen.

An anthem, "O Holy Father," was sung by the Choir.

Elder Leland E. Anderson, President of the South Sanpete Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

Saturday, October 2, 1937.

The fourth session of the Conference was held at 2 o'clock p. m., Saturday, October 2.

The *Nebo Stake Choir*, under the direction of Elder Carl Nelson, furnished musical numbers for this meeting. The opening selection was "Recessional."

Elder Herman Bunderson, President of the Box Elder Stake, offered the opening prayer.

Vocal duet, "The Morning Breaks," by Golden Taylor and Freeman Bird.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

A few months ago I was discussing a Priesthood project with Bishop William R. McConkie. I asked him for suggestions as to how it might be put over. His answer, I thought, was very wise: "Brother Merrill, that project will easily go over if there is sufficient faith developed in the members of the Priesthood."

NEED OF GREATER FAITH

I have thought of that many times since, and have concluded that if there is one thing more than another that perhaps we need in the Church today, it is greater faith. I was very heartily in sympathy with what Elder Stephen L. Richards had to say yesterday about that subject. We are all greatly concerned with the faith of our youth. We are all greatly concerned with guiding and protecting them from those influences that will destroy their faith.

We are concerned, not only with the faith of the youth, but we are concerned with the faith of all our people, particularly those that bear the holy Priesthood, because the records show that there is a very great apparent lack of faith, as judged by works, and it is works, we know, that is the standard in the Church by which we shall be judged.

So the question arises: How can we develop faith? May I say, my brethren and sisters, that there is one means, I think, that is all too generally neglected in the Church, and that is prayer in the home. I speak from my own experience, largely, and observation, when I make that remark, because if experience has taught me one thing more than another it is that God does hear and answer the prayer that is made to him in faith, if the prayer is accompanied also with the desire to fulfill all the conditions of faith.

Faith, like many other things, is a gift of God, we are told, so some people say: "Why worry? If we haven't faith, God has just denied it, and we are not to blame." Do we not know that everything that we have comes from God—our homes, our families, any talents that we may have, health, and everything else that we enjoy? If we violate the laws of health can we expect to have health? If we violate spiritual laws can we expect to enjoy a high degree of spirituality?

Faith is one of those spiritual gifts that I believe is based upon law. We learn, from the teachings of the Prophet Joseph, that if we get any blessing from heaven, it is because we fulfill the conditions upon which that blessing is based, and that is a truth that not only comes from the mouth of our Prophet, it is also a truth that has been established by scientific research. Every investigator in the field of material science knows that when he fulfills the conditions he can predict the results, and if the conditions vary, then the results will vary, and when the conditions are completely fulfilled the result will be realized completely. So faith is one of those gifts that we may acquire, that we may cultivate, only if we fulfill the conditions upon which faith is based.

FAITH BASED UPON INTELLIGENCE

Now, I believe, my brethren and sisters, that we can appeal not only to our emotions and to that obedience to conditions that we might say springs from emotion, but we can also appeal to the intellect. The God whom we worship is characterized by intelligence. That is his glory. We are his children, literally his spirit children, and in the great law of the universe, in the biological field, at any rate, we have

found—this has been revealed to us by scientific research—that like begets like. As children of our Father in Heaven we possess, in embryo, at least, his attributes. We possess intelligence, which has been given to us to be developed and to grow.

We have in the Church a saying that we very frequently repeat: "As God now is, man may become," a beautiful statement of the great law of eternal progression. I believe that in this matter of faith we can appeal to the intelligence as well as to the emotions, and I believe that if we are going to have our faith firmly established on an enduring rock, it must be based upon the agreement of our intelligence with our emotions.

EVIDENCES OF JOSEPH SMITH'S INSPIRATION

That brings us to the question, is this God's work, or is it not? Was it set up by God-inspired men, or was it set up by Joseph Smith, who was self-deceived and might have been a fanatic? Well, of course, that is a very hard saying, but anyhow, it is either one thing or the other. It is either God-inspired or else Joseph Smith was a fanatic. I can not see how we can logically escape the conclusion.

So the question is: Is it God-inspired? That brings us, my brethren and sisters, to the Prophet himself, and therein, I believe, if we make a careful study of the Prophet, of his life, of his works, of his achievements and character, we shall find that we cannot explain him except on the true basis that he was God-inspired. The Prophet, as we know, was not trained for his work, as the world considers training necessary. He was ignorant of the teachings of the scholastic world. He did not have the advantage of trained teachers, of laboratories, of museums, of art galleries, and all of the other influences and facilities that in this modern day are considered necessary to qualify a man for an important job.

But what did he do? That is the question. Well, I think in looking at the Prophet we might look at internal evidences and external evidences. When we look to internal evidences we are looking to those that operated with Peter. You remember when Christ asked:

Whom do men say that I, the Son of man, am?
And they said, some say that thou art John the Baptist; some, Elias;
and others, Jeremias, or one of the prophets.
He saith unto them, But whom say ye that I am?

You remember the answer:

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

In other words, the surest, the best method we have of convincing ourselves that Joseph Smith was genuine is the spirit of inspiration and revelation. Every believing soul who will humble himself and ask in faith, and try to fulfill the conditions necessary to get an answer, can

receive it and will receive it. It is by divine inspiration that President Grant yesterday morning was able to declare that he knew that this is the Gospel of Jesus Christ, and that Joseph Smith was a prophet. That was the same method by which Brother George F. Richards was also able to testify. All the brethren who have borne their testimony in this Conference received that knowledge in that way—a sure, safe way.

But to many, trained by the methods by which the public schools are now training our young people, that may not appear to be the right way. They want a materialistic way. Well we can appeal to external evidences that can be brought to bear in this case. What are they? We may look at the teachings, at the achievements, and at the character and the personality of the Prophet Joseph Smith, and then we find, with respect to his teachings, that he knew more about the spirit and the truth of the Holy Bible than all the trained theologians in the world. We remember that in his day frightful doctrines were taught—infant damnation; a literal lake of fire and brimstone, into which those who knew no law were pitched and would remain eternally, because they had not died with a profession of faith upon their lips. It did not make much difference what their conduct was, if they had not confessed the name of Jesus Christ. Frightful doctrines! Horrible!

Well, what did the Prophet teach about those things? What did the Prophet teach about many other things? There is one thing that he taught that I think reveals the justice, the mercy and love of God to a greater degree than anything else that I have known about—the doctrine of salvation for the dead.

How many of the college trained, university trained theologians of the world could tell you what Paul meant when he said:

Else why are ye baptized for the dead, if the dead rise not at all, why are ye then baptized for the dead?

And when Peter said:

For this cause was the Gospel also preached to them that are dead, that they might be judged according to men in the flesh, and yet live according to God in the spirit.

Who understood what was meant when Peter said that during the time of separation of the body from the spirit the Savior went and preached to those that were sometime disobedient in the days of Noah? Who among all these scholars could tell what Malachi meant when he wrote of turning the hearts of the children to the fathers, and the fathers to the children? Those doctrines that make a reality of what Brother Levi Edgar Young quoted this morning from the Pearl of Great Price:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man!

Do we want to say that God is going to fail, or will he accomplish his purpose? How could he accomplish his purpose, except for this beautiful doctrine, of which the Christian world knew nothing? They knew nothing then; they know nothing now. But in teaching that doc-

trine, that the work of redemption will go on in the world of spirits, in cooperation with the work here, and thus that the gates of heaven will be opened to all who fulfill the conditions, either in this life or in the life beyond, what does it reveal? It reveals that God does love us, that he has provided a way, that his purposes will be accomplished, and that the great majority of his children will be saved, with some degree of glory.

Who knew about those things? Well, that teaching of the Prophet Joseph Smith alone stamps him, in my judgment, as the greatest religious teacher that has lived in mortality since the days of the Savior.

SOME ACHIEVEMENTS OF JOSEPH SMITH

But it is not for his teachings alone that we can regard him as being a remarkable, outstanding man. We look to his achievements. We find that in the short period of fifteen years, from the time that he began to translate the Book of Mormon until he met his death at the hands of foul assassins, he did a work that cannot be explained except on the ground that he was divinely led, taught and inspired, or else that he was a super-man, greater than any mortal that has ever lived upon the earth.

What did he do? Led his poverty-stricken people, who were persecuted and driven during all of that time, laid out cities on new and beautiful lines, built two temples, set up a well-nigh perfect church organization, counseled, administered to and comforted his persecuted people, while he himself was almost continually persecuted. His literary work alone was in quantity, and certainly in quality, enough to occupy the full time of any man of college or university training that we know anything about during a full life-time. Six volumes of Church History; translated the Book of Mormon; wrote a book of revelations containing truths that indicated a far more complete knowledge of the plan of salvation than all the teachers of Christianity since the days of the Savior and his apostles had ever exhibited.

Well, now, my brethren and sisters, when we contemplate these things and call them to the attention of our young people with an appeal that they go and study the Prophet from his beginning to his end, his achievements, his teachings and all that pertains to him, they will find something that cannot be explained unless they do accept the truth that Joseph Smith was divinely inspired and divinely taught.

Take the translation of the Book of Mormon alone, translated in the short period of about seventy-five days. Well, a criticism was made that it was not punctuated and paragraphed. Do we not know that that is one of the strong evidences of the divinity of that work? Did you ever see, either in a photostatic copy or in the real thing any ancient writing that was paragraphed? Were the words and the sentences not all run in together? They did not have in those days—at any rate they did not exhibit in their writings—the modern mode of composition dividing into sentences, paragraphs, etc., with all of the marks that go with proper punctuation. They wrote right along continuously. There-

fore to charge that that work was the work of an ignoramus because it lacked those elements is to say that it was divine, because the translation was a literal translation.

That great volume, written from translated dictation in the incredibly short time of about seventy-five days without what we find in modern manuscripts—erasures, insertions, etc., but just written right along continuously—stamps Joseph Smith as some one who was either God-taught or supermortal, as judged by all the standards that the world has set up by which to measure men.

So I appeal very earnestly to our young people to study the Prophet, measure him, examine him by exactly the same standards that are given to them in their schools, colleges, and universities by which to evaluate men. And what will you conclude if you do that? I think you will at least conclude that he was a most wonderful man. As Josiah Quincy once said in his book, "Figures of the Past," pages 376 to 400:

JOSIAH QUINCY'S TRIBUTE

It is by no means improbable that some future text-book, for the use of generations yet unborn, will contain a question something like this: "What historical American of the 19th Century exerted the most powerful influence upon the destinies of his countrymen?" And it is by no means impossible that the answer to that interrogatory may be thus written, "Joseph Smith, the Mormon Prophet."

The wonderful influence which this founder of religion exerted, and still exerts, throws him into relief before us, not as a rogue to be incriminated, but as a phenomenon to be explained.

And he ends his chapter with these words:

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

Josiah Quincy, you know, was a trained man, trained after the manner of Harvard University, and trained in the wisdom of the world. He occupied an important position as Mayor of the City of Boston; and yet this is his statement. He made his visit to the Prophet Joseph in May, 1844, a very few weeks before his martyrdom, in company with Charles Francis Adams. He saw the Prophet, who knew not of his coming. He saw him exactly as you would find him on any day, and yet he was so influenced by the personality of Joseph Smith, and by his accomplishments, his achievements, that he could not explain him.

RESULTS OF FAITH

He was unexplainable from the standpoint of the world. To say that he was a fanatic, that he was ignorant, that he was untrained—all of which, of course, might be true, so far as his schooling was concerned, so far as his opportunity for culture in his boyhood was concerned—

but he was born of honest parents, and he was reared in a religious home, where love and faith prevailed. They believed their Bible, and so when Joseph read: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not . . . but let him ask in faith," Joseph believed. With what result? With the result that he went into the woods to pray, in the same spirit and for the same purpose that we ought to pray, in humility, desiring the help of heaven. And he got it, so he claimed. Well, what was the claim? The most glorious vision that has ever yet been given to mortal man, in which he beheld the very God of Heaven, the Father of all, and Jesus Christ, our Redeemer, gloriously revealed to him. He heard their voices. He received their instruction. Did he or did he not? Was he mistaken? Explain, if he was mistaken, how he got his wonderful knowledge of the whole field of the Bible, and its inspiration, and how he was able to teach the glorious things he taught. But he received the visitation of other heavenly messengers. Were these things true?

ADVICE TO YOUNG PEOPLE

As I say to young people, I say to you, my brethren and sisters, how can you explain Joseph Smith? I have only indicated an outline of the study that might be made, but I think it is the most important study that any young person, or any unconvinced older person might make. And if we will make it in honesty, in sincerity, with a desire to know the truth, asking God to help us—following the instructions given in Moroni 10:4—we shall certainly not be left in doubt as a result of a careful, thorough study; we must come to the conclusion that we have a sure and a solid basis for our faith.

My brethren and sisters, let us get that faith. If we have it how can we be slackers in this Church? How could any holder of the holy Priesthood be a slacker? Why not respond to the teachings that are given to us by the Presidency of this Church and the inspired leaders of this Church, and those that we may read in the standard works of the Church? Why not respond and act, knowing of a surety that God lives, and that this is his work—a knowledge that all of us can acquire if we only will put ourselves in a condition to receive that knowledge.

God help us to do so, I pray, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I am pleased, my brethren and sisters, to stand before you in this capacity this afternoon, and bear my testimony, along with the brethren who have already addressed you, to the efficacy and the truthfulness of this wonderful work in which we are engaged.

There are many things that might be said here this afternoon, many lines of thought that might be followed, and one wonders just what he may say that may be of worth and value to the congregation. It is no mean responsibility to stand here and occupy

the time of eight or ten thousand people. You have come for a purpose, and if we fail to meet that purpose perhaps we shall fall under condemnation.

The other day, some little time ago, I was talking with a banker who knew my father, and he wanted to express a word of appreciation for him, and he said: "He comes the nearest to combining religion and business of any man I know." He said: "For me, they don't mix. I am a banker." I wonder whether they ought not to.

The Gospel of Jesus Christ is a gospel of love. When Jesus was asked what is the greatest commandment, he said that the first and greatest commandment is to love the Lord thy God with all thy might, mind and strength. "And the second is like unto it; thou shalt love thy neighbor as thyself."

Now, we are here to hear about the Gospel, and perhaps to get some stimulus from the discussion, and if I could say anything that would make a single person go out of this Conference feeling more friendly toward his brother and his neighbor than when he came here, I would feel amply repaid.

I believe that the Gospel of Jesus Christ has in it every element that is essential and necessary for the conduct of all the affairs of human activity. In other words, I believe that there is nothing that men do in honor before God, and essential to their development and well-being, in which that fundamental principle of love should not enter.

The Gospel of Jesus Christ is the plan that was given in the beginning, when the foundation of the world was laid, for the maximum and greatest development of mankind. Christ came to emphasize that thing, and to emphasize it by laying down his life, in love, for the redemption of mankind. And I firmly believe that if we would, that principle could characterize every worthy activity of life.

I quite agree with my banker friend that if the purpose of banking is to squeeze out of the populace the last ounce of its life-blood, so to speak, in interest, that they are inimical. But I believe that that is not the purpose of an institution of that kind. It should not be. It is here for the service of mankind, and when it fails to serve it fails in its purpose; and when it fails to appreciate man and its responsibility to him, it fails in its purpose. I believe that even such a cold-blooded institution as that could be and should be governed and administered according to the principles of the Gospel of Jesus Christ.

I believe that if men, the rulers of nations, could so eradicate from their hearts the greed and avarice that are likely to accumulate in administering business affairs, that even nations could live in peace and harmony and trust each other; that even nations could allow a weaker nation to subsist and exist in peace and lend it a friendly hand.

I believe that all of the trouble that the world is going through

now, and all of the headlines that we read in such hideous black type in the newspapers, come about because men fail to appreciate that one principle. If we could only bring that to bear upon the activities of our lives, we would be happy and we would be prosperous, and would be courageous and fearless in facing the future.

I think the greatest fear that men have, perhaps, is the fear that this avaricious spirit will cause somebody to come in upon them in their old age, and deprive them of the means of self-maintenance and the respect that goes with it. If every man knew that he could live to the end of his days with an opportunity to serve the Lord and his fellows, and eat and wear what was essential to his happiness, this would be a wonderful and an Utopian world. But it will never be until we introduce into our daily activities that principle of love.

Sitting before me is a vast body of the Priesthood of God. Every one of you who has accepted that responsibility has allowed a servant of God to lay his hands upon your head and commission you to function in the orders of the Priesthood, and when you do so you either expressly or tacitly agree to serve God to the best of your ability.

Now, if we, all of us who hold the Priesthood, could consciously constitute ourselves, as a body, to apply in our daily activities the principle of love, we could dominate the society in which we live until that spirit would be characteristic of it.

I am sure that there is efficacy in that principle. I have seen it applied in instances. I have seen it in combat with the principle of greed and avarice, and I have seen it come off victorious. I have seen the man who allowed it to actuate his life, grow from one position of responsibility to another, until he commanded the respect of all his fellows. I know, because of observations, that it is a virile principle in human activity.

I have had the experience of living in a pueblo, I was going to say—in a population where the members of the Church so dominated the activities of that people that the spirit of love was paramount, and I have seen that people grow to independence, isolated by an imaginary boundary line in a foreign country. I have seen them develop along those principles to wonderful accomplishments, and I have seen the spirit of peace and love settle down upon that community, and watched its growth and development.

I bear you my testimony that it is a principle of life and activity, a principle that can dominate our lives and enter into them, and I testify that when it does, peace and joy and harmony come into the lives of those who practice it.

We have been told this afternoon that one of the needs of our youth—or yesterday, rather, we were told that one of the crying needs of our youth is more faith in the leaders of this Church. I want to bear my testimony this afternoon to that fact, and then I want to add that the leaders of the Church are worthy of that faith.

I have been blessed, perhaps, greater than the average member of the Church, in the privilege of associating with the leaders of the Church during the time of my life, and I have associated rather intimately with the man who now directs the destinies, under the inspiration of God, of this body of worshipers we call the Church of Jesus Christ of Latter-day Saints. I have known his associates in the presiding quorums of the Church. And then I have had almost six years of contact with one of the bodies of the General Authorities of this Church, the First Council of the Seventy. I have met them all in solemn assembly in the Temple of God, and I have yet to hear fall from their lips an expression of an ulterior purpose. I have never heard, in their councils, any advice given but under the inspiration of God, if I could interpret that spirit.

I know that they have your welfare at heart, and I believe that any man or woman who has no "axe to grind," who will come and investigate their lives and their conduct, cannot help but admit it. They try to exemplify in their lives the cardinal principles of the Gospel of Christ.

Now, they do not pretend to be perfect, any more than I do. I do not pretend to come near perfection. But I do want to tell you that they serve you to the best of their ability, and if any man in the congregation, or outside of it, under the sound of my voice, which goes out over the radio, were asked to step into their shoes, the only thing he could do would be to serve according to his light and that which God might give him, and they do it in your interest and in mine. And God has blessed them, and he has carried this Church onward in that spirit of love and unselfishness and sacrifice.

I doubt whether there is a man in those councils who sought the appointment, either personally or through his friends. It comes unbidden. It always comes as a shock to the man who receives it, and usually it requires the giving up of ideals and ambitions that he has had; to accomplish things in a field of labor to which he is attached; and every man surrenders that in a spirit of humility and service, and I think, as a people, we ought to honor and respect them, to trust them and to love them.

If we will clean house and put our hearts in attune with the Spirit of God, go daily about our business, under the influence of that Spirit, God will bless us with contentment and a peace and a freedom from worry that we can get no other way.

The Spirit of God is in the Church. The spirit of love is in the Church. While we may have some sordid experiences at times, they but try us, and if we will meet them in that spirit of love God will carry us through. While we may sometimes suffer loss and sacrifice, there is a development even in that which should make us love our God and our fellows more.

I pray that God may be with us, that he may give us an appreciation of the Gospel that we have within our midst, the tool that is given to us, if we will, by which we are to carve out from the

granite of our existence a niche and a place in which to live. If we will try it we will find it effective.

Benjamin Franklin once said that he learned as a boy, that if he ever wanted a man to take an interest in him, the thing he had to do was to let that man serve him some way. God stands ready to serve us through the instrumentality of this organization that we have. We stand as your servants, ready to serve you. We love you. If you will serve the Gospel that has been given to us, in that spirit, you will learn to love that Gospel just the same way. If you will give it your time and your talent, you will love it in proportion to the service that you give unto it.

That is my prayer in your behalf, that you and I and all of us may freely give unto this great body and unto our God the service that we owe it and him, that in giving we may gain greater power to give, and greater love and greater satisfaction. God bless you. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I sincerely trust that I may be led to say this afternoon that which will be best for me and best for all who are here. The Spirit of the Lord is in this great congregation, gathered together for the purpose of paying tribute to our Eternal Father, and to receive from him information and knowledge that will help us on the journey of life.

Yesterday morning, during the sermon of President Grant, when he called attention to the fact that the Word of Wisdom was given by revelation for the well being of the people, I thought of how, from the beginning, the Lord has had a personal interest in his children and has directed them in both temporal and spiritual affairs. His first commandment to our father Adam, when he sent him out of the Garden of Eden into the world that was to bring forth thorns, thistles and noxious weeds, was concerning his daily labor :

In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return.

Later he called upon Adam by his own voice and revealed the foundation principles of the Gospel, particularly the saving ordinance of baptism.

The Lord visited him and said unto him :

I am God. I made the world and men before they were in the flesh.

* * *

If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the

Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given unto you.

* * *

Wherefore, [said he] teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

Therefore I give unto you a commandment, to teach these things freely unto your children.

And we find in the revelations of God that Adam faithfully conformed to the trust that was given unto him, and he taught the word of God unto the children of men all the days of his life. And in time the Savior came, in the meridian of time, and he performed his work.

Now we are told by John that there was a man of the Pharisees, named Nicodemus, a ruler of the Jews.

The same came to Jesus by night and said unto him: Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him: Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

And then he said further:

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

And in his revelation in this day he said to his Apostles:

I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. * * *

I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am.

In the Church of Jesus Christ of Latter-day Saints we find a newness of life, as it was in the days of the Master. Men and women come into a new way of thinking. I have talked to hundreds of people who have been baptized into the Church, who had thought, before they came into the Church, that they were worshiping God, and that they were doing the things that were right. But they had no knowledge of God. They had never been taught that the Lord knew them before they were born, as he stated to Adam—that he made the world, he made men, and he knew them. It had never occurred to them that there was a real birth of the Spirit before the foundation of the earth was laid. They had never comprehended the fact that our Eternal Father is a personal being, and that we

are made in his image, and that we are like him in form. It had never occurred to them that there was such a thing as the preaching of the Gospel to those that are dead, or that there is an eternity of the marriage covenant, in the form and way in which the Lord has decreed. There was no light, so far as the word of God was concerned, that had come into their lives.

But after an investigation of these principles of the Gospel, after they had become acquainted with the plan of God, in part, and had received baptism by water, by immersion, for the remission of their sins, and had received the laying on of hands for the reception of the Holy Ghost, that witness which the Lord promised unto the children of men, through Peter and his Apostles, in their day,—when they received that inspiration and confirmation they came into a new world of thinking and worshiping. Men and women have testified to me by the hundreds that they could no more go back into their old way of living, or their former belief or understanding, than they could go back to yesterday. They were born again, born of the water and born of the Spirit, into a newness of life, into a great world of activity, into an influence that came direct from God, our Father. And they felt it, no matter where they lived. In all the nations of the earth are men found who bear this testimony.

Yesterday we heard the testimony of the President of the Church, who has just returned from his foreign mission, reporting that men and women are bearing testimony to the divine mission of the Prophet and of the work of God, in foreign lands. They themselves are no more a part of the world. They live among the people, of course, in the different nations where they are—as we do here. They associate with men and women who have not yet been permitted to see the truth. But because of their knowledge of the Gospel of Christ they are separate and apart. It is just another world. This is something to live for. It is something to plan for, a foundation upon which men and women can build for the great future that shall come to every son and daughter of God, no matter where he may be or who he is.

This thing called mortality will come to an end. Men will go on, and those who have received the light of the everlasting Gospel will be better prepared to progress and grow than those who have not. How long it will continue before the children of men shall all have an opportunity I know not. There are millions of people in this earth who will never hear the Gospel of Jesus Christ in the flesh. But through the great plan of redemption that our Father in heaven has revealed in the day and generation in which we live it will be taught to them hereafter. For men on the earth shall seek for their dead and shall attempt to carry out the plans and purposes of God, and when those who have died are ready, they shall have an opportunity to accept the Gospel.

The Gospel is a great and a glorious message. It is a powerful influence for good. It will shape the destiny of the human family

here and hereafter. It will make men better merchants, better bankers, and better business men, and it will make church men better church men. It is the power of God unto salvation, and there is none who can afford to be without it. It is the word of God. it is not an eternal plan. It is not alone the doctrine of Jesus Christ, or his word alone, for he said: "My doctrine is not mine but his that sent me." He planned for it in the foundation of this earth and before, when he formed the great family that we call the human family, and made it possible for men and women to understand it even there and to have it revealed unto them here.

There will always be contention in the world and among the nations of the earth, until we can come to a unity of the faith. Peace, I think, shall never come to this world until the Son of Man comes again, for nation shall rise against nation, wars shall occur, and famine shall be a part of the history of the world. But to those who keep the commandments of God, their paths will be made easy, compared to the ways of those who do not. They shall not forfeit anything that may be for their good. Trials often are for our good and should be endured by all. Trials make men realize more fully the responsibilities they owe to one another.

This Church, the kingdom of God on the earth, is a growing church. The Lord is at the helm. He places those whom he wishes to preside. He raises them up from the days of their childhood and from their primeval childhood. They are not without his notice, for he knows them. The Prophet Joseph Smith gives us that information, and he received it from his Father.

I bear my testimony unto you that I know that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and that those who succeeded him are prophets of the Living God, and the leaders of his Church; that President Grant is the prophet of God at this time and the leader of this Church and the mouthpiece of God unto the children of men.

I bear this testimony in humility and in the love of God. Great are the powers of truth that the Lord has revealed, and they shape the destiny of every man who pays attention to them and who believes them. I say it in the name of Jesus. Amen.

The Choir and congregation sang the hymn, "For the Strength of the Hills."

ELDER ALBERT E. BOWEN

Of the Council of the Twelve Apostles

I desire to address myself more particularly to the second and subsequent generations of Mormonism and to consider with them, and with myself as one of them, the matter of our heritage. What is it?

PIONEERS LAID THE FOUNDATION

Our fathers came here to a land of forbidding desolation. Through grueling toil, rigidly imposed self-denial and incredible privation and

sacrifice they subdued it, converting barren wastes into fruitful, harvest-laden fields. Most of them have now passed on, leaving behind the visible evidences of their conquest.

But the houses they built, many of them, have been torn down, or have fallen into decay. The acres they tilled have passed into strange hands. Many of us have gone out away from the scenes of their achievements to be ourselves founders of communities and reclaimers of waste places. While we, and all among us, benefit immeasurably from the works they wrought, yet we may not have in a more particular sense, and in the very nature of things many of us cannot, have any part of the physical possessions they assembled. We have multiplied far beyond the possibility of such division or partition. Obviously these things cannot be our real heritage for they are not enduring but by possession are exhausted and by use are consumed.

Our fathers themselves had left behind them houses and lands when they came here. None of these could they bring. But what mattered that? They did bring with them the faith and the spirit and the power and the will and the purpose to subdue other lands, and to build new houses, to raise up other communities and to devise other means of supplying physical needs. These qualities of heart and soul could not be taken from them; they were beyond the grasp of the despoiler. They were the veritable treasures of heaven which thieves could not break through nor steal, and which, if incorporated into life, could never be corrupted by moth nor rust.

They could have stayed where they were, retaining their houses and their lands, and could have escaped oppression and lived in physical comfort, by renouncing their convictions concerning the meaning and purpose of life. This they scorned to do, choosing rather to believe that if they sought first the kingdom of God and his righteousness, all these things they could provide.

On this foundation principle they built. By adherence to it they triumphed. They recognized that no enduring society was ever founded on the basis of physical comfort, but that, paradoxical as it may seem, the supposedly nebulous, intangible spiritual things constitute the only solid foundation on which to build. They had the depth of conviction which gave them the courage to choose the spiritual and to make it the chief stone of the corner upon which to rear their commonwealth.

A RICH HERITAGE

The proper evaluation of the spiritual in the life of the individual and the society; the courage to abandon physical comfort when the choice lay between the abandonment of that and the abandonment of the soul's convictions; the faith that if they walked by the inner light they would end in triumph; the will and the purpose to conquer a desert, to walk fearlessly into the face of danger and to die, if need be, that the immortal soul might still be free—this is our heritage from them. In it all the heirs may share, howsoever numerous they may become, without fear that in possessing it either will deprive the other. Though

multiplied descendants may depart these valleys and go to the outermost parts of the earth, they still may carry with them this heritage. It is one of the eternal indestructible verities of life that shall always endure. It embodies the great foundation principles upon which individual stability and community honor and national integrity must be built.

Our fathers derived it out of their religion which taught them belief in God, the Ruler of the universe and the Author of their lives; it taught that life has a purpose and man a destiny which stretches out beyond the years of this earth life into the realms of eternity; that his existence here has for its purpose the development of all mental and spiritual powers latent within him, which can be accomplished by learning to think, to create, to deal intelligently with the forces of the universe; and above all to understand and help his fellows and learn to behave with justice toward them in all the concerns of life; that after death he would live again and enter upon a new life throughout the course of which he can go on acquiring knowledge, growing in power and understanding and intelligence without limit of time; that the only possession he can take with him into that new life will be the spiritual and mental power which he has gained by his diligence here. As expressed in a revelation in which they believed:

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

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

This is but a rational application of a principle well understood as governing in all human affairs. Mastery of natural forces can be achieved only by understanding and observing the laws by which they are governed. It is fair to conclude that spiritual and mental growth can be attained only by obedience to the laws on which they are predicated. If through diligence, observance of correct principles, discipline of the mind and of the spirit, a man attains to a fine development of personality in this life, surely it is not unreasonable to suppose that that will be his imperishable possession and glory in the life he enters upon after death. On the contrary, if through lethargy or sin his self-realization in this life is dwarfed, he shall be handicapped to that extent as he enters upon the new world.

Actuated by these beliefs it is not strange that our fathers exalted spiritual development above material gain, nor that they should endure physical hardship and privation, cleaving to the soul's conviction rather than retain physical comfort at the expense of their deep-seated faith.

Cooperation, mutual helpfulness, the uniting of their strength and their resources in their struggle for subsistence were elementary principles of conduct, which flowed naturally out of their religion.

CONVICTION COMES THROUGH ENDEAVOR

Their philosophy was one of individual salvation, spiritual and temporal. Every man had to know the truth for himself. His conviction

of it is an individual affair, obtained through his own endeavor by conformance to the stipulated conditions. Only the individual himself can develop his bodily or mental or spiritual powers. No one else may do either for him. The necessary consequence of such belief is the development of self-reliance, industry and diligence, thrift and frugality. A society composed of individuals actuated by such beliefs and possessed of such qualities must itself become the expression of them. It was taught that the idler should not eat the bread of the laborer in Zion. But the apparent harshness of this creed is softened and tempered by admonitions to charity and kindness and help for the unfortunate. In the revelations by which they were guided one reads:

And now, I give unto the church in these parts a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief that they shall not suffer; and send them forth to the place which I have commanded them.

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief, that they may be kept until all things may be done according to my law which ye have received.

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

Self-effort is the condition precedent to individual advancement, but cooperation and mutual helpfulness are the facilitating means. It is the verdict of history as well as of religion "That there is no reasoned peace of heart, no balance and no safety in the soul, until a man in losing his life has found it, and has schooled and disciplined his interests and will beyond greeds, rivalries, fears, instincts and narrow affections," which is to say, until the spiritual assumes ascendancy.

SPIRITUALITY WITHIN REACH OF ALL

The way to realization of man's spiritual self is the same for all. Young and old, rich and poor, all have to conform themselves to the law which governs it. That law knows no favorites and recognizes no exceptions. Money cannot purchase it for it is beyond price. To youth it makes no concessions. The aged may radiate its sweetness and serenity only if their lives have conduced to its unfolding. It may be had on the same terms by the rich and the poor alike. There are no other terms. Spirituality may not be defined. It may only be illustrated. It is a quality that exhibits itself in the poise and serenity of those who possess it. It reveals itself in those moments of high exaltation when a man's soul soars high above material things and wings its way into the realm of the infinite. It is that in man which gives him kingship over himself and makes him aware of his kinship with God. It was that in our fathers which gave them the courage to forsake their homes and their lands and their places of security to come to this cruel wilderness and to meet with fortitude and good cheer the pains and sufferings and distresses incident to their coming.

Spirituality can neither bud nor bloom in a soul cankered by avarice

and covetousness. He who would possess it must purge himself of these. It comes into fruition when nurtured by acts of mercy and love.

THE RICH AND THE POOR WARNED

This religion which our fathers received and have forwarded and transmitted to us is a very practical religion. It takes note of the conditions upon which alone man's powers may be unfolded and his higher and better self realized, and then proceeds to provide the tasks and mark out the course necessary to that realization. Since selfishness and greed are fatal to spiritual realization, the rich are enjoined to give to the poor. Since envy and covetousness are equally fatal the poor are admonished to contrition of spirit and respect for other men's possessions. In the revelation it is said:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: the harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not sayed from laying hold upon other men's goods, whose eyes are full of greediness and who will not labor with your own hands!

No man, rich or poor, is justified under this doctrine in grasping out in insatiable greed for that which he has not labored to produce, nor in despoiling another of his possessions. But those who have are with cheerfulness to relieve the needy, who are to receive in gratitude without arrogant demanding.

TITHES AND OFFERINGS

A practical means of carrying out these admonitions is likewise provided. By revelation it was established as a standing law of the Church forever that all should pay one-tenth of their interest annually for the support of the poor, the establishment of the Church, and the forwarding of its work. Special contributions in the form of fast offerings are likewise required

It may, I think, with safety be said that no person who fully obeys these two requirements can be wholly selfish or avaricious, nor can the carnal in him assume ascendancy over the spiritual. Giving and disbursing to be orderly and effective must pass through established channels. This, too, is provided for in the Church our fathers transmitted to us. In this day when an extraordinary need has arisen the organization is all ready, and for a hundred years has been ready, to meet it. The Church has undertaken to do so. The indicated sources of revenue are all sufficient to the purpose if the members obey the requirements. Let us resolve that no one of us will fail.

CONVICTION GAVE COURAGE

Inspired and impelled by the burning conviction that they had had given to them the truths of heaven our fathers had the courage to leave houses and lands, homes and firesides, friends and kinsmen and journey into the wilderness. They had the industry to wring from the desert a sustenance, the frugality to provide in the day of plenty for their needs in the day of adversity, the self-reliance to fend for themselves, the spiritual vision to work cooperatively for the common good, and the benevolence to help the distressed. The example of these virtues they have bequeathed to us.

God grant that we may be worthy heirs of so great an inheritance that, enlarged and expanded and added upon by our own contributions, we may pass it on to the generations to succeed us, I pray in the name of Jesus, Amen.

ELDER LeGRAND RICHARDS

Former President of the Southern States Mission

It is a very great pleasure to be privileged to meet again with the Saints in General Conference.

I love the Church. I love our leaders. I love the teachings of the Church, and I love the missionaries who labor in the mission field. It has been a great honor to be privileged to labor so many years with them in the Southern States Mission. And I love the Saints because of their wonderful sacrifices for this great work. I think it is an honor to be a member in this Church. I am very grateful for the opportunity that I have had of laboring in the mission field. I think it is one of the greatest privileges in the Church. I have often said that if the Prophet Joseph had given his life for no other thing than the establishment of the great missionary system of this Church, he certainly would not have died in vain.

No one can be associated with the fine young men and women of the Church who go into the mission field, and see how marvelously they grow in faith, in understanding of life, and in good works, in the brief period of a mission, without realizing its worth to the body of the Church. As I have often said, when laboring among those young men and women, if they are not worthy to cry repentance to the world I know not where the Lord could find people worthy of such a task.

Since having returned home, a few months past, to reside again in Zion, or the headquarters of the Church, I feel very grateful for my association with the fine Saints here at home. I am grateful for the wonderful faith and testimony that I find in the midst of the people here.

But there are some things, as indicated by some of the addresses given at this Conference, that are more or less disturbing. While associating with some of my friends recently I was asked whether I was orthodox or liberal. I did not know before that we had two parties in the Church. It caused me to give considerable thought to the question;

and when I listen to our brethren here bear testimony of the truth of the divine mission of the Prophet Joseph Smith, and the truth of the Book of Mormon, and of the great work of the Savior of the world, I thank God that I am orthodox.

In my business we do a great deal of exchanging, and if I were going to make an exchange I would want to know that I was getting something as good as I was giving. I have thought of the orthodox teachings of this Church, and I have never heard any stories, in print or otherwise, to compare with the story told by the Prophet Joseph Smith, save the story of the Son of Man.

After the silence of ages, without any word from heaven, surely nothing in all the world could be so refreshing, so soul-satisfying as to have some one again come from God and speak to this world, and make again alive to us the reality of the existence of God and of the life to follow.

If there were nothing more in the story told by the Prophet Joseph Smith than the visitation of Moroni, standing before him, a resurrected being, as far as we know, who had once lived upon this earth, to make real to us the fact that we shall live again in bodily form, and know each other, and possess the knowledge and experiences of mortality, I would rather have that knowledge than any philosophies I know of in this world, outside of the orthodox teachings of the Mormon Church.

Recently I heard this statement made: "Is it not rather absurd to think that we have to regard the Word of Wisdom as we have been regarding it?" If I were going to give up my faith in the Word of Wisdom I would want something in exchange for it that is better.

I went into the home, recently, of some friends, to inquire as to their welfare, and found a broken-hearted woman and a broken home. Why? Because disobedience to the Word of Wisdom had wrecked that home. I once read a statement by a man who said he had seven good reasons why he was opposed to liquor and to saloons. Three were daughters and the other four were sons. He said: "You cannot run a saw-mill without logs, nor a saloon without making drunkards of boys and drunkards' wives of the girls."

If we give up the fundamental teachings of the Church, these orthodox things that we have been taught,—the principle of prayer and faith in God,—what can they offer us in exchange? Think of when our loved ones are lying sick and at the point of death, if we had to give up the faith we have been taught from our childhood, that we can do as James of old said: "Call the elders of the church, and let them pray over him anointing him with oil, * * * and the prayer of faith shall save the sick." I don't know what men or women can offer us in their modern thought in exchange for such fundamental and comforting teachings.

Now, I mustn't take more of your time. There are many mission presidents. I hope while I am here at home that the Latter-day Saints who know me shall know that I am a fundamentalist; that I believe in the orthodox teachings of this Church. The Savior once said, quoting from the prophets of old:

Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.

And in the revelations of the Lord to the Prophet Joseph Smith, he said:

My word is sharper than a two-edged sword to the dividing asunder of both bone and marrow.

I never listen to any philosophies of men that cause my soul to respond, but when I listen to President Grant and these leaders, who have spoken here in this Conference, there is something that goes through me like a shock of electricity, and I know that the word of God is sharper than a two-edged sword.

I pray to God that I may be able so to live always that my soul will respond to such teachings, and that I might be a power for good in the midst of the Saints at home, now that my work in the mission field is ended.

God bless you and our leaders and the missionary cause throughout the world, I pray, in the name of Jesus Christ, Amen.

ELDER LEROY MALLORY

Former President of the Tahitian Mission

My dear brothers and sisters, it is indeed a great responsibility for me to occupy this position. I pray that during the few moments I stand here I may have the Spirit of the Lord to help me.

I am indeed grateful to have had the honor to labor for seven years in the Tahitian Mission among some of the most wonderful people on this earth. I am thankful for the many things that they have taught me. I love them as I do my own kin. I bring you greetings and best wishes from them. The greatest desire in their hearts is to have the honor some day of meeting in person the General Authorities of this Church. They would love to come to our temples to do the work for their dead. They are praying every day for that opportunity.

Our people are faithful and sincere. They have the faith of a small child. They kneel in prayer in absolute—I was going to say, knowledge that their prayers will be answered. I have seen their sick healed almost instantly.

Our missionaries in that field are doing a splendid work, although we have many hardships to contend with, and much traveling. Those in our ranks have been few, but they have been faithful. They have done a splendid work. They are still doing a splendid work.

We were certainly happy to have Brother Woodbury come into the field to direct them. He is a splendid man, and he is loved by those people. His good wife, I am sure, will do much to help the work along in that mission.

The last four years have been years of depression, but notwithstanding that condition our people have been faithful. They

have faithfully paid from their earnings their tithes and offerings, although they have not amounted to much in dollars and cents. In the last four years they have constructed five chapels in the mission. Many of the rocks used in construction were carried for long distances, upon the shoulders of our brothers and our sisters. I am sure, if you understood the conditions under which those chapels were erected, you would admire the faith and devotion of those dear people.

You fathers and mothers who have sons in that mission, peace be in your hearts. Your sons are well. They are happy. They are glad to have had the opportunity of going to that mission. They have burning in their hearts a testimony of the divinity of this Gospel. They are loved by the people. There is no place in this world where the missionaries are more dearly loved or where their labors are more appreciated than they are in that field. I say the responsibility of our missionaries is great, but notwithstanding that condition they are continuing to go forward.

I remember an incident that happened just about a year ago. I was talking to one of the leading attorneys of those islands, and in the course of our conversation he said to me: "Mr. Mallory, you know I have a son who has now reached the age where he must leave this colony to go to school." He said: "I would like to send him to America. I would like very much to place him in the home of some good Latter-day Saint family." By the way, this gentleman was not a member of our Church. He said: "I know that in that home he would be taught the things that my wife and I would like to have him taught. If some day in the future this boy could return to us as fine, as clean a man as your missionaries who have come to this field, my wife and I would be the most happy parents in this world."

Another time the Governor of French Oceania was making an inspection tour of the Lower Tuamotu group. He called on one of the islands on which is located one of our largest branches. As his ship pulled up to the wharf he was met by our twenty-seven piece L. D. S. band. He was escorted through the town, which he found clean, and the houses well painted. He found no drunkenness. He found the people tending to their business. He asked the Chief how it was, and who had taught them to do those things. He was told the Mormon missionaries. He called the people together and said to them: "You people—it makes no difference to what denomination you belong—I ask you to listen to the advice and counsel of these Mormon missionaries. I promise you that if you do so you will continue to grow, to prosper, to have beautiful homes, a beautiful city, a nice place to live."

Another time the same Governor was making a trip to another island. He wanted a certain man to be chief of that island. This man happened to be one of our Elders, a native missionary who was

laboring on that island. In fact, he is the only man belonging to the Church on that island.

When I visited the island, some time later, I asked him how it was that he had been chosen chief of that group of people, there being so many people from different organizations there. He told me when the Administrator came he asked: "Is there any member of the Mormon Church here?" This man told him that he was a member. He said: "I would like to talk to you." The result was he was chosen as chief of that island. The Governor stated: "I want a man on whom I can depend, a man who does not drink. I know the Mormon people meet these requirements.

May the Lord bless us here at home and help us to carry on the good work, as our missionaries are doing in the field. May we ever heed the advice and counsel of these noble men who have been chosen to direct this great work. May we ever be worthy and willing to do the things asked of us, in our different branches, in our different wards, in our stakes, and ever be found in the line of duty, I pray, in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

EXPENSIVE AND INJURIOUS HABITS

We are all looking for a solution of our great financial troubles. Here is one of the troubles that cost us approximately \$7,150,000,000 during the year 1936. The values given are approximate retail values.

Alcohol: Between \$4,000,000,000 and 5,000,000,000.

Tobacco: Cigarets, 139,968,648,406 consumed in 1936. That means 139.9 cigarettes a minute for every minute from the birth of the Savior until now.

Cigars: 4,863,191,852, or 4.8 cigars every minute from the birth of the Savior until now.

18,030 tons of snuff.

(The fire losses in the United States for the year 1936, as estimated by the insurance companies, were only \$30,000,000.)

Approximate retail value of tobacco consumed in the United States in 1936, \$1,500,000,000. Worse than burning up that much property, because every person that used tobacco injured himself.

Coffee and tea: Coffee, 1,739,184,000 pounds. This is equivalent to 3 grams of caffeine for every adult.

Tea: 82,000,000 pounds.

Retail value of coffee and tea together, approximately \$650,000,000.

Total for alcohol, tobacco, coffee, and tea, approximately \$7,150,000,000 or seven and a fraction dollars a minute for every minute from the birth of the Savior until now.

Do you not think the Lord knew what he was talking about when he gave the Word of Wisdom for our temporal salvation? If you do not, study more, read more, pray more.

REGARDING TILLERS OF THE SOIL

I was delighted with what Brother Widtsoe said this morning, and by the way, I thank the Lord that Brother Widtsoe gave me these figures. I did not know that there was that much used.

The United States of America was cradled by the plowed field—a capable cradle. In the days of Washington and Jefferson it is likely that at least four-fifths of all Americans were farm folk. From this fact our first statesmen took effective cues. Thomas Jefferson, preeminent among our bards of prose, said:

“Cultivators of earth make the best citizens. They are the most vigorous, the most virtuous, and the most independent. They are tied to their country and wedded to its liberty and interests with the most lasting bonds.

“They are not soap-box orators, not one of them. A farm is what makes a man loyal to his country. A soap-box orator is a man that stirs up trouble.

“As long, therefore, as they can find employment in that line, I would not counsel them to be mariners, artisans, or anything else.”

This saying lived long as the gospel of American leadership, as well as of politics.

God grant that it may return.

A FAVORABLE MAGAZINE ARTICLE

I have been reading from “Roots of America,” by Charles Morrow Wilson. I hope that the majority of you have read Mr. Wilson’s article in the September 4th issue of the *Saturday Evening Post*. It is one of the most enlightening and splendid things ever written by a non-member of the Church in any of our magazines. The young man came to Utah and was in my office a number of times, and went down to Hurricane and looked into the marvelous work done by the people at Hurricane. Then he wrote this very favorable article—one of the best I have ever read.

The Choir sang “The Lord is My Refuge,” after which the benediction was pronounced by Elder Thomas E. Winegar, President of the South Davis Stake.

Conference adjourned until 10 o’clock a. m., Sunday, October 3.

THIRD DAY

MORNING MEETING

Long before time to commence the Sunday morning session, the great Tabernacle auditorium and galleries were crowded to capacity, every available space being occupied. In addition, the large Assembly Hall immediately south of the Tabernacle was filled with people, and other thousands congregated on the Tabernacle grounds, where by means of amplifying equipment that had been installed, they were enabled to listen to the Conference proceedings as they were broadcast from the Tabernacle.

Conference reconvened promptly at 10 o’clock. President Heber J. Grant, who presided, opened the meeting and announced that the

Tabernacle Choir and the congregation would sing the hymn, "Oh, Say, What Is Truth?"

After the singing of this hymn, the opening prayer was offered by Elder H. Clay Cummings, President of the Wasatch Stake.

PRESIDENT HEBER J. GRANT

Read the following report:

CHANGES IN CHURCH, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1937

New Mission Presidents:

Gilbert R. Tingey appointed president of the Samoan Mission to succeed Wm. M. Waddoups.

Franklin J. Murdock appointed president of the Netherlands Mission to succeed T. Edgar Lyon.

Hugh B. Brown appointed president of the British Mission to succeed Joseph J. Cannon.

Mark Garff appointed president of the Danish Mission to succeed Alma L. Petersen.

William Thomas Tew, Jr., appointed president of the East Central States Mission to succeed James M. Kirkham.

Merrill Daniel Clayson appointed president of the Southern States Mission to succeed LeGrand Richards.

Frank Evans appointed president of the Eastern States Mission to succeed Don B. Colton.

David A. Broadbent appointed to preside over the North Central States Mission to succeed Wilford W. Richards.

W. Aird Macdonald appointed president of the California Mission to succeed Nicholas G. Smith.

Thomas E. McKay appointed to preside over the Swiss-German Mission to succeed Philemon M. Kelly.

Philemon M. Kelly transferred to Berlin to preside over the German-Austrian Mission to succeed Roy A. Welker.

Alfred C. Rees appointed to preside over a proposed division of the German-Austrian Mission.

Joseph Jacobs appointed to preside over the Palestine-Syrian Mission to succeed Badwagan Piranian.

Carl F. Eyring appointed to preside over the newly organized New England Mission.

New Mission Organized:

New England Mission created by taking Massachusetts, Connecticut and Rhode Island from the Eastern States Mission, and Maine, Vermont, New Hampshire, Nova Scotia and New Brunswick from the Canadian Mission, with headquarters at Cambridge, Massachusetts.

New Temple President:

President Stephen L. Chipman appointed to preside over the Salt Lake Temple to succeed President George F. Richards.

Other Special Appointments:

Apostle George F. Richards appointed acting Patriarch to the Church and Supervisor of all Temples.

D. Sterling Wheelwright appointed organist and director of Music at the Washington, D. C., Chapel.

New Member Appointed to General Committee—Church Security Plan:
J. Frank Ward.

New Stake Presidents Appointed:

Eugene Hilton appointed president of the Oakland Stake to succeed President W. Aird Macdonald.

Thomas E. Winegar appointed president of the South Davis Stake to succeed President James H. Robinson.

Leland Erastus Anderson appointed president of the South Sanpete Stake to succeed President Lewis R. Anderson.

Paul C. Child appointed president of the Pioneer Stake to succeed President Harold B. Lee.

Samuel E. Bringhurst appointed president of Cottonwood Stake to succeed President Henry D. Moyle.

Samuel G. Dye appointed president of Ogden Stake to succeed President Thomas E. McKay.

Henry Clay Cummings appointed president of Wasatch Stake to succeed President David A. Broadbent.

Stayner Richards appointed president of Highland Stake to succeed President Marvin O. Ashton.

New Wards Organized:

Stratford Ward, Highland Stake, created by a division of Highland Park Ward.

Elko Ward, Nevada Stake, taken from California Mission.

Carlin Ward, Nevada Stake, taken from California Mission.

Wells Ward, Nevada Stake, formerly independent branch.

Firestone Park Ward, Los Angeles Stake, taken from Matthews, Manchester and Walnut Park Wards.

Hartley Ward, Alberta Stake, formerly independent branch.

Tremonton 1st Ward, Bear River Stake, and

Tremonton 2nd Ward, Bear River Stake, created by a division of the former Tremonton Ward.

Rosemary Ward, Lethbridge Stake, formerly an independent branch.

Ward Re-named:

Park View Ward, Long Beach Stake, formerly Long Beach East Ward.

New Independent Branches:

Woodland Branch, Sacramento Stake, formed by a division of the Sutter Ward.

Colton Branch, San Bernardino Stake, created by a division of the San Bernardino Ward, was formerly a dependent branch.

Wendover Branch, Tooele Stake, formerly a dependent Sunday School Branch.

Wards Disorganized:

Oakley 4th Ward, Cassia Stake, consolidated with Oakley 2nd Ward.

Cedarville Ward, Franklin Stake, disorganized and annexed to Weston Ward of same stake.

Auxiliary Board Members Deceased:

Inez Knight Allen, Relief Society General Board member.

Elise Benson Alder, member of General Board Relief Society.

Lenore Cornwall, Assistant Secretary General Primary Board.

Bishops Who Have Passed Away:

Albert Frank Hanny, Bishop of Firth Ward, Shelley Stake.

Quimby Roundy, Alton Ward, Kanab Stake.

Andrew N. Seitz, bishop of Veyo Ward, St. George Stake.

Others Who Have Died:

Mary Teasdel, artist.

Elizabeth J. Kooyman, wife of Frank I. Kooyman, former president of the Netherlands Mission.

Frank Moreland Dunford, musician.

Horace H. Cummings, Church leader and educator and former member Deseret Sunday School General Board.

Ethel G. Reynolds Smith, former member of Relief Society General Board and wife of Apostle Joseph Fielding Smith.

Emma Louise Stayner Richards, mother of Apostle Stephen L. Richards.

PRESIDENT HEBER J. GRANT

There are only five minutes left until time for us to turn the Conference over to the Choir recital. I do not want to ask any one to occupy that short period of time, so I shall do so myself. I am happy indeed to see this marvelous congregation. Not only are all of the seats taken, but people are standing up in the galleries and in the aisles below. It is a great evidence to me of the growth of the work of the Lord in our day. I think it is perhaps the largest audience that I remember to have seen crowded into this building at a Conference session, and I am grateful for this.

A CHOICE LAND

I am very thankful that I am not in the least pessimistic or at all alarmed about the work of the Lord. I am a firm believer that this country, both North and South America, is the choice land of the world, a land choice above all other lands, according to the words of the

prophets in the Book of Mormon. I believe in its final destiny. I believe that there is an over-ruling Providence protecting this country. I believe that this is the only place in the United States of America where the Church of Jesus Christ of Latter-day Saints could have been established and continued without the most terrible persecution, worse than anything we ever had.

FAITH IN DIVINITY OF THE GOSPEL

I am very thankful indeed for the remarkable men and women that we have in the Church, who are devoting their lives without hesitancy to the advancement of the kingdom of God on earth. I am very thankful indeed, in my eighty-first year (I will be eighty-one years old in a little more than a month), that from my childhood days till now I have never found anything that has in the least degree weakened my faith in the divinity of this work. I am very thankful that faith is a gift from God, and that gift came to me in my young manhood. There came into my heart at that time an abiding testimony that the Book of Mormon is exactly what it purports to be. I read that book through as a boy, prayerfully and humbly, and there came into my very being—that part of me that will exist when my body is placed in mother earth—an absolute assurance that that book is exactly what it purports to be. To my mind, the Book of Mormon is the greatest tract, the greatest preacher of the Gospel of Jesus Christ of all the literature that we have. That book has stood the test for over a hundred years, notwithstanding the abuse and ridicule that have been brought against it; year after year additional evidences are coming regarding the divinity of that book.

I remember when first they said, "Oh, it is a falsehood because it says the people who lived on this continent anciently had horses, and no remains of horses have been found." Since that time we have found in the great oil fields of California remains of horses.

SKILLFUL IN USE OF CEMENT

People ridiculed me because I believed that those people had erected cement houses; they said that there had never been a cement house found. Since that time cement houses have been uncovered by the score. A great monument upon which my Counselor J. Reuben Clark, Jr., and my former Counselor Anthony W. Ivins, stood, covers eleven acres of ground—ten per cent more than this Tabernacle block, and as I remember it, is is one hundred and fifty percent higher than this building. The outside of this great monument is cement, and people have dug down into the earth in front of this monument and have found a fine cement road, showing a skill in the use of cement equal, if not the superior, to what we have today. And additional evidences are coming all the time.

THE INEXPLICABLE EXPLAINED

When I was in England, presiding over the European Mission, I was entertained by the assistant manager of the great New York Life

Insurance Company in London, and one of the guests at that dinner was a man who had been connected with the British Legation. He had been to Canada a number of times and to United States many times. He said to me: "Mr. Grant, I saw the most inexplicable thing in my life when I was way up in Canada beyond the bounds of civilization, among those heathen Indians. I found an exact copy of a Holy Land rug, woven in small beads, the exact pattern of what I had seen in the Holy Land. How under heaven those Indians up there who had never heard of Jerusalem could duplicate a Holy Land rug is beyond my comprehension."

I said: "I will give you a copy of the Book of Mormon and you will find that the forefathers of the American Indians came from Jerusalem."

"What?" he said. "That explains the inexplicable."

GRATEFUL FOR GROWTH OF CHURCH

I rejoice beyond my powers of expression for the growth of the Church of Jesus Christ. I am grateful for this magnificent audience. I am thankful for the opportunity that our Choir has each Sabbath of broadcasting their splendid music, and it is doing more, I believe, to create good will for the Latter-day Saints than any of the missionary work we have established.

May the Lord bless every one of us who has a testimony of the divinity of the work in which we are engaged to so order our lives that our integrity, upright devotion to the work of God will preach the Gospel, is my prayer and I ask it in the name of our Redeemer and Savior, Jesus Christ. Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 the following program of choral and organ music was presented by the *Tabernacle Choir* and Organ, which program was broadcast by radio throughout the United States and Canada through the courtesy of the Columbia Broadcasting System, originating over Station KSL, Salt Lake City.

"Lord, Thou Alone Art God" (Mendelssohn).....	Choir
"Devotion" (Mascagni)	Choir
"Pilgrim's Chorus" (Wagner)	Organ
"Come Soothing Death" (Bach)	Choir
"The Holy City" (Adams)	Organ
"Worthy is the Lamb" (Handel).....	Choir

The singing of the Choir was conducted by J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Frank W. Asper.

CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the Tabernacle Choir and Organ Broadcast, as part of the proceedings of the Conference of the Church

of Jesus Christ of Latter-day Saints the following program was presented on the Columbia Broadcasting System's regularly scheduled *Church of the Air* series:

The Choir and congregation joined in singing the hymn, "The Spirit of God like a Fire is Burning."

"Prayer," (Hansel and Gretel) was sung by the ladies of the *Tabernacle Choir*.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

APPLIED CHRISTIANITY

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him.—(James 2:14.)

In this significant passage, James decries the impotency of faith as a merely intellectual perception, and implies the importance of the application of truth to daily life and conduct. He teaches that "faith is dead and useless unless it expresses itself in a true life and true Christian activities." There has been, and is today, too much discrepancy between belief and practice, between the proclamation of high ideals and the application of these ideals to daily life and living.

The Church of Jesus Christ of Latter-day Saints, accepting Christ as the revelation of God to man, believes that Jesus in his life and teachings reveals a standard of personal living, and of social relations, which, if fully embodied in individual lives and in human institutions, would not only ameliorate the present ills of society, but bring happiness and peace to mankind.

If it be urged that during the past two thousand years so-called Christian nations have failed to achieve such a goal, we answer that all failure to do so may be found in the fact that they have failed to apply the principles and teachings of true Christianity

DENOTE OBLIGATION

To every sincere follower of Christ religion should denote not only a sense of relationship to God, but also an expression of that feeling in actions with respect to right and wrong, and obligation to duty.

This was undoubtedly the kind of religion Patrick Henry had in mind when, in the closing scene of his life, he said: "I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

Pure religion gives one power to rise above the selfish, sensual, sordid life of what Eucken calls "pure nature," and enables one to "experience a divinity in life above and beyond the world of sensible reality."

"Without this religion," this philosopher continues, "no true civil-

ization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations, gradually becomes a parody of civilization."

STANDARDS VIOLATED

For six thousand years and more the human family has suffered from unrestrained expressions and manifestations of selfishness, hatred, envy, greed—animal passions that have led to war, devastation, pestilence, and death. If the simplest principles of the Savior's teachings had been observed the recent world war, for example, could have been averted. The nation or nations that began that holocaust violated some standard or standards of the Christian religion—with what result? Seven million men killed. Five million more dead of starvation and disease. Twenty million wounded, five million of whom are maimed and crippled for life. Six million men imprisoned. Twenty million women in Europe deprived of a home of their own. Countless millions who suffered privations in the trenches, and in lonely homes of the poor. Fifty billion dollars worth of material and property destroyed. One hundred billion dollars to provide for the cost of the war and interest.

And even now as the passing of time dims the memory of that terrible experience, we again hear rumblings of threatened and deadly conflict. Indeed, actually today in some parts of the world horrors are being enacted that make the soul shudder. Innocent human beings, non-combatants, helplessly, desperately fleeing to save their lives, are blown to pieces by death-dealing missiles from the air. Children left homeless, maimed, and slaughtered indiscriminately; starving mothers seeking to give away their famishing babes if by so doing they can save their lives. Because these atrocities are 6,000 or 8,000 miles away, we fail to sense fully the horror of it all. But imagine if they were here, and your boy or girl, your mother, wife, or babe were subjected to such peril! If there be a means of averting such calamities, plain common sense, to say nothing of religion's appeal, would prompt its acceptance. These things but emphasize the truth of what Hayden writes:

Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human life. Yet life, abundant, beauteous laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit?

What he says merits careful consideration.

VIOLATIONS AT HOME

But we need not cross oceans to see the effects of violations of Christian ideals. Crime in our own country is costing about fourteen

billion dollars a year—all in disregard of Gospel teachings and ethics. "Can you imagine," says the author of *The Builders of America*, "what this country would be like if ten or twenty billion dollars a year were added to our national income? Even if you can imagine the result do you realize what it would be like to feel no need of locking doors and windows, no fear of leaving your car unprotected, no danger that your wife or daughter would be insulted, or you yourself sandbagged if you went out at night; no fear that you would have any uncollectable bills except through accident or unpreventable misfortune; no fear that in a political election there would be any bribery, or in politics any graft, and no fear that anyone anywhere was trying to 'do you'—Can you imagine all that? It would be heaven on earth! Of course, it cannot happen. Yet if all the destroyers of civilization could be eliminated, and if the traits of the rest of us that come from destructive strains could be eliminated, an approach to such a state some hundreds of years hence is by no means inconceivable." Let me again emphasize that such a desirable state of human society is possible through obedience to Gospel principles.

If you are now thinking that the application of Christ's teaching is impracticable under modern conditions, let me ask you to bring to mind a few specific examples of people who have devoted themselves to the common good. Recall the life of Florence Nightingale, and a million others like her, unheralded and unsung. Think of the Red Cross, a comparatively recent organization among Christian nations. Think of Abraham Lincoln, consecrating his life to his country.

If still you are doubtful, consider the humble life and great achievements of Dr. George Washington Carver, "who has done more than any other living man to rehabilitate agriculture in the South," refusing a proffered salary of \$100,000, preferring to devote his talents and energy to the benefit of his fellowmen

Christianity applied to daily life!

WILLINGNESS TO SERVE

This willingness to serve others is ready for expression in the hearts of millions, if only nations or groups in nations will but point the way. Here is a recent illustration: September 19, 1937, the Salt Lake Region of the Church Security Plan, finding itself in need of a new store house, held a special Fast Day for the purpose of raising funds with which to make the first payment. The committee asked the people to go without two meals on that day and contribute the equivalent in cash for the project. The leaders anticipated raising about \$4,000. The people contributed over \$15,000—realization exceeding anticipation nearly four times!

The Church worshipping in this renowned Tabernacle today accepts as literally true the saying of Jesus:

I am come that they might have life, and that they might have it more abundantly

We believe, however, that this abundant life is obtained not only from spiritual exaltation, but by the application to daily life of the principles that Jesus taught.

SIMPLE PRINCIPLES

These principles are few and simple and may, if desired, be applied by every normal person. The first of these, and the foundation upon which a true Christian society is built, is:

Love the Lord thy God with all thy heart, mind and strength.

A belief in a Supreme Being who lives and loves his children—a belief that gives power and vigor to the soul. An assurance that he can be approached for guidance, and that he will manifest himself to those who seek him.

Another is: The acceptance of the truth that life is a gift of God, and therefore divine. The proper use of this gift impels man to become the master, not the slave of nature. His appetites are to be controlled and used for the benefit of his health and the prolongation of life. His passions mastered and controlled for the happiness and blessing of others, and the perpetuity of the race.

A third principle is: Personal Integrity. By this I mean, plain, everyday honesty, sobriety, and respect for others' rights, such as will win the confidence of one's fellows. This recognition applies to nations as well as to individuals. It is as wrong for a nation, because it is powerful, to steal from another and oppress it, as it is for an individual to rob and kill his neighbor.

A fourth essential is: Social Consciousness that awakens in each individual the realization that it is his duty to make the world better for his having been in it. The very heart and spirit of this standard is expressed in the statement of the Prophet Joseph Smith—"If my life is of no value to my friends, it is of no value to me."

Some day intelligent human beings will realize the importance and benefit of living in right relations one with another. When that time comes the Savior's prayer will be in people's hearts—"Make them one, as thou Father and I are one"—Then when that time comes "the war-drum will throb no longer and the battle flags be furled in the Parliament of Man, the Federation of the world."

This condition can be achieved not alone from mere belief, nor from oratorical exhortations, but by the application in business, social and national life of the principles of the Gospel of Jesus Christ.

A male chorus sang the hymn, "I'll Go Where You Want Me to Go, dear Lord."

The hymn, "High on the Mountain Top," was sung by the *Tabernacle Choir* and the congregation.

At the conclusion of the *Church of the Air* broadcast, at the request of President Heber J. Grant the congregation arose and joined with the Choir in singing two verses of the hymn, "God Moves in a Mysterious Way."

PRESIDENT HEBER J. GRANT

There have been counted inside the Tabernacle today 11,213 people. In addition, there are 1,800 in the Assembly Hall, and 3,000 on the grounds—a grand total of 16,013.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters, I am indeed blessed with you in the opportunity to be at this great Conference and at these wonderful services this morning. I glory with you in the ringing, honest testimony of President Grant. I rejoice with you in the wonderful message of President McKay, embodying in it those principles which would bring into the world, if practiced, peace and joy unexpressible.

I again rejoice with you in the great work of this choir of ours and of our other musical organizations, the *Singing Mothers*, the *Nebo Stake Choir* who entertained and edified us yesterday, and the male chorus. I am sure I express your gratitude as well as my own and that of the Authorities when I thank Brother J. Spencer Cornwall for his untiring efforts and Brother Frank W. Asper and also, and perhaps especially, Brother Richard L. Evans. Sunday after Sunday, year in and year out, he prepares what is called the "continuity" to these broadcasts. His versatility arouses my admiration and my gratitude.

AN OUTSTANDING SCOUT LEADER

I would like to say a word about another man whom Brother Grant has mentioned and whom I think we do not fully appreciate. I am thinking of Brother Oscar A. Kirkham. Sometimes I wonder if he does not all too much indicate the truthfulness of that old saying, "A prophet is not without honor save in his own country." I do not know how Brother Oscar Kirkham stands with the superior officers of the Boy Scout Movement, but I suppose he stands well. I do know how he stands with the Boy Scouts of America. I saw him recently at the Jamboree in Washington. After the officers of the organization had attempted in vain to bring to silence and order 25,000 boys assembled there under the shadow of the great Washington Monument, I saw Brother Kirkham go forward on the platform, raise his hands, and bring silence to those 25,000 boys in less than half a minute. His influence for good in this world and in the Boy Scout Movement cannot be overestimated and I honor him and respect him for the work which he is doing.

TRIBUTE TO CHOIR

This choir of ours, I think, is the greatest missionary unit which we have. Wherever I go, on both sides of the Atlantic, I hear praiseworthy reference to their efforts. I am grateful to the Lord for them. It is rather an interesting fact to me that on this block should be the two great

missionary units of the Church. I am thinking of the choir and its work and I am thinking of the work of Brother Joseph S. Peery in the Temple Block Mission. We are planning and hoping to intensify the work of both of these agencies. After listening to this congregation sing this morning, I think I am entitled to say that also the body of this Church assembled in these Conferences is a center from which radiates the Spirit of the Lord and the Spirit of righteousness. No base community or people could sing as you sing. Your songs are filled with a feeling of righteousness. They come, do these songs, from a God-fearing, faithful people. God grant that always shall we be able to sing the songs of Zion and radiate the spirit which has come from this great audience this morning.

Along with Brother Grant, I had the pleasure of attending some of the meetings of the Saints in foreign lands. Sister Clark and I made some tour of Europe. We come back to you, I am glad to say, enriched in our spirit and increased in our knowledge. No one can appraise the beneficial work which President Grant did in Europe. I am happy to add my own feeling to the expressions which he gave voice to yesterday—that too long have we remained somewhat aloof from those organizations of ours on the other side of the water and in the islands of the sea. I rejoice in his determination that from now on we shall bring them nearer to us and shall strive for a fuller realization of the fact that they are part and parcel of us.

SIMPLICITY OF WORSHIP

I return to you filled with gratitude for many, many things. I am grateful for the fact that our services are simple and in the line of the services which the Savior himself inaugurated when he was on the earth. I rejoice beyond my powers of expression that our worship is not one of great magnificence. I rejoice that our Church calls upon the individuals of its membership to carry on all of its activities—that there is nothing which is withheld from him or from her who is righteous.

I rejoice in the fact that our buildings are simple and that we come into them for the purpose of worship and not for the purpose of admiration. I hope I shall not be misunderstood, nor that I shall be thought to lack charity or respect for others, but I hope the time will never come when we shall have a St. Peter's or a St. Paul's edifice connected with this Church. They would lead us away from the simplicity which keeps us humble.

A LIVING FAITH

Above all, I am grateful for the simplicity of our faith. We do not believe in, nor live in, a morgue or graveyard of Christian principles which have supposedly been tried and found wanting, nor of blasted hopes. On the contrary, we have a living faith; a faith that guides us day by day and hour by hour; a faith that will lead us, if lived, back

into the presence of our Heavenly Father; a faith that, lived here, will bring us a joy and a contentment that is beyond the power of any human pen or tongue to describe.

GRATEFUL FOR OUR COUNTRY

I am grateful, also, as I return to this country, for our country itself. I am grateful for its territorial aloofness from the rest of the world. Even with the most modern, destructive weapons of war, we are almost immune. I am grateful for our political international aloofness and I pray our Heavenly Father that we shall never lose the security which comes from minding our own business and remaining aloof from the quarrels and the pettiness of the politics of the world.

I am grateful for our economic sufficiency—that we can, within our own borders, produce all that we need for our daily lives, and the most of what we need for our luxury. The need of other great powers for this sufficiency threatens to bring sometime in the future another devastating struggle.

I am grateful to my Heavenly Father for our free institutions, for the liberty which we have, the freedom of the press, the freedom of religion, freedom to do as we wish within the law. I am grateful that the great principle behind our system of government is that we may do anything which the law does not forbid. There are other systems in the world in which the individual may do that only which the law permits, and between those two great principles lies the difference between freedom and slavery. I am grateful for this, my brethren and sisters, far beyond my power to tell.

SECURITY PROGRAM IS SUCCESSFUL

I want to say a word about our Security Program. I want to say to you brothers and sisters that the Security Program is highly successful. Bishop Cannon has furnished figures to show that during the first six months of this year almost 25,000 Latter-day Saints were helped directly or through work and there is no letting up. There are still a few who must be taken care of, off the government relief. If government projects shall be abandoned, there will be more. But if we shall do in the future as we have in the past we shall meet the task that lies ahead.

Over and over again the last four and one-half years I have told you what I firmly believe—that we, if we put into practice the principles of our religion and if we utilize the organization which the Lord has provided us for taking care of our own, we should become an ensign and an example, a city upon a hill pointing the way to the rest of the world. If you read your papers and your magazines, you know that this has come to pass and people now are asking—they ask me on all sides: What is it in your organizations that brings you the ability to do these things? That, my brethren and sisters, brings up the next great point which we wish the world to look at.

What is the source of this unifying power that motivates this great

people? And when that question is answered, it will be understood and known that it is the power of the Lord and the power of the Priesthood among this people that does draw them together; that does unite them as a single man. I want to say here that I am very grateful to all who have taken part in carrying on this security program—the men and the women who have worked in the Relief Society, and all the auxiliary agencies, the Priesthood, and particularly those men of the central committee who so willingly give their time, without compensation, to the supervision of this great and vital undertaking. We thank you all for your cooperation and for your support. Without it nothing at all could have been done.

GIVES ADMONITION

May I add again an admonition: Live within your means. Get out of debt. Keep out of debt. Lay by for a rainy day which has always come and will come again. Practice and increase your habits of thrift, industry, economy, frugality. Remember that the parable of the ten virgins, the five that were wise and the five that were foolish, can be just as applicable to matters of the temporal world as those of the spiritual.

My brethren and sisters, our revelations are filled, revelations ancient and modern, with the statement that this work of the Lord is to roll forth as the stone cut out of the mountain without hands, and fill the whole earth. This Gospel of ours, my brethren and sisters, is not merely for us. It is, said the Lord, in his time for every creature in the world. The Lord has given to us the responsibility of trying to bring home to humanity the truths of this Gospel, not by exhortation alone, because exhortation has failed and that is why men tell you that the principles of Christianity are dead. But we are to bring this home to humanity by living it. This great responsibility the Lord has placed primarily upon us in America. But this is not an American Church. This is the Church of Jesus Christ of Latter-day Saints and its destiny as well as its mission is to fill the earth and to bring home to every man, woman and child in the world the truths of this Gospel of which I have spoken.

OUR MISSION

My brothers and sisters, that requires not only devotion to duty of the very highest character but it requires sacrifice. There is no good comes into the world, there is no good comes to the individual which in some way does not demand a sacrifice. Righteousness must pay the price.

May the Lord bless us. May he bring into our hearts an understanding of the mission of the Church and beyond that of the mission of the Gospel of Jesus Christ. May he particularly bring into our hearts an understanding of our own responsibilities and duties, because if we fail to meet them, not only shall we ourselves suffer and fail to get the blessings that come from obedience, but someone in the world somewhere

will hold against us the charge that we did not meet our duty and bring to him the principles which we believe.

And so may God be with us at all times and help us in all ways that we may do his will ; that we may spread the Gospel ; that we may point to all humanity the way to temporal salvation, not only, as we are trying to do now, but spiritual salvation and exaltation also, is my prayer in the name of Jesus Christ. Amen

PRESIDENT HEBER J. GRANT

I have been invited to attend conferences of the foreign-speaking peoples. I want the Dutch people to know that I am Dutch when I go far enough back on my mother's side, so I am interested in the Dutch people. There are some Scandinavians in my family through marriage, so I am interested in the Scandinavians. The German people have given to us some of our most stalwart and outstanding people, and I am deeply interested in them ; but I beg these dear friends of mine to please remember that in a little more than a month I will be 81 years of age, and that when a man my age attends each of these General Conference sessions he is doing all that he should. You are all praying for the Lord to prolong my life. Please do not ask me to do things that will shorten it.

"Doxology" was sung by the Tabernacle Choir and the congregation. Elder Arnold D. Miller, President of the North Davis Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, October 3, at 2 o'clock.

Once more the great Tabernacle was filled to capacity with people, and again throngs of people congregated in the Assembly Hall and on the Tabernacle grounds to listen to the services as they were broadcast from the Tabernacle.

The *Tabernacle Choir* sang an anthem, "Send Forth Thy Light," after which the opening prayer was offered by Elder Samuel G. Dye, President of the Ogden Stake.

An anthem, "Beautiful Savior," was sung by the Choir, Jessie Evans, soloist.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

As I listened to the broadcast this morning and looked out upon this great congregation of people, I was nearly swept off my feet; I think I would have been had I been standing. It was a wonderful meeting.

This is also a great gathering of Latter-day Saints, filling the entire Tabernacle, a congregation that is eager for the word of the Lord and are here now to wait upon him.

A REMARKABLE BOOK

I have in my hand a most remarkable book. There is nothing exactly like it in all the great libraries of the world. This book is distinctive, it is different from any other record under the heavens. In fact, it contains one hundred and thirty-five revelations given to Joseph Smith the Prophet for the instruction of the members of the Church of Jesus Christ of Latter-day Saints, given by the Master himself.

And yet in our day and time it is declared by Christians generally that the voice of revelation has ceased being heard in the land. This book is not to be handled with the spirit of indifference. It justifies the deepest consideration and study. Three or four or five years of intense application in the study of this book, the Doctrine and Covenants, would be the equivalent to a university education in the higher brackets.

We cannot speak lightly of a book with such solemn and important instructions as are given in this volume which covers every phase of the Gospel of Jesus Christ. In a matter so extremely important, my brethren and sisters, would we not be justified in pausing for a few moments to consider and reflect upon some of these great commandments of the Lord.

REVELATION ON THE THREE GLORIES

I refer you now to Section 76. In this section the kingdoms of glory of the other world are set forth in great force and beauty. I would like to read to you the introduction to this particular revelation given by the Lord:

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior.

Great is his wisdom, marvelous are his ways, and the extent of his doings none can find out.

His purposes fail not, neither are there any who can stay his hand.

From eternity to eternity he is the same, and his years never fail.

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 unto 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.

Are not these words, being the preface to a revelation, great and mighty words? The Lord describes himself and his power and greatness and ability to bless and save in these few introductory lines.

Now, this revelation sets forth three great kingdoms of glory, and the people in the Church, yes, and those of the world at large may choose therefrom their destiny for the hereafter. And, should one step forth the following question might consistently be put to him: "What destiny do you aspire to?" The answer might be, "Well, I would like a Celestial glory, which I understand is the highest and best." The sun, moon and stars are pointed to in the revelation as being typical of the three kingdoms of glory, and as the sun differs from the moon in brightness so is the Celestial kingdom of glory; and as the moon differs from the stars in brightness so is the Terrestrial glory, and as the stars differ one from another in brightness so it is in the Telestial kingdom of glory. If you can abide the law of the Celestial kingdom, why, then you can abide a Celestial glory and that glory will be given you. Otherwise, you must look for some other kingdom of glory such as the Terrestrial or Telestial, but remember that if your worthiness should entitle you to a Telestial kingdom only it is due to the fact that you are able to abide the law of the Telestial kingdom.

Permit me to read a few words from this section to show what is required of those who will be saved in the Celestial kingdom of God:

And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the Firstborn.

They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God.

Wherefore, all things are theirs, whether life or death, or things

present, or things to come, all are theirs and they are Christ's, and Christ is God's.

Now, brethren and sisters, you see what is before you; you see what it will require upon your part to obtain the Celestial glory. If you cannot live up to the requirements of this law that governs in the Celestial kingdom, though you may have membership in the Church, you cannot abide that glory. That is the edict. The Lord tells us that in Section 88.

Section 76 is a great revelation. We can sit down by ourselves and determine just which glory will satisfy us and how we can obtain it, and we are left without excuse. This great revelation appears in the book, and it is worthy of study and deep reflection. Each one must determine whether his life squares with the conditions; and this is only one of the many great revelations contained in this book of Doctrine and Covenants.

REVELATION ON PRIESTHOOD

In Section 84, a revelation on Priesthood, we find the duties that go with the Priesthood, the duties of the Presidency of the Church, the duties of the Council of the Twelve, and the First Council of Seventy set forth in clearness. It defines the duties of Patriarch, High Priest, Seventy, Elder, Bishop, Priest, Teacher and Deacon. The whole field of official standing in the Church comes within the purview of this important section.

We had a great body of Priesthood here last night. This building was filled to its utmost capacity. Some were standing. It is the duty of the Priesthood of the Church to study these great revelations, particularly Section 84. Are you familiar with it? Have you a Doctrine and Covenants within reach? Not in the library case, but on the table where you can get at it handily? You ought to give time to this matter and to the importance of the Priesthood, the necessity of magnifying it, because it represents divine authority, and brethren, we cannot trifle with divine authority. When the Lord speaks we must take notice, and when he commands we must obey, because it is the Lord who is the law-giver, and he who becomes a law unto himself, if he does not repent, is lost.

REVELATION ON THE ETERNITY OF THE MARRIAGE COVENANT

And then there is Section 132—a revelation upon marriage. It speaks of the eternity of the marriage covenant. I wonder if our young people who are thinking of marriage are thinking about that feature of it? Here is an opportunity for the young people to use great discrimination. Marriage should be approached in a prayerful spirit. We should pause and consider this matter. Sometimes it happens that a couple will pass the Temple door and go and get a civil marriage, and I have wondered sometimes if such a couple had weighed the matter fully.

There is as much difference between a Temple marriage and a civil marriage as there is between the sun and the moon. A civil marriage is a good marriage because it has the authority of the United States government behind it. The law protects it, and we cannot condemn it. All we can say about a civil marriage is that it is good as far as it goes, but it may not go very far. That is the trouble. It may last a month, it may last six months, it may last ten years, or twenty years, or thirty years, or forty, or fifty years, which is just a moment of time.

Now, there is the Temple marriage which covers time and all eternity. There is going to be a good deal of sorrow, a good deal of anxiety come into the lives of those who accept the inferior marriage because there is bound to be a separation of loved ones. A civil marriage applies only to this life and holds good until death parts them. If the husband dies, the bond is broken. If the wife dies, the bond is broken; and if both die the bond is broken. It does not reach beyond this life. That is a matter that should have our deepest consideration, because after all, the rewards that come from marriage are governed by law like other things, and we are living under the operation of law in all things.

REVELATION ON TITHING

There is the law of finance, the divine law of finance given to the Church. Somebody might say: "I have not seen that law, Brother Clawson. I have not read very much of the book of Covenants, but I have not seen that law, or any law entitled the law of finance."

Well, it may not have that title. Nevertheless the revelation on tithing is the law of finance in the Church of Christ. That is the way the Lord deals with us in relation to some financial things.

It is wonderful, this law of finance. When the Church was in great distress some years ago, was upon the verge of bankruptcy, the law of finance was put into operation and stressed by the Authorities, and it brought the Church out of its difficulties. It must needs be that we give attention to this law of finance. And there is a reward that goes with it too.

THE WORD OF WISDOM

Then there is the great law of health. "Well," someone might say "I have not seen a revelation entitled the great law of health, Brother Clawson."

"No, of course you have not. But you have seen the revelation that is entitled the Word of Wisdom, haven't you?"

"Yes."

"Well, that is the law of health, given by the Lord many years ago. It is wonderful what it has done for the people, and it is surprising that it has not done more for them, but that is the fault of the people who have failed to obey this law."

THE APPEARANCE OF THE SAVIOR IN THE KIRTLAND TEMPLE

And then there is an account in Section 110 of the great vision that was given to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple at the time of its dedication, when the Lord Jesus Christ appeared standing upon the breastwork of the pulpit. His appearance was glorious, but his words were more glorious, and his particular word upon that occasion was grand and beautiful. He said to them:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. Behold, your sins are forgiven you; you are clean before me; therefore lift up your heads and rejoice, etc.

Marvelous were these divine words of comfort and mercy given to the Saints of God by the Lord himself. They were fully rewarded for the great sacrifices they had made in building the Kirtland Temple.

STUDY OF STANDARD WORKS URGED

I must not take any more of your time. Brethren and sisters, let me plead with you to give more attention to the standard works of the Church. There is so much literature that comes into our homes, I am sure, that we can hardly reach the standard works of the Church, yet the standard works should come first, and other literature afterwards.

Of course, we must keep track of daily events, things that are going on in the world, but when it comes to reading books of interest and value, let us give preference to the Church works because they are more precious than any other books in the world. If they were wiped out entirely and not one standard Church book left, it would be a calamity, a great misfortune to the Church.

God bless you, brethren and sisters, is my prayer in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I desire to express a word of appreciation and thanks to and for this wonderful choir. My faith and prayers are with the members.

A PERFECT ORGANIZATION

The Church of Jesus Christ of Latter-day Saints is a wonderful organization. In the year 1829 the Lord said that a great and marvelous work was about to come forth among the children of men. That was a few months before the organization of the Church. In the branches, wards and stakes, all presided over by properly appointed officers, we have a perfect organization in theory. I wish I could say that in regard to the practice.

We have a perfect order of Priesthood, because it is divine. It is

not man-made. The Bishop in the ward holds the keys of presidency, and the power to direct and set in order all things within his ward. Likewise the Presidency of the stake hold the keys of presidency, and it is their duty to set in order and regulate all things pertaining to the stake over which they preside. The President of the Church holds the keys of authority for the whole Church. He is the mouthpiece of God. It is through him that revelation comes for the guidance of the members.

OUR DUTY TO HONOR PRIESTHOOD

The Priesthood, being divine, should be honored. It should be honored by those who hold it, and it should be honored by those who are under the jurisdiction of it. When these men holding this divine authority speak, it is the duty of the members of the Church to give heed to their words and counsel. We fail in our duty if we do not do this thing. Brother John H. Taylor, in his remarks on Friday, stated that there were some members of the Church who said: "Why do the Authorities of the Church keep admonishing and teaching principles to this Church which they know the members will not follow?" I may not be quoting him accurately, but that is the substance of it. I want to answer that question. It is the duty of the Authorities of the Church to speak by inspiration and revelation. If the membership, or any part thereof, should fail to heed the warning or accept the counsel, the instruction which these men in authority give, and especially the one who holds the keys of authority, still it is the duty of these men to give that instruction, even though they may feel it will not be followed, and then the responsibility rests upon the shoulders of those who hear it, and if they refuse to receive it the sin is upon their own heads, and they will have to answer for it.

The Lord said: "Whether it be mine own voice or the voice of my servants, it is the same." I read in the preface to this wonderful book President Clawson has been telling us about:

The arm of the Lord shall be revealed, and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

Those members of this Church who criticise and say we hear too much of this or that, and thus confess their sins, should take heed and repent, for if they refuse to accept the counsels that are given, then the responsibility of that disobedience is theirs, and they will have to answer for it.

Short though my memory may be, I can remember not so very far back, when the President of this Church gave counsel and advice and pleaded with the membership of this Church to do certain things, which a large percentage of them refused to do, and I say the Lord is not pleased with the inhabitants of Zion. He said that once in the early days of the Church. I think we can truthfully repeat it now.

I believe in the Word of Wisdom. I believe in the law of tithing and prayer and faith, and the keeping of the Sabbath Day holy, so I endorse all that we have heard on these questions during this conference.

SMOKING IN PUBLIC PLACES

One year ago it was my privilege to travel through the Eastern States Mission with Elder Don B. Colton, who then presided in that field. Our duties took us to the city of Boston, in Massachusetts, and in the afternoon we went into an eating house for the purpose of getting a meal, shortly before meeting should commence. It was a clean, respectable place. As we sat down to a table we noticed that upon the four sides of every table was the following: "Please do not smoke in this room. The majority, including those who smoke, appreciate a clean atmosphere in which to enjoy their meals. Thank you for complying with this request. Pure food and tobacco smoke do not mix." It struck me that some of these institutions that cater to the public here in Zion might profit by that example.

I do not go into certain eating places for a mid-day meal, because I do not care to sit down at a table, and have some empty-headed girl at an adjoining table puff tobacco smoke in my face. That is why I am not seen in such places. I think that the semi-respectable places—I say semi-respectable, because if tobacco using is permitted in an eating house it is only semi-respectable—if they could adopt this notice in the eating houses that I speak of, I think it would be an excellent thing. This place in Boston was crowded. It did not seem to hurt their business. I do not think anybody stayed away because they were offended; the notice was not offensive. Why can it not be adopted here?

I want to read to you a statement that was made from this very stand by the President of the Church at the Conference in October, 1913. Now, this is a pretty strong statement. He was the mouthpiece of God. He spoke by inspiration, and it is good counsel, it seems to me, today. He said:

President George Q. Cannon often said to me and to others that he would rather be shut up with a skunk than to be shut up in a smoking car with smokers.

I will pause to say that in the day when this was said they had smoking cars. Now all cars, practically, are smoking cars, so are all buses and everything else. To continue the quotation:

What right has a man to befoul with his nauseous breath the air that I breathe? What right have I to make noxious the air that you breathe. I have no right to do it, and you have a right to protest against my doing it, and to show those who are in the habit of doing these things your contempt for their practices, if you have any respect for them. You should show, at least, your contempt for that which they do foolishly, for the practice is wrong, pernicious, and they are unmindful of the rights of others. I have thought seriously that a boy or man who has become addicted to the use of tobacco in any form, to the extent that he is unable to resist his appetite for it, or who has practiced it until he is unable to

resist or overcome it, is a man who is so mentally weakened, so morally degraded that he is not competent to perform, and would not be worthy to be entrusted with any responsible duty. Why? Because a man who has become so weak-minded, and irresolute that he cannot overcome the temptation to do wrong, or resist the power of an acquired, vicious appetite for poison, how can he be trusted? It is a weakness, a degradation that sinks far below the ordinary weakness of mankind, and therefore, the person who is so enslaved to vitiated appetites for poisons, hurtful things, that he cannot overcome them, being a slave to a pernicious habit, a degrading practice, that he cannot rise above it, how dare you trust him? How can you entrust to one whose mind is become so weakened, so vitiated and so degraded, that he is not his own master, but an irresolute slave to unholy passion, any trust that requires honor, strength of manhood, determination and will-power to resist evil and temptation to do wrong? You can't do it! You can't trust a man who has not the power of will to say "No" to temptation to do evil, or to that which entices to evil. He is only worthy of condemnation, and you cannot safely trust him, and you ought not to trust him.

CHARLES C. GOODWIN'S EDITORIAL

A few days following the Conference where this was said, Mr. Charles C. Goodwin, who for many years was a very bitter opponent of the Latter-day Saints, but a very keen editorial writer, and who performed that service for many years on a morning paper in this city, took up the refrain of President Smith's remarks, and I want to read to you what he had to say, because he confessed that he was guilty of the habit:

In a broad and general way I am for the anti-tobacco doctrine promulgated by President Joseph F. Smith at the opening of the October conference. And I am unprejudiced, because I use the weed. One can be pretty patient with the various weaknesses of human nature, but here is a habit which God never planted in any human being. It is unnatural for a man to chew or smoke tobacco.

No habit is acquired at such expense of pain and discomfort, or against so positive and emphatic an opposition of nature. The man who smokes can remember when he began self-administration of nicotine poison, and he can remember no other convulsion of his frame which equalled that following his first cigar. The deadly sickness, the battle of normally clean tissues against the rank enmity of the weed, whether smoked or chewed, surpasses any other illness known to man. Sea-sickness is a horror, but it is a dream of Paradise and the Peri as compared with nicotine poison for the beginner. Ptomaine poison hurts, but it is colic compared to convulsions. There is no protest of the healthy body possibly approaching the physical warning against tobacco. And if the user of tobacco—the confirmed slave today—would supply to any useful endeavor the resolution, the persistence, the indifference to suffering, the courage, the power of will, the sacrifice of comfort, which he has devoted to acquiring the tobacco habit, he would have won—though the winning meant fame or fortune, love or leisure!

President Smith is right. Smoking is foolish. There is not one word to be said in sanity to defend it. Chewing tobacco is beyond all expression filthy. It is vile, vicious, self-contaminating, offensive to companions, and repulsive to the community at large.

And while neither he nor I will make an end of the custom, it is fair to say he told the truth, and it is a thing for patriotic men to applaud, because his word in that meeting will save some man from the one habit

which has nothing to defend it and every consideration of cleanliness to oppose.

Now, there is the statement of a man who has had the unsavory experience.

CLOSING INSTRUCTION

Brethren, sisters, keep your bodies clean. They are eternal, and the Lord expects us to keep them clean if we shall enter into eternal life, which is God's life, to be like him. Harken to the counsels of the Priesthood. Keep the commandments of God. Follow the instruction President Clawson has given; read these revelations and make yourselves familiar with them, that you may not fail nor be led astray by the teachings of the world and the philosophies of men.

So I pray, in the name of our Lord and Savior, Jesus Christ, Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

In the first chapter of the first book of Moses, which is commonly known to us as the Book of Genesis, we will find—what I have always considered it to be—an account of the spiritual organization of the universe.

The next chapter, the second, deals with the natural creation after, however, first confirming the spiritual creation. It reads like this:

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

And every plant of the field before it was in the earth, and every herb of the field before it grew. (Genesis 2:4, 5)

This narrative is also given to us in the writings of Moses as revealed to the Prophet Joseph Smith. In these writings Moses, who is also the writer of Genesis which is known as the First Book of Moses, gives us a more elaborate account, or I might say a fuller rendition of the same narrative. Although the account in Genesis clearly indicates both the spiritual and natural creation I will quote the passages from the *Pearl of Great Price* in which the narrative is given even in greater clarity and more in detail:

And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth;

And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air. (Moses 3:4, 5)

My purpose in calling your attention to these paragraphs is to show the dual nature of all created things; that we lived in another world before this world was made, as the children of God, the spirit children of God.

Let us visualize, if we can, the scenes in heaven in that first estate of man, before the world was when the Lord had looked out upon this great expanse, and darkness covered the face of the deep; and the Spirit of God moved upon the face of the waters, and God said, "Let there be light," and there was light, and the universe was ablaze with it.—First, the creation spiritual, which of necessity must precede the natural creation.

The second chapter then goes on to relate this remarkable phase of our life, the second estate, as the spirit enters into the body.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Gen. 2:7)

How marvelous that is! See how many things are explained in these scriptures, how many questions are answered! The Lord tells us, in one revelation given to Joseph Smith, that "The spirit and the body are the soul of man." (D. & C. 88:15) How completely that harmonizes with this dual nature of things—The spiritual creation and the natural creation!

And now let us visualize the Lord standing in the midst of his assembled sons and daughters, unfolding to them his almighty purposes with regard to the salvation and exaltation of his children, the plan covering both their spirit life in heaven and the natural life on earth in bodies of flesh and bones; the two estates of man.

All this was shown unto Abraham and is recorded in the Book of Abraham which was translated by the gift and power of God from papyrus by Joseph Smith, the prophet. Let me quote:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

And the second was angry, and kept not his first estate; and, at that day, many followed after him. (Abraham 3:22-28)

What a flood of light is thrown on the scriptures through this marvelous revelation. How many questions are answered.

The New and Everlasting Covenant was first made in heaven; and afterwards renewed on earth—all through the Bible references are made to it. This Covenant is the very essence of God's dealings with his children. This also explains why the children of Abraham were called God's chosen people.

Abraham was known unto God as one of the great and noble ones for his integrity, and God knew that he would teach his children after him; therefore, he was chosen before he was born to become the father of the faithful through whom the knowledge of the true and living God, even the God of Abraham, Isaac and Jacob, or Israel's God as he is variously called, should be maintained upon the earth among the children of men; and those who were permitted to come through his lineage were among the great and noble ones, or in other words, among those who had been valiant in their first Estate.

Thus it will be seen it was a "natural selection" or we might say "a survival of the fittest." It may also be said that through this lineage have come the prophets and apostles, the "morning stars" who sang together in the primeval days before the world was. Judah held the scepter through whom many kings among the nations came, and through the tribe of Levi the Aaronic Priesthood during the Mosaic dispensation was preserved; but last and greatest of all through this lineage came the "Only Begotten Son of God" in the flesh, but also the son of Mary a literal descendant of Abraham. Thus it is seen that through this lineage "all of the nations of the earth have been blessed."

Notwithstanding all this it is still true that God is no respecter of persons and all that filled their first Estate are now to pass the second trial.

There will be many of Abraham's seed who, on account of their wickedness, will be cast out, and still many others who are not of his lineage who by reason of their obedience will be grafted into the Olive tree and become known as the children of Abraham—the "chosen people of God."

From these quotations from the *Pearl of Great Price* we also learn that God created this earth expressly for the habitation of his children in their mortal bodies which were to be made out of the elements of the earth—our mother earth—out of the dust of the ground, and that too for our second trial—our second Estate—the span of human life—the probationary period.

But, before placing us here on earth, he first made covenant with us that if we kept our first Estate we shall be added upon. In other words, there shall be added to our immortal spirits these bodies of flesh and bones. And if we keep our second Estate then "glory shall be added upon our heads for ever and ever." No wonder then that the sons and daughters of God, especially those who were valiant in their first

Estate—the great and the noble—“the morning stars sang together, and all the sons of God shouted for joy.” (See Job 38:4-7)

This passage from Job, which even now is a mystery to the world, is fully explained by this marvelous revelation from the Book of Abraham.

Then the question arose: “Whom shall I send? And one answered like unto the Son of Man: Here am I, send me.” (Abraham 3:27)

“Father, thy will be done, and the glory be thine forever.” (Moses 4:2)

But another one arose and he said: “Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.” (Moses 4:1)

But God said:

“I will send the first.” (Abraham 4:27)

And Satan rebelled against God, so there was war in heaven, and the war begun in heaven has been continued here on earth.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. (Rev. 12:9)

The Gospel of Jesus Christ embodies within it “all things whatsoever the Lord our God shall command us.” If we render obedience to this, and remain true to our covenants unto the end, we shall have glory added upon our heads for ever and ever.

May the Lord bless us that we may attain to this exaltation, I pray in the name of Jesus Christ, Amen.

The Choir and congregation sang the hymn, “Come, Come, Ye Saints.”

ELDER CHARLES A. CALLIS *Of the Council of the Twelve Apostles*

While the Pharisees were gathered together, Jesus asked them, saying, what think ye of Christ?

As deep answering deep, the Church of Jesus Christ of Latter-day Saints affirms:

We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

“THE RICHEST HILL ON EARTH”

A few months ago, while visiting the Northwestern States Mission, accompanied by its capable mission president, Preston Nibley, I entered the city of Butte, Montana. I beheld on a large board this inscription: “The Richest Hill on Earth.”

Butte derives its name from the old French word "butte" meaning a rounded hill. The hill is pierced by a hundred shafts from which has been hoisted to the surface \$2,500,000,000 of mineral wealth. But values are relative. What men call treasures God calls dross. The truth still remains: "For the love of money is the root of all evil."

When I read that inscription, I said to myself, "There is a small and solemn hill outside the ancient city of Jerusalem which has yielded no mineral treasures, nevertheless it is reverently regarded by true Christians as the richest hill on earth."

For on sacred Calvary took place the crucifixion of Jesus Christ, which Canon Farrar declares was "the most stupendous and moving scene in the world's history."

BANISHED FROM GOD'S PRESENCE

Spiritual ruin came by the fall of man. This is the sad story told in the Holy Scriptures: "Because that Adam fell we are; and by his fall came death; and we are made partakers of misery and woe. And men have become carnal, sensual and devilish, and are shut out from the presence of God."

Man, by sin, brought himself into the captivity of sin. His nature, by reason of the fall, became evil continually. He was shut out from the presence of the Lord. What a terrible sentence! Imagination cannot conceive a more dreadful judgment. It was not in man's power to escape from the misery that never dies. This judgment mortal man could not reverse. There was no appellate court. It was to be of endless duration. Hope seemed to have bade the world farewell. In despair man stood helpless.

Against this dark background, God, who is love and with whom there is forgiveness, caused to shine brightly, the three graces, Faith, Hope and Love. He told Adam that Jesus Christ, the righteous Judge, would come in the meridian of time and atone for original guilt.

Down through the ages this living faith and hope sustained those who believed in the heavenly promises. The Messiah became the consolation of Israel. "God had turned away his judgments because of his Son."

THE ATONING SACRIFICE

God himself came down from heaven and made the Divine Sacrifice. The God of Nature suffered and died on the Cross. The Apostle Paul said: "We shall be saved by his life, * * * by whom we have now received the atonement." (Romans 5:10)

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (John 1:29)

On the Cross our Savior paid the debt that made mankind free. He bought us with the price of his precious blood. We are not our own for we are bought with a price. His blood atones for all our sins, through obedience to righteousness, but it shall not cleanse those who

obey not his commandments. The manner of our redemption calls forth our love and affection.

Through the infinite atonement and resurrection of our Lord we receive forgiveness of sin, immortality, a glorious resurrection and eternal life "which gift is the greatest of all the gifts of God" provided we walk before Him, "in all the commandments and ordinances of the Lord blameless." Death lost its sting, the grave its victory. The Savior's death was the door to the glorious resurrection.

Yes, Calvary is the richest hill on earth.

THE INFLUENCE OF THE CHRIST

A Roman ruler was dying. With relentless cruelty he had sought to destroy the sect that was everywhere spoken against, but in vain. He had been found fighting against God. Pointing with trembling finger in the direction of Calvary he said feebly: "O Nazarene, Nazarene, thou hast conquered mightily."

The sublimity of the Christ is manifested in many men, softening the hearts of statesmen and generals. The Savior is a very present help in time of need. He pitieth the poor.

General Lee and General Grant met in Appomattox, near the famous apple tree, where General Grant wrote the terms of the surrender of the Confederate Army. He says in his own simple account of the event, "The question of the disposition of the Confederates' horses arose. I thought they would need them for the spring plowing." Then the General magnanimously permitted the Confederates to retain their horses. He had a vision. The spirit of Isaiah rested upon him. Swords were to be beaten into plow shares. He beheld the battle-scarred fields of Dixie blooming in incomparable beauty with corn and cotton. I believe that he heard the voice of Jesus saying: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The great soldier decided to turn into plow horses those war horses, which had hauled the Confederates' artillery to points where death and devastation could be poured into the Union ranks.

Oh, that our foreign statesmen, diplomats, and generals could see the vision of farms instead of battle fields. Then fields which are now running red with human blood would soon bloom with life saving harvests. Someone has said that a sword is a misshaped plow. God hasten the day when in this war-torn world there will be more plows than swords.

SPIRITUAL RICHES FROM CUMORAH

Another hill, old in story, is ancient Cumorah. Out of that hill came truth and spiritual riches that will never fade nor perish—a volume of Scripture, the Book of Mormon. For many long centuries the people whom Columbus found when he stepped on the shores of America had no recorded knowledge of their forefathers, or the will of God con-

cerning them. Without scripture which would make them wise unto salvation through faith in Jesus Christ they "wandered as strangers in sin." The deep darkness of ages had rested like a pall over their buried past. But God said, "Let there be light; and there was light."

The Prophet Joseph joyfully exclaimed:

And again, what do we hear. Glad tidings from Cumorah. Moroni, an angel from heaven, declaring the fulfillment of the prophets, the book to be revealed.

The Book of Mormon, like the Bible, is holy because it testifies that the Savior is the Son of God. The Nephite record contains the account of the Messiah's marvelous ministry to his "other sheep" on the western hemisphere, after his resurrection and ascension into heaven. To be a witness that Jesus is the Christ and to the truth of the Bible, is the chief mission of the Book of Mormon which ancient prophets, notably Isaiah, predicted would be brought forth to magnify the name of God.

AMERICA'S DESTINY FORETOLD

Behold the destiny of the United States in the light of Book of Mormon prophecies:

The Gentiles shall be blessed upon this land.

And this land shall be a land of liberty unto the Gentiles.

There shall be no kings upon the land who shall raise up unto the Gentiles.

For I, the Lord, the king of heaven, will be their king.

And I will fortify this land against all other nations.

These glorious predictions shall be fulfilled upon this people upon the unchangeable condition that "they will serve the God of the land who is Jesus Christ."

It cannot be said truthfully that Mormonism is intolerant or unpatriotic. In the hearts of this people is the essence of true political faith, true patriotism for God and country, for which they would shed the last drop of their heart's blood.

Our wonderful Republic. May we revere our heaven inspired Constitution and keep it foursquare with the plan of its inspired architects, I humbly pray in the name of the Lord Jesus Christ, Amen.

BISHOP JOHN WELLS

Second Counselor in the Presiding Bishopric

I desire to call your attention to an incident in the life of the Master. The last day of the Master's life had come. His apostles had met with him to commemorate the Passover. The spirit of Jesus was troubled, no doubt, because of his impending betrayal and sacrifice. After he had designated the traitor and Judas Iscariot had left the room, Jesus felt free to speak, as though he had been

relieved of a burden. He said in effect: "Now is the Son of Man glorified and God is glorified in him. A new commandment I give unto you, that ye love one another as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

To be a true follower or disciple of our Savior we must demonstrate our love for God, for our Savior and for our fellowmen. The Apostle John states: "And this commandment have we from him, that he who loveth God loveth his brother also." We can show our love one to another by brotherly kindness, neighborliness, service in both spiritual and temporal things, and by the spirit of benevolence and forgiveness. We manifest our love for one another by our righteous precepts and by our good example, that others knowing our teachings and feeling the influence of our good example, may be induced to follow in paths of rectitude.

The Prophet Joseph Smith received several revelations from the Lord containing this new commandment of the Master. The ideal and practical application of this commandment "to love one another" is found in the system the Lord revealed to the Saints known as the United Order. An epitome of these revelations gives the spirit of this economic system: It is not intended, in this heaven-sent plan, that one person should possess that which is above another. Every member of the Church was to have an equal claim for his just wants and needs, these claims to be exercised for the benefit of the Church as a whole; every member to improve his talents and use them for the common good; every member to seek the interest of his neighbor. The purpose of this order was to bring about equality in wealth; there would be no rich, no poor, ample for everyone and funds to build up Zion. Under this system there would be no waste, no idlers; industry would be dignified; all would work for the common good. With this equality in temporal things, we find a foundation for equality in spiritual things. The word of the Lord is "If ye are not equal in earthly things, ye cannot be equal in spiritual things." The Lord never intended the Latter-day Saints to be in bondage to others, nor in the bondage of debt.

Let us consider our present situation: Ours is a rich nation, the richest in the world. However, statements have been made to the effect that there is more unemployment and that there are more dependents on charity in the United States than in all Europe. During the past fifty years the number of farmers who own their own farms has decreased; the number of mortgaged farms has increased; the number who are living on farms has decreased. The conditions in the world today of poverty, lack of employment and our competitive method of doing business indicate that there is a crying need for a re-statement of the commandment of the Master that "ye love one another."

I am thankful for the Church Security Program, which has as some of its objectives: to help us "seek the interest of our neigh-

bor;" to promote the spirit of service and brotherly kindness; to promote equality in temporal things, to care for the poor and needy; to eliminate want and suffering; to find employment for Latter-day Saints; to encourage the return to farms; to assist unemployable members to do Temple work; to locate Latter-day Saints on land where they may become independent; to encourage quorums of the Priesthood to develop useful quorum projects; to stimulate the beautification of homes and places of worship; to have canning and sewing centers; to take care of surplus food, or in other words to develop brotherhood and cooperation. This plan has been inaugurated by the First Presidency of the Church. Its efficacy and purpose can never be doubted. It is for our benefit and our blessing.

George Holyoake, the author of books on Consumers' Cooperation, made a statement which I think can be applied to our Church Security Plan. He said:

Cooperation touches no man's fortune, seeks no plunder, causes no disturbance in society, gives no trouble to statesmen, enters into no secret associations, contemplates no violence, subverts no order, envies no dignity, asks no favor, keeps no terms with the idle, and will break no faith with the industrious.

I want to express my appreciation for what has been done under this security program of the Church. As I see it, it is the beginning of higher and nobler things. The Lord intends his people to be equal in all things, both temporal and spiritual.

My brethren and sisters, let us get back to simple methods of living—of helpfulness, each Latter-day Saint doing his share in the community, cooperating in all useful efforts and for the good of all. We are ideally situated to carry forward cooperation in temporal affairs, for we are accustomed to cooperating in spiritual matters. I sincerely hope we will give study, thought and consideration to "seeking the interest of our neighbor and doing all things with an eye single to the glory of God." Remember always the words of the Master, "By this shall all men know that ye are my disciples, if ye have love one to another." May we apply the spirit and meaning of this commandment in our daily lives.

My heart is filled with thanksgiving for the Gospel and for the privileges and blessings I enjoy. I appreciate my membership in the Church and the opportunity which is mine to labor in the ministry, to give service in the Church. I know that God lives, that Jesus is the Christ, that Joseph Smith is a Prophet of the Living God, and that through his instrumentality this great latter-day work has been established. It will continue to increase, gathering power and influence as it grows in years and numbers.

May we follow the counsel and admonitions given to us in these latter-days for our spiritual and temporal welfare, I pray, in the name of Jesus Christ. Amen.

BISHOP DAVID A. SMITH*First Counselor in the Presiding Bishopric*

I rejoice this day, my brethren and sisters, in my lot. I am happy to have the privilege of laboring with these, our brethren, whom we sustain as the Authorities of the Church.

I am grateful to my Heavenly Father for permitting me to hold the holy Priesthood, the power of which I have seen manifest in unmistakable manner. I am grateful for the privilege that comes to me of visiting with you in your homes, in your wards, in your stakes, where I receive blessings and encouragement.

I want to say to my brethren who feel to criticise the President of this Church for repeatedly calling your attention to your failure to keep the commandments which God has given, especially you who have had the Priesthood conferred upon you—when you feel this desire coming upon you, think what you would do under the conditions we face in this day, were you in the position of the President of this Church, and felt the responsibility as he feels it. Then perhaps you would change your mind and your attitude. I have no word of censure for you, only pity, and in a spirit of love I call upon you to repent, for you are walking in the shadow of darkness and in danger of becoming lost, for so the Lord hath spoken.

To me it seems that there has been no time in the history of the Church when it was more necessary that we should arm, not with the implements of modern warfare—and may I say the cruel implements of modern warfare—which are a menace to the world in this day, but with the authority of the holy Priesthood, clothed with the power of the Holy Ghost, which is promised to us as a guide, and which will, through our faithfulness, lead us into the path of light and truth and righteousness and on to eternal life and exaltation.

It is a great privilege to go into the world to preach the Gospel. It is a greater privilege to preach it in our home, in the home of our neighbor, our friend, our kindred. This is our mission. This is our work, as the army of the living God, clothed with his power and authority. Are we using it to the fullest? Are we neglecting it? Do we appreciate it?

I constantly pray that I shall not be found at any time belittling this great work which has been entrusted to our care, or making light of those who I know are heart and soul in this great work, full of faith and knowledge and honesty of purpose.

I thank my God for his blessings, for his plan of salvation, his Gospel message, and that I find in my soul harmony therewith. May his blessings be upon us. May we, in the power which he intends that we shall have, go forward to accomplish his purposes, that his blessings shall rest upon us in abundance, I pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and General Officers of the Church as follows, all of whom were unanimously sustained:

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.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

ACTING PATRIARCH TO CHURCH

George F. Richards

The Counselors in the First Presidency and the Twelve Apostles as Prophets, Seers and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball

Rulon S. Wells

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

PRESIDING BISHOPRIC

Sylvester Q. Cannon, 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 and A. William Lund.

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J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
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 Frank W. Asper
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 Amy Brown Lyman, First Counselor
 Kate M. Barker, Second Counselor
 with all the members of the Board as at present constituted.

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 Milton Bennion, First Assistant Superintendent
 George R. Hill, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

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George Q. Morris, General Superintendent
Joseph J. Cannon, First Assistant Superintendent
Burton K. Farnsworth, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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Clarissa A. Beesley, Second Counselor
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
Isabelle S. Ross, First Assistant Superintendent
Edith Hunter Lambert, Second Assistant Superintendent
with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

I am very pleased indeed to express my deep appreciation of our Conference, from start to finish.

I am grateful for the Gospel of Jesus Christ. I am thankful for the devotion of the Latter-day Saints as a whole.

CONSCIENTIOUS OBSERVANCE OF LAWS REQUIRED

I announced here at the Priesthood meeting last night and I decided to announce it again that we expect all the General Officers of the Church, each and every one of them, from this very day, to be absolute, full tithepayers, to really and truly observe the Word of Wisdom; and we ask all of the officers of the Church and all members of the General Boards, and all Stake and Ward officers, if they are not living the Gospel and honestly and conscientiously paying their tithing, to kindly step aside, unless from this day they live up to these provisions.

We have undertaken a most stupendous work and there will be no difficulty whatever in carrying out that great work. We will have an abundance to take care of every living Latter-day Saint who is in distress. Mind you, when I say Latter-day Saint I mean Latter-day Saint. I am not talking about idlers. I am not talking about people that want to lie down and let somebody else take care of them—I am talking of Latter-day Saints. If the people will pay their tithing and if they will keep the Word of Wisdom, and will actually, really, and for a fact, fast two meals once a month and give the equivalent, we will be able to carry forward our Security Plan without any trouble whatever.

It is simply marvelous that people can live on eleven cents, some of them—two meals a day once each month for twelve months in the

year—twenty-four meals on a half a cent a meal. (Or at least, so their fast offerings would indicate.)

We feel that in all the stakes of Zion, every stake president, every counselor to a stake president, every stake clerk, and every high councilor, standing at the head of the people in the stake—we ask them to kindly step aside unless they are living up to these laws. They are given the responsibility of presiding, and every officer who is a presiding officer should say from today: "I am going to serve the Lord, so that my example will be worthy of imitation."

No man can teach the Word of Wisdom by the Spirit of God who does not live it. No man can proclaim this Gospel by the Spirit of the Living God unless that man is living his religion; and with this great undertaking that we have before us now we must renew our loyalty to God, and I believe beyond a shadow of doubt that God inspires and blesses, and multiplies our substance when we are honest with him. We do not want in this day a repetition of what the scriptures tell us was the condition in years gone by, wherein the Lord declares that he had been robbed, because of the failure of the people to live the financial law that God has revealed.

Now, I pray from the bottom of my heart that God will give each and every man and woman who holds an office in any stake or ward the spirit and the feeling and the determination from this day, to renew his covenants with God, to live his religion; and if we are too weak to do these things, we should step aside and let somebody else take our place.

THE MIND AND THE WILL OF THE LORD

The Word of Wisdom, we are told, is such that it can be kept by "the weak and the weakest of all Saints." I have heard that some of the members of Boards, after the law was passed legalizing beer, said: "Well, I do declare, now I am entitled to have a glass of beer." No Latter-day Saint is entitled to anything that is contrary to the mind and the will of the Lord, and the Word of Wisdom is the mind and the will of the Lord.

I want you to know that this will make no difference to me personally, but as the shepherd of the flock, the day has come, in my judgment and in the judgment of my associates, that we must live up to and be loyal to this work and serve God with all our heart, might, mind, and strength, if we are to accomplish what the Lord wants us to do.

BLESSINGS INVOKED

I thank you all for your presence here. I thank the Lord for the splendid Conference we have had. In so far as God has given me the power to do so I pray God to bless you one and all. I pray God to bless all the Latter-day Saints. I pray God to bless every soul that has good intentions, and to strengthen him and her in their determination to keep the commandments of the Lord. I love the Lord; I love the Latter-day

Saints; I love the honest the world over; I have no animosity against any living soul. The Gospel of Jesus Christ is one of forgiveness of wrongdoing. It is a part of the Gospel to forgive those who have done wrong, when they repent, but "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." He will do them no more.

The time has expired.

May God's blessings be with each and all of you, and with all the Saints, and with all the honest the world over, I pray in the name of Jesus Christ, our Redeemer, Amen.

The Choir sang the "Hallelujah Chorus" (Handel).

Elder Paul C. Child, President of the Pioneer Stake, offered the benediction.

Conference adjourned for six months.

The singing at the two Friday sessions of the Conference, by the *Relief Society Singing Mothers*, was under the direction of Sister Charlotte O. Sackett; Elder Carl Nelson directed the singing of the *Nebo Stake Choir* at the Saturday morning and afternoon sessions; J. Spencer Cornwall led the congregational singing at all the sessions and conducted the singing of the *Tabernacle Choir* on Sunday.

Accompaniments and interludes on the great organ were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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