


ONE HUNDRED FIFTH

*Annual*


*Conference*

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
SALT LAKE CITY, UTAH  
April 5, 6, 7, 1935

*With Report of Discourses*



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

PRINTED IN THE UNITED STATES OF AMERICA

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# *One Hundred and Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints*

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The One Hundred and Fifth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1935.

Through the courtesy of Station KSL of Salt Lake City, the proceedings of all the sessions of the Conference were broadcast by radio, for the benefit of the general public.

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, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe,\* Charles A. Callis, and Alonzo A. Hinckley.

*Of the First Council of 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 and high councilors from each stake.

*Patriarchs, Bishops of Wards* and their counselors, and numerous 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:* Don B. Colton, Eastern States; George S. Romney, Northern States; Wilford W. Richards, North Central States; Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; James M. Peterson, Texas; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Joseph Quinney, Jr., Northwestern States; John V. Bluth, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

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\*Joseph F. Merrill absent, presiding over the European Mission.

## FIRST DAY

## MORNING MEETING

Friday, April 5, 1935.

When the time for commencing the Conference arrived the large auditorium and galleries of the great Tabernacle were filled, nearly every seat being occupied, with people from the various stakes and missions of the Church.

The first session began promptly at 10 o'clock a. m., at which time President Heber J. Grant announced that the Relief Society Singing Mothers, under the direction of Charlotte O. Sackett, would furnish the music for this meeting, and would join with the congregation in singing, as an opening number, "We thank thee, O God, for a prophet."

After the singing of this hymn, the invocation was offered by Elder Clifford E. Young, President of the Alpine Stake.

The hymn, "God Moves in a Mysterious Way," was sung by the Relief Society Singing Mothers, Harold H. Bennett, soloist.

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

Read the financial and statistical report of the Church, as follows:

## FINANCIAL STATEMENT

The expenditures by the Church for year 1934:

*Stake and Ward Purposes:*

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses .....	\$ 197,903.90
For ward maintenance expenses .....	634,317.73
For stake maintenance expenses .....	201,426.30
	<hr/>
	\$1,033,647.93

*Education:*

Expended for the maintenance of Church school system .....	\$ 459,580.65
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*Temples:*

Expended for the maintenance and operation of temples .....	\$ 151,539.91
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*Charities:*

For the care of the worthy poor and other charitable purposes, including hospital treatment.....	\$ 158,149.86
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*Missionary Work:*

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions .....	\$ 593,459.62
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Total .....	<hr/> \$2,396,377.97
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Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, for the maintenance and operation of Church schools and temples, for charities and mission activities.

*Other Charities:*

In addition to charities paid from the tithes as before named, there has also been disbursed the fast offerings, other charities and assistance rendered by the Relief Society in the sum of \$360,116.40, which amount, added to the \$158,149.86 paid from the tithes, makes the total charity assistance rendered by the Church .....\$ 518,266.26

*Expended for the Maintenance of Missionaries:*

There has been collected by the various wards of the Church and paid to missionaries to assist in their maintenance .....\$ 59,892.65

Average cost per missionary in the missions during the year 1934, \$28.85 per month, or a total of \$364.20 per year per missionary. There was an average of 1,052 missionaries in the various missions during 1934, making a total average expense for the year, ( $\$364.20 \times 1,052$ ) .....\$ 364,202.40

Estimated average earnings per missionary \$900.00 per year  $\times$  1,052, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of .....\$ 946,800.00 making a total estimated contribution of missionaries and their families to the Church for the preaching of the Gospel .....\$1,370,895.05

STATISTICS AND OTHER DATA COMPILED FROM THE  
ANNUAL REPORTS FOR THE YEAR 1934

There were on December 31, 1934: 110 Stakes of Zion; 954 Wards; 81 Independent Branches; 33 Dependent Branches, or a total of 1,068 wards and branches in the stakes of Zion; also, 31 missions (including the European Mission), 871 mission branches, and 202 districts.

*Church Membership:*

Stakes .....	579,118
Missions .....	151,620
Total .....	730,738

*Church Growth:*

Children blessed and entered on the records of the Church in the stakes and missions .....	20,103
Children baptized in the stakes and missions .....	14,753

Converts baptized in the stakes and missions .....	7,407
Number of long-term missionaries from Zion, December 31, 1934 .....	1,249
Number of short-term missionaries from Zion, December 31, 1934 .....	52
Number of local missionaries .....	82
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Total number of missionaries on foreign missions .....	1,383
Number engaged in missionary work in the stakes .....	1,633
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Total Missionaries .....	3,016
Number of missionaries who received training at the Missionary Home .....	720
Persons recommended to the temples from the stakes .....	79,089

*Social Statistics:*

Birth rate, 27.7 per thousand.

Marriage rate, 17.3 per thousand.

Death rate, 7.1 per thousand.

Families owning their own homes, 61.2 per cent.

## CHANGES IN CHURCH OFFICERS SINCE LAST OCTOBER CONFERENCE

*Auxiliary Association Changes:*

Released—General Superintendency of Sunday Schools:

President David O. McKay; Stephen L. Richards; George D. Pyper.

Appointed—

George D. Pyper, General Superintendent,  
Milton Bennion, First Assistant General Superintendent,  
George R. Hill, Second Assistant General Superintendent.

Released—General Superintendency of Y. M. M. I. A.

George Albert Smith; Richard R. Lyman; Melvin J. Ballard.

Appointed—

Albert E. Bowen, General Superintendent,  
George Q. Morris, First Assistant General Superintendent,  
Frank L. West, Second Assistant General Superintendent.

*New Mission Presidents:*

Reinhold Stooft released as President of the South American Mission. The Mission was divided and W. Ernest Young was appointed President of the Argentine Mission and Rulon S. Howells, President of the Brazil Mission.

Joseph J. Cannon succeeded James H. Douglas as President of the British Mission.

Nicholas G. Smith succeeded Alonzo A. Hinckley as President of the California Mission.

Abel S. Rich succeeded John V. Bluth as President of the Canadian Mission.

M. Charles Woods appointed President of the New Zealand Mission to succeed Alvin Thomas Maughan who was Acting-President.

LeGrand P. Backman succeeded Don Mack Dalton as President of the South African Mission.

Philemon M. Kelly succeeded Francis Salzner as President of the Swiss and German Mission.

James M. Peterson succeeded Charles E. Rowan, Jr. as President of the Texas Mission.

*New Temple Presidents:*

Charles R. Jones succeeded David K. Udall as President of the Arizona Temple.

William A. Noble appointed President of the Logan Temple to succeed Joseph R. Shepherd, deceased.

*New Stakes Organized:*

Gridley and Sacramento Stakes, from the California Mission.

Also San Bernardino Stake from the same mission.

New York Stake from the Eastern States Mission.

San Francisco Stake was divided into the Oakland and San Francisco Stakes.

*New Stake Presidents:*

Archie R. Boyack succeeded Edward W. Croft as President of the Big Horn Stake.

Scott B. Brown succeeded Heber Q. Hale as President of the Boise Stake.

John C. Todd appointed President of the Gridley Stake.

Fred G. Taylor appointed President of the New York Stake.

Mark W. Cram appointed President of the Sacramento Stake.

Stephen H. Winter appointed President of the San Francisco Stake. President W. Aird Macdonald retained as President of the Oakland Stake.

Albert Lyndon Larsen appointed President of the San Bernardino Stake.

James Brown, Jr. succeeded William R. Smith as President of the Woodruff Stake.

*New Wards Organized:*

Alameda Ward, Oakland Stake, was formerly an independent branch of the San Francisco Stake.

Safford Ward, St. Joseph Stake, was part of the Layton Ward of that stake.

Arlington Ward, Hollywood Stake, formerly part of the Wilshire Ward.

Burlingame Ward, San Francisco Stake, formerly an independent branch of that stake.

Palo Alto and San Jose Wards, San Francisco Stake, formerly branches of the California Mission.

Heber and Linden Wards, Snowflake Stake, formerly dependent branches of that stake.

Hanksville Ward, Wayne Stake, formerly a dependent branch.  
 Corning, Gridley, Liberty, Nevada City, Oroville and Yuba City  
 Wards in Gridley Stake, taken from the California Mission.

Brooklyn, East Orange, Manhattan and Queens Wards, New York  
 Stake, were formerly branches in the Eastern States Mission.

Homestead, Roseville, Sacramento, Stockton and Sutter Wards in  
 the Sacramento Stake, formerly branches of the California Mission.

Baldwin Park, Ontario, Riverside and San Bernardino Wards, San  
 Bernardino Stake, formerly branches of the California Mission.

*New Independent Branches:*

Leadore Branch, Lost River Stake.

Belfry Branch, Big Horn Stake.

San Fernando Branch, Hollywood Stake.

Bay Ridge and Westchester Branches, New York Stake.

Tracy Branch, Sacramento Stake.

Echo Branch, Summit Stake.

*Wards and Branches Disorganized:*

Victor Ward, Emery Stake, joined to Elmo Ward.

Echo Ward, Summit Stake, organized into an independent branch.

Mt. Sherman Branch, Idaho Stake, joined to Soda Springs Ward.

Darlington Ward, Lost River Stake, joined to Leslie Ward.

*Those Who Have Died:*

Julia A. Child, Second Counselor in General Presidency of the  
 Relief Society.

Joseph R. Shepherd, Logan Temple President.

Joseph A. Larson, Hamilton Ward Bishop.

Fred G. Gardiner, Panguitch South Ward Bishop.

*Second Counselor to General President of Relief Society:*

Appointed—Kate M. Barker.

“O Ye Mountains High,” was sung by the Relief Society Singing  
 Mothers, Emma Lucy Gates Bowen, soloist.

## PRESIDENT HEBER J. GRANT

It is a real pleasure to have the opportunity again of assembling with  
 the Saints in general conference. All of us undoubtedly rejoice in the  
 remarkable growth of the Church.

### CHURCH GROWTH

I recall that we did not have thirty stakes when, fifty-two years ago,  
 I was made a member of the Council of the Twelve. I recall that when  
 visiting Rexburg, then a branch of a ward in Cache Valley, we had but  
 1300 people north of Cache Valley; we now have, I am sure, more than  
 100,000 in that section, counting those that are in Canada.

Just before becoming one of the Apostles I traveled from Tooele to  
 Salt Lake City, then through Salt Lake, Davis, Weber and Box Elder

stakes to Brigham City, and two days and a fraction west, sleeping on the ground two nights, to visit a branch of the Grantsville ward of the Tooele stake of Zion. We now have half a dozen stakes west of Brigham City.

#### GRATEFUL FOR CHANGE IN SENTIMENT

I rejoice in the organization of new stakes in California, and of one in New York. When I think of the opposition toward the Church in early days by the people of New York; of the opposition toward our people in Ohio, and in Far West; of their expulsion from Missouri under an exterminating order of the governor of the state; when I think that Joseph Smith and others of his companions were condemned to be shot by order of a court martial, I am grateful for a change in sentiment toward our people.

When I think of Nauvoo, the largest city in Illinois at that time, with 20,000 inhabitants, that the people had to leave that city, and that after Brigham Young and the able-bodied men had left the remnant were driven out by a mob, I am grateful for the change that has taken place. No tongue can tell and no pen can paint the hardships that our people endured in Missouri and Illinois.

During the three long years that I presided over the European and British missions I was unable to get a single, solitary article into any newspaper in any part of the British Isles, refuting some of the vilest and most wicked slanders that were circulated about the Latter-day Saints. Today throughout the entire British Isles reporters attend our meetings and make honorable and straightforward reports regarding them.

At the time of the organization of a stake in New York the leading newspapers of that great city gave us splendid notices, and there were no unfavorable comments. When I think of these things and of the wonderful growth of the Church, from about 200,000 when I was made an apostle to more than 700,000 today, my heart is filled with gratitude. When I realize the good will that was extended to me upon the occasion when I spoke, in 1920, before the Knife and Fork club at Kansas City, at which time I was given the privilege of talking an hour, while the other two men on the program—one of them the president, I think, of a university near Chicago—were each given but half an hour, and I was advertised as the principal speaker, this having taken place ten miles from where our people were located at the time they were driven out by the exterminating order of the governor of the state, my heart is full of gratitude and thanksgiving. I believe that today the name "Mormon", if a man is living in accordance with the teachings of the Gospel of Christ, is a certificate of good-will and character, as far as those are concerned who know the Latter-day Saints.

#### THE GIFT OF FAITH

I am grateful that from the time I was a child until the present I have been blessed with the gift of faith, which is a gift from God. I

recall many things as a young man I did not understand, and could not comprehend, yet which I believed and believed firmly. One of the things which I believed, but which seemed to be an impossibility, was the statement that every ear should hear and every eye should see.

#### SPEAKS TO WORLD

*I rejoice that only last Saturday evening—or I should say Sunday morning at 12:30—I had the privilege of broadcasting over Station KSL a message from the Latter-day Saints to the people of the world, and that later in the day a cablegram was received all the way from Tokio, Japan:*

*“Snowing, thousands enjoying program.”*

*I have been requested by several people to furnish them with a copy of that speech, and I have decided to read it here today in order to get it into our record:*

*I am delighted to have this opportunity to send my message of love and blessing to the Latter-day Saints throughout the world, and to all others who may be listening in.*

*If time permitted I am sure my listeners would be interested in hearing all of the Articles of Faith of the Church of Jesus Christ which I represent tonight, and our “Declaration of Belief regarding Governments and Laws in general.”*

*The fifth Article reads:*

*We believe that a man must be called of God by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.*

#### CLAIM OF AUTHORITY

*We claim that authority and declare to all the world that John the Baptist, who held the keys of authority to baptize, restored the Aaronic priesthood, and bestowed it upon Joseph Smith and Oliver Cowdery; also that Peter, James and John, Apostles of the Lord Jesus Christ, restored the higher or Melchizedek priesthood, by ordaining these same men to the Apostleship.*

*The eleventh Article of Faith reads:*

*We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.*

*The thirteenth Article reads in part:*

*We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.*

#### REGARDING GOVERNMENTS

*Quoting from “A Declaration of Belief:”*

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

*We believe that no government can exist in peace, except such laws are framed*

and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. . . .

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

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

#### OUR MESSAGE TO THE WORLD

What the world needs today more than anything else is an implicit faith in God, our Father, and in Jesus Christ, his Son, as the Redeemer of the world. The message of the Church of Jesus Christ of Latter-day Saints to the world is that God lives, that Jesus Christ is his Son, and that they appeared to the boy Joseph Smith, and promised him that he should be an instrument in the hands of the Lord in restoring the true Gospel to the world. I quote from a Vision given to Joseph Smith and Sidney Rigdon:

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

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

That through him all might be saved whom the Father had put into his power and made by him.

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

And again from the same Vision:

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throng, worshipping God, and the Lamb, who worship him forever and ever.

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

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

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

#### WIDE MINISTRY

It has been my great privilege to bear this testimony in England, Ireland, Scotland, Wales, Germany, France, Holland, Belgium, Switzerland, Italy, Norway, Sweden, Denmark, Canada, Mexico, in the Hawaiian Islands and in far-off Japan, and to lift up my voice declaring that our Heavenly Father and his beloved Son have again spoken from the heavens, that the Gospel of our Redeemer has been restored to the earth, and to bear witness that I know that God lives, that I know that Jesus is the Christ, the Son of the living God and the Redeemer of mankind,



*and that I know that Joseph Smith was the instrument in the hands of the Lord in restoring the everlasting Gospel.*

*My appeal to all members of the Church who possess this same testimony is so to live that other men seeing their good deeds shall be inspired to investigate the Gospel of our Redeemer.*

*Words fail me in expressing my heartfelt gratitude to God for the radio, which gives me this opportunity of bearing my testimony to all the people of the world of the restoration of the Gospel of Jesus Christ. I pray the Lord to bless all mankind in these troublous times, that wisdom may be given to men in every land so to live that peace may come to the peoples of the world.*

(End of radio address to world.)

#### GRATEFUL FOR FAITH

I am utterly at a loss to express my gratitude for the faith that I had as a child that the day would come when every ear should hear. I am grateful also for the faith that I had at that same time that every eye should see. Some years ago it was my privilege while in New York, and while in a large building twenty or thirty stories high, to talk to my daughter and my granddaughter by television, they being three or four miles away at the time, and I saw them perfectly.

#### READS ARTICLES OF FAITH

I am grateful indeed for every blessing that has come to me because of the Gospel of the Lord Jesus Christ, the plan of life and salvation, and inasmuch as what I am saying is being broadcast I am going to read all of the Articles of our Faith, although I suppose that every soul within the sound of my voice in this building and all Latter-day Saints throughout the world are familiar with these Articles, and nearly all our children can repeat them. I remember learning them as a little child in the Sunday school, but as there may be many people in different parts of the world who are hearing what is said here today, as I said in my message to the world, I would like to repeat all of the articles. Time would not permit my doing so then as I only had ten minutes, and kept within the limit given to me.

We believe in God, the Eternal Father, and in his son, Jesus Christ, and in the Holy Ghost.

When we say that we believe in God we mean that we believe in him as an individuality, as actually the Father of Jesus Christ—not a congeries of laws floating through the universe without form and void, but we believe him to be the Father of Jesus Christ. He is the God whom we as Latter-day Saints worship; and we believe Jesus Christ to be, not only one of the great moral teachers, the greatest the world has ever known, but the Son of God, the Redeemer of mankind, that he came to earth with a divinely appointed mission, to die on the cross, in order that you and I and all eventually may have part in the resurrection.

We believe that men will be punished for their own sins, and not for Adam's transgression.

In other words, "as in Adam all die, so in Christ shall all be made alive."

We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

#### NEED OF OBEDIENCE

We believe emphatically in what it says, "by obedience to the laws and ordinances of the Gospel." We have no faith in death-bed repentance. We have no faith that by making a confession just before death we can be saved.

We believe that the first principles and ordinances of the Gospel are: First, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost.

We invite men to read a book entitled "Articles of Faith" which contains the scriptural references to sustain our position.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

As I have already stated in my address to the world, we claim that authority.

We believe in the same organization that existed in the primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

#### INDIVIDUAL TESTIMONIES

There would be no need of believing in these various officers unless they have the inspiration of the living God and magnify the offices they hold. Unless Joseph Smith was in fact and in very deed a prophet of the living God, the whole structure called Mormonism falls. But we know, it is not a matter of belief. Latter-day Saints have individually almost without exception been given testimonies of the divine mission of the Prophet Joseph Smith. Hundreds and thousands, yes, hundreds of thousands of people who have never gathered to Zion, who have never lived in a stake of Zion, from the midnight sun country of Scandinavia down to South Africa, have been blessed with individual testimonies in answer to earnest prayer, that God lives and that Jesus Christ is in very deed his Son, also that Joseph Smith was a prophet of God.

The statement made by the Angel Moroni before the Church was born, that Joseph Smith's name should be had for good and evil all over the world, has been fulfilled, notwithstanding the fact that the statement at the time was ridiculed and Joseph Smith branded as an ignoramus.

#### PATRIARCHAL BLESSINGS

Unless the evangelist or patriarch is able, under the inspiration of

God, to give blessings which are fulfilled, then there is nothing gained by believing in evangelists. As a little child I received a patriarchal blessing in which I was promised practically the very things that have happened to me all my life. When I was a young man presiding over the Tooele stake of Zion, the patriarch of that stake blessed my little baby, who was then six months old, and promised her that she should live to become a mother; that she should live to become one of the leaders of her sisters. Subsequently when she was in a dying condition from diphtheria, a spiritualistic medium decreed her death. Thank God for the priesthood that is upon the earth and the authority of that priesthood. George Q. Cannon and Hiram B. Clawson being in Washington at the time, I sent for them to come and administer to my little girl, who, as I recall it, was then between twelve and thirteen years of age, and they promised her that she should live and become a mother; and George Q. Cannon said something I had never heard before, neither have I heard it since.

He said:

The adversary, the destroyer, has decreed your death, and made public announcement of it, but by the authority of the priesthood of the living God that we hold we rebuke that decree and promise you life.

#### THE ADVERSARY'S DECREE REBUKED

I thought time and time again of that remarkable statement. The day that I was to leave Washington, the lady who kept the boarding house where we were staying was away and her husband was in charge.

He said:

Mr. Grant, I cannot resist the temptation to tell you that when your children became sick my wife visited her medium—she believes in spiritualistic mediums—and her medium told her that she saw in her home two little girls; that the older one was taken sick nigh unto death; that the next little girl was taken sick and was nigh unto death. She finally saw the older girl recover, then she saw the little girl die, and she saw her body taken to a railroad station; she saw it taken on a train through many large cities, and stop in a large city, and change cars. She saw it cross a large river [you all know that one has to cross the Mississippi river to come here] she saw it pass through some more cities and cross another large river, and then travel through a sparsely settled country.

(Forty years ago the country west of the Missouri was rather sparsely settled).

She then saw the train climbing mountains, mountains, mountains, going west all the time. She then saw it go south for a short distance [from Ogden to Salt Lake of course.] She then saw it stop in a valley almost completely surrounded by mountains, and then the body was taken to the hill side and deposited in the grave.

Thank God for the power of the priesthood that rebuked the decree of the adversary, which decree had been made public.

#### BLESSINGS FULFILLED

As I stated before, the patriarch in Tooele blessed this girl when a babe six months of age and said that she would live and become a mother.

He afterwards said that he would like to give me a blessing, and in that blessing he promised me that I should be chosen as one of the leaders of this people and become a leader of great magnitude, and not until after I became the President of the Church did I ever mention what he said to me, and the impression that came to me at the time.

He said: "Brother Grant, I saw something that I dare not put in your blessing."

And that still small voice that I have heard so many times in my life, making no noise, no sound, said to me, "and you shall live to preside over the Church of Jesus Christ of Latter-day Saints."

I was ashamed of myself that I should imagine such a thing. I never breathed it, I never mentioned it to a soul until after, in the providences of the Lord, that position came to me.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

#### THE GIFT OF TONGUES

There is no need of believing in these things unless we have them. I was a child playing on the floor in a Relief Society meeting (my mother was president of the Thirteenth ward Relief Society for thirty long years and only resigned because of her hearing having failed) when Eliza R. Snow blessed by the gift of tongues each of the presidents that happened to be in that meeting, and Zina D. Young gave the interpretation. After doing this she turned to the child (myself) playing upon the floor, and gave me a blessing, and Zina D. Young gave the interpretation.

My mother often said to me. "Heber, behave yourself and you will some day be an Apostle."

I laughed and told her I had no ambitions along that line. I said: "Get it out of your head. Every mother thinks that her son will be the President of the United States, or something wonderful. I do not want any Church position, I want to be a business man."

"Never mind," she said, "if you behave yourself you will be an Apostle."

When I was made an Apostle she asked me if I remembered that meeting. I told her I did.

"Do you remember anything that Sister Snow said?"

I said: "No, I did not understand her."

"Of course you did not, because she was speaking in an unknown tongue. Did you understand anything that Aunt Zina said?"

"Only one thing, mother, I remember that as she was talking she lifted her hand and said that I would grow to be a big man, and since I have grown tall, I have often thought of that remark of hers."

She said: "She did not say anything of the kind. She said you should grow to be a great big man in the Church of Jesus Christ of Latter-day Saints, and become an Apostle of the Lord Jesus Christ."

She then said: "Do you remember being in a gathering in Brother

Heber C. Kimball's home where there were a great many people, and after the dinner Brother Kimball picked you up and put you on the table and talked to you?"

"Yes."

"Do you remember anything he said?"

"Not a word. All I remember is I thought he had the blackest eyes I ever looked at, and I was frightened."

"Well, he prophesied that you should become one of the apostles of the Lord Jesus Christ, and live to be a greater man in the Church than your own father; and that is the reason that I have told you that if you would behave yourself you would some day be an Apostle. I realized that if you did not behave yourself you never would attain to that position, no matter what you had been promised." What she said conforms to a revelation of the Lord which says:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

I could go on relating evidences of the gift of tongues.

#### OTHER ARTICLES

We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

A great banker in New York said to me after reading Colonel R. M. Bryce Thomas' pamphlet, "My Reasons for Leaving the Church of England and joining the Church of Jesus Christ of Latter-day Saints": "Mr. Grant, I am an agnostic, but a student of the Bible, if I believed the Bible to be the word of God, I do not see how I could be an honest man if after reading this pamphlet I did not join your Church, because the scriptural evidences in support of your position cannot be controverted."

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed, and receive its paradisiacal glory.

We claim the privilege of worshipping almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

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

#### GOD'S PLAN

May the Lord help us to sustain the law, and may we obey the law of God and leave alone those things that the Lord has told us are not good for us. I beg of all of you, young and old, to read the Word of Wisdom, and after reading it to get down on your knees and pray to God to help you to observe it.

The nation is in an awful condition today financially. God gave us a revelation for the temporal salvation of the people, and if millions and billions of dollars of money were not expended for the things which God says are not good for man, peace, prosperity, health, vigor of body and of mind would be enjoyed by all the people of these United States. The Word of Wisdom is God's plan for the salvation of the people temporally, and he has said so. He has said that it is his will, and if we lived up to the will of God, peace, prosperity and happiness would come to this nation and to the whole world,—if there were no tea, coffee, tobacco, or liquor used in the world.

Those who are not keeping the Word of Wisdom will say that they get sick and tired of hearing such talks. They will get it from me as long as I have breath.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul: We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

May God bless us one and all, as I said in my address to the world, who have a knowledge of the divinity of this work, to live it, that our lives may teach it, is my humble prayer, and I ask it in the name of Jesus Christ, our Redeemer and Savior, Amen.

## ELDER CHARLES A. CALLIS

### *Of the Council of the Twelve Apostles*

As I listened to the inspirational address delivered by President Heber J. Grant, and the excellent music that thrilled our hearts, the thought came to me that we are not far from heaven. I am wondering whether the late President Charles W. Penrose was listening when that fine old hymn which he composed, "O Ye Mountains High," was sung this morning. I believe that the leaders of the Church who have passed on, are not far from us. A poet said:

'Tis the sunset of life gives me mystical lore,  
And coming events cast their shadows before.

### MOVING TOWARD A GLORIOUS IDEAL

The times are out of joint. The forces of evil are stirring up agencies, which if left to go unchecked, will destroy civilization and the hopes of humanity. I believe that despite all the troubles that are in the earth the world is moving toward a glorious ideal, for we believe "that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory." God is displaying "his rainbow fair against the swarthy clouds."

The glorious second coming of Jesus Christ has been foretold since Adam went out of the Garden of Eden. This bright luminary is eternally shining in the heavens; it is sustaining world-weary



hearts. By the vision of faith true followers of the Redeemer behold God watching over his own. "Behind a frowning providence He hides a smiling face."

Colonel Lawrence of Arabian fame tells of an Arab sheik, who after hearing the western scholar recount the wonders revealed by the telescope, said: "You foreigners see millions of stars and nothing beyond. We Arabs see only a few stars—and God." Better a little learning with God than much learning without him. To be learned is good, the Book of Mormon admonishes us, if we obey the counsels of God.

The second advent of the Savior is part of the plan of salvation by which men may become the sons of God. The Church of Jesus Christ of Latter-day Saints was established and dedicated by the power of God for the sublime mission of preaching the everlasting Gospel to prepare the world for the glorious second coming of the Son of God in judgment.

#### GOD'S PURPOSES WILL BE ACCOMPLISHED

Conditions in the world today resemble a huge seething caldron. The perplexities and distress of nations are causing men's hearts to fail them for fear. What is going to be done? Are God's purposes going to fall to the ground unfulfilled? No! I believe with all my heart that there is much work to be done in the world before the coming of the Lord. Using the marvelous discoveries of science, such as the radio and improved and faster means of travel, the Lord will grant to all his children the opportunity of hearing the Gospel for he wills that none of his children shall perish in ignorance of the plan of life and salvation. And he will give the world a season of peace and rest in order that the Gospel shall be universally proclaimed.

The world is an armed camp. It seems to be the time when kings desire to go forth to war. Their words, as the Bible says "are as smooth as butter" but deep down in their hearts there is war. Only the grace of God can save the world from a cataclysm that threatens to destroy civilization and bring despair to humanity. God grant that the statesmen in the nations who are pleading and working for peace shall have the power of God to be with them so that by their labors distress, agitation, disrespect for law and desire for war shall fade out of the minds of men.

#### IN THE PROMOTION OF PEACE

An able editorial in our morning paper yesterday set forth that the cost of crime in its social aspects and in its disregard for law is a more tremendous problem than this depression and the high taxation under which the people are groaning. The Latter-day Saints should always be first and foremost in promoting peace, not only in the hearts of their neighbors but also in their own hearts. The peace and good will we have for all men will go out



of our communities and be a mighty factor in inclining warlike men to the paths of peace.

#### EVENTS PRECEDING CHRIST'S SECOND ADVENT

Two great and awful events are foreshadowed in St. Matthew, Chapter 24, and also in the 21st Chapter of St. Luke, namely the destruction of Jerusalem and the end of the world, which is the destruction of the wicked. Jesus wept over the people who perished in the flood, as he wept over Jerusalem, for he loves mercy more than judgment. The events which preceded the destruction of Jerusalem came with terrible suddenness.

The prophecies in the chapters cited came by the will of God. The Savior said to the people of his day: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" There are many who say that the Lord delays his coming. A certain writer, in a skeptical spirit, said that the Apostle Paul was "obsessed" with the idea of the imminence of Christ's second coming, because Paul said to the Saints of his day: "Let your moderation," that is meekness and a forgiving spirit, "be known before all men: the Lord is at hand." The skeptic ridicules this prophetic declaration and derisively says that nearly two thousand years have elapsed and the Lord is not yet at hand. But this fateful prophecy was fulfilled to the very letter, for ten years later the Lord was at hand to execute judgment on the Jewish nation. The sufferings of the Jews as detailed by Josephus, an eye witness, are certainly without parallel in human history. One million Jews perished in the siege of Jerusalem; uncounted multitudes were destroyed in other cities. It was a day of the Lord to that unfortunate people. The Jewish nation was destroyed.

#### A DAY OF THE LORD

A day of the Lord is a period fixed by him to execute judgment upon the nations of the earth. There have been many such days. Such days are a foretaste of the coming great and dreadful day of the Lord. Before the destruction of Babylon, Isaiah thus prophesied to the people of that wicked city: "Howl ye: for the day of the Lord is at hand." Babylon's pride was humbled in utter desolation. It was a day of the Lord unto that corrupt city: his judgments were executed upon her. When the Savior was crucified the Western Hemisphere was visited by terrible tempests, thunder, earthquakes, whirlwinds and fire, resulting in a great and terrible destruction. This awful disaster killed many people. The survivors in one place cried: "Oh, that we had repented before this great and terrible day." It was a day of the Lord unto the Nephite people.

I believe that the Civil War was a day of the Lord; so also was the World War and the epidemic of influenza. This worldwide depression is a day of the Lord, but no one of these days is that great and dreadful day of the Lord which is to come at the end of the world.

## WAR A PENALTY FOR CRIMES

A regiment of Northern soldiers stormed a Confederate fort. The young Federal commander fell mortally wounded outside the breast works. He was carried to a Southern hospital. His dying wish was that his sword be girded on his body and that his coffin be covered with his country's flag. He asked the fair Southern nurse to sing a verse of the Star Spangled Banner. Southern chivalry and Southern beauty gratified the requests of the Union officer. Then the dying soldier said: "War seems an awful thing. I suppose it isn't half so much a crime as it is a penalty for the crimes that bring it on."

Why will not the people of the world engage in national and international repentance and humiliation? God is not responsible for our calamities. He has pointed out the means of escape. If we will turn our faces towards him and repent this depression will vanish like magic. Let the spirit of the Prince of Peace be firmly fixed in the councils of the nations and observed; then all talk about war will cease, and nations shall no longer learn war for their "swords shall be beaten into plowshares and their spears into pruning hooks."

## WHEN THE GREAT DAY OF THE LORD COMES

Now brethren and sisters, the great day of the Lord is coming. It is going to be a terrible day. The wicked are going to be destroyed, and when I say the wicked I do not mean everybody outside the Mormon Church. There will be countless millions of people not of this Church spared because they are not ripe in iniquity and to them we will preach the everlasting Gospel and bring them unto Christ. When Jesus Christ comes there is going to be a glorious resurrection of the dead. The Millennium will be inaugurated and men in every land and every clime shall live in peace.

## THE MONSTER WE CREATE

We ourselves are the creators, in a large measure, of our troubles. Once, so the old story goes, a medical student determined to build a monster out of the cemetery and dissecting rooms. He did so, and the thing assumed life. This horrible monster killed the student's bride and strangled his best friend. Is there a lesson in this for us? This disrespect for law, this encouraging the liquor traffic, this disregard for the Sabbath Day, indifference to business obligations, neglect of duty to God and country (we believe that no man can be a true Latter-day Saint unless he is a loyal citizen of the splendid republic in which we live and of which we are proud)—this monster which I fear we are building out of these grievous ills, will if not eliminated, strangle the youth of the land and destroy the flower of our manhood. May God help us all to work to sustain law and order and to protect our young men and young women.

You fathers and mothers are not living for yourselves any longer; you are living for your children. Then express in good deeds, in the making of good laws your desire to have your children protected by every safeguard, and ere long the Millennium, whose sun is already brightening the hills of coming time, will dawn upon us and peace and joy shall be in every heart, and the Redeemer shall reign from the rivers to the ends of the earth. War shall be abolished. God hasten that day, I humbly pray in the name of Jesus Christ, Amen.

## ELDER MELVIN J. BALLARD

### *Of the Council of the Twelve Apostles*

On one occasion the Master, speaking, as you will find it recorded in Matthew 7th Chapter, 21st verse, said "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

#### LEARNING OF GOD'S WILL ESSENTIAL

I regard it as the responsibility of every man and woman who has the holy privilege of dwelling upon this earth, provided by someone who gives us our life, our being and existence in this world, to learn the purposes of the Almighty in placing us here, to learn the will of God, and to do it. Apparently it is difficult, however, for men in this age to interpret the will of God. In past times it has been clearly understood; however, now there is misunderstanding and that will has been confused. No one will dispute the right of the Creator to determine the terms under which men have their right of living in this world and also in a world that is to come. Under our law we grant to any person who holds property the right to set up in a will the terms under which children or heirs may inherit. No matter how much we may disagree with the conditions we cannot inherit unless we subscribe to the terms of the will. So, no matter how much we ourselves may disagree with the will of the Almighty he has the right to set up the terms, and he that attempts in any other way to inherit shall be regarded as a thief and a robber.

As I have said, the difficulty is that men do not understand the will. It is confused by the multitudes who seek to interpret it, one saying, lo, this is the way, and another some other way; and so hundreds of institutions claiming to represent the Lord and interpret his will confuse the minds of men. I regard every word that Jesus Christ gave men as essential for their proper understanding of the will and purposes of the Lord. I believe that Jesus Christ preached at least a thousand sermons. He was constantly at work and that would have been no more than an average of a sermon a day. I cannot think of a single utterance that fell from his lips that is not important to the understanding of men in this day, as well as in the day when it was given. Unfortunately we do not

have all these precious words. They were not recorded until years after they were uttered. These gospels were compiled many years afterward, and only out of the dim memory of 30 or 40, and in some instances 60 years, was the story that Christ gave men recorded. If we eliminate the duplication of that story, all that Jesus gave us, so far as it is recorded, could be confined to seventeen pages of the New Testament. This could be read in an hour and fifteen minutes.

And then there are the addresses of the apostles who made clear many questions concerning which men's minds are now confused and we have only fragments of these addresses.

#### AUTHORITY TO INTERPRET DIVINE WILL PROVIDED

It was the design and the purpose of the Almighty to leave someone on the earth to interpret his will and to execute it. If you discover that the will of your father or your grandfather names you as an heir, you must secure your interest and enter into it in the proper way. You cannot subscribe to the terms of the will in the presence of your friends and then possess the property. You must go before a competent judge, one with the authority to represent the dead owner or maker of the will, and in his presence conform to the terms of the will, and he gives you the right and title in behalf of the original owner who has passed away.

Just as this is true in the affairs of men it is also true in the things of God. There must be someone who can properly interpret and legally execute the will of God. It was clear in the minds of the Apostles that they were vested with the right and authority to represent the Master. And these twelve men whom he called and selected also had authority to execute his will. For this reason Paul said in Ephesians, Chapter 4, Verses 11 to 13:

And he gave some, apostles, and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith.

Here was authority appointed to interpret the will, so that one should not say "I am of Paul," and another "I am of Apollos." Is Christ divided? No! He himself said once to those who followed him that if they were not one they were not his; and he earnestly prayed that they might be one.

But we know that these apostles were taken by death, and we also know that they left no successors. I know that here is a controversial point.

#### AUTHORITY NOT BESTOWED UPON SUCCESSORS

I desire to repeat what I said in this pulpit August 12, 1928, and for twenty-five years have been proclaiming. (Brother B. H. Roberts used effectively a similar argument in 1931 in his radio address.) The men of that generation knew more, far more, about what Christ intended and what the apostles actually did than we know from the witness and testi-

mony of the Twelve themselves. I propose to show that the authority vested in the Twelve, with three of them at their head—Peter, James and John—was not bestowed upon successors. First of all, if Peter did go to Rome and establish a branch of the Church and appointed the first Bishop as his (Peter's) successor in the apostleship he would have told his associates of the Twelve about it. There is no record that he made any such reference. He did come back and tell them those very remarkable circumstances under which the Gospel went to the Gentiles and every other circumstance of importance, but of this more important matter—far more important for his associates in the Twelve to know about, that he had appointed a successor to himself to whom they must look—he made no such explanation and reference. So I reach the conclusion that the Twelve did not know or recognize these Bishops of Rome as Peter's successors. Neither did the people of the Church, because following the death of Peter the Church looked to the surviving apostles, and the last of these was John the Beloved, and though he was banished on the Isle of Patmos they still looked to him. They sought him and rescued him and brought him back, and he went from church to church and they heard his word as the very word of God. They did not recognize the Bishops of Rome as Peter's successors, but this John, the surviving apostle.

#### JOHN RECOGNIZED AS THE LEADER

The Lord himself did not recognize these Bishops of Rome as Peter's successors, but he did recognize his surviving apostle John who, as one of the Presidency, held the keys of the kingdom with his associates Peter and James; for upon the Isle of Patmos the revelations of the Lord were given to this apostle setting forth the will of God to the churches of Asia, and showing what should come to pass in the last days.

Now do not understand that I do not regard these Bishops of Rome as good men in the Church of Christ. The first Bishop of Rome, a local officer, was Saint Linus who presided from the year 67 to the year 79 after Christ. He was succeeded by St. Cletus. He presided from 79 to 91 over that local branch of the Church. He was succeeded by Saint Clement, the first, who presided from the year 91 to the year 100 after Christ. They were faithful, good men in the Church of Christ, local officers but not Peter's successors or presiding officers over the Church. And this John outlived all three of these Bishops of Rome and was still upon the earth when they were dead and gone. The Church and God recognized him as the leader, the last of all the apostles, and no one sets up a claim, so far as I know, of authority coming to them from this John. It is necessary to dispose of him in order to bring these Bishops into a place of presiding authority.

#### RESTORATION OF AUTHORITY ESSENTIAL

This leads me to say therefore that it was essential, since those who had the authority to interpret the will of God and to execute it had

passed away, to reestablish it upon the earth. It has been the proclamation of this Church now for more than one hundred years that the holy apostleship that was once given by the Master to the disciples of old has been restored. We proclaim that in this generation Peter, James and John did come to the earth and lay their hands upon the heads of Joseph Smith and Oliver Cowdery, and bestowed upon them the holy apostleship with all of its rights and authority; and that every man who has been ordained an apostle in this Church, each and all of them, has received his authority in an unbroken chain back to those who held the keys from the Master himself; and further that one hundred years ago last month the Council of Twelve Apostles of the Church of Jesus Christ was once again established in the earth. From that day until this they have been officiating with the right and the authority to interpret the will of God. These volumes that I hold in my hand, the Book of Mormon and the Doctrine and Covenants, contain those precious things which Jesus once gave to men that were not recorded and have been given again. He has made clear his will by these revelations.

I do not stand with my associates to claim that we are perfect men at all, but I know these men from President Grant down to the last of those who hold the holy apostleship, and I know they are men who have the love of God in their hearts. We may have our imperfections, but I know that the inspiration of the Almighty vindicates our claim. Those former apostles of Christ, most of them from the humble walks of life, were lifted up by the power of their holy calling to become giants in the earth and their words of wisdom are quoted and shall be until the ends of time.

#### DELIVERANCE FROM PRESENT ILLS THROUGH OBEDIENCE

So, my brethren and sisters, the men who have led this Church claiming the right of the apostleship have shown a wisdom and power beyond the ordinary man. If this generation had listened to them we would have been in an age of peace, happiness, and brotherhood long before this time. I want to say to you Latter-day Saints, so near as we are to men bearing this holy authority, many of us have eyes and see not, and ears and hear not. I call upon you to listen to these men whom God has appointed to interpret his will and to execute it. There is no peace or safety for the Church except in following their leadership. God has vindicated them in the past, he is vindicating them today, and thus we are custodians of the sacred will of God and have the right and authority to speak in his name. We have no motive in our hearts except the love of men. In our hearts is the same love that was in the heart of him who loved men so much that he died for them. We have in our souls a desire to bless and not to curse; and especially you Latter-day Saints, whether you be rich or poor, I want you to know that in the hearts of these men there is no spirit to disregard the humblest of your wants or needs, and that if you will listen to their counsel in this conference as they shall be prompted and inspired to call your attention to matters of vital import-



ance, the needs of the hour, and follow that counsel, I promise you in the name of the Lord deliverance from your own difficulties and peace and safety and ultimately salvation in the kingdom of God. May he grant it to us through obedience to his divine authority reestablished in the earth, I pray in the name of Jesus Christ, Amen.

### ELDER RULON S. WELLS

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

May the Lord grant me his spirit while I stand before you.

I recall a very important passage in that matchless sermon, the greatest of all sermons—the sermon delivered by the Saviour of the world upon the Mount. This particular passage seems to me to be all inclusive. Said he—“Be ye therefore perfect even as your Father which is in heaven is perfect.” It seems to me that this comprises the entire sermon, but what a wonderful undertaking it is to become perfect even as our Father which is in heaven is perfect. That is the true goal towards which every true follower of Christ should strive.

The difficulty in attaining his perfection is great, and sometimes people stand appalled at the very thought of it. Did the Lord really mean that we should become perfect? Do not accuse our Saviour of being guilty of folly or of teaching that which he did not expect to be followed.

There are two things that are positively essential to the attainment of that goal for, without them, it would be impossible. The Lord knowing this endowed us with those two things that we might become perfect. What are they? They are: First, “The Free Agency of Man” and second, “The Knowledge of Good and Evil.” They are fundamental with us. The Lord inspired the writer of the Declaration of Independence to put them into that wonderful document, wherein it declares that “all men are created equal and have been endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.” These are the things that are essential to the attainment of perfection.

Let no one think that they constitute perfection, nor that the freedom of will—the power to think, to determine and to do the thing one wills is perfect salvation. It is not. Nevertheless these two things are positively essential to the attainment both of perfection and salvation itself; but whether we shall reach that goal or not depends entirely on the use we make of them. If, in the exercise of our free agency, we choose the good and reject the evil, we are surely preparing ourselves for salvation; but if on the contrary we choose the evil and reject the good, we are just as surely on our way to damnation.

These two things are God-given attributes. We inherited them from our divine parents. They are not the gift of any government—they are our inalienable rights with which we have been endowed



by our Creator and we may not rightfully be deprived of them by any human power.

Our first venture in the application of these attributes occurred in the Garden of Eden. The Lord planted a garden in the east of Eden with wonderful trees, among which were the "Tree of Life" and the "Tree of Knowledge of Good and Evil," and we read:

And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man saying: "Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:15, 16, 17.)

Partaking of the fruit of the "Tree of Knowledge of Good and Evil" was forbidden; not because this knowledge was undesirable, for, on the contrary, it was very much to be desired for without it man could not become perfect; but because the Lord intended that man should exercise his own free agency with which he had been endowed thus causing him to assume the full responsibility for his own acts be they good or evil; and knowing the dangers that await all those who have thus been endowed, and the disaster that comes to those who fail, the Lord forbade him and gave him full warning that the failure of his venture, should it so be, might not be attributed to divine intervention. No! Adam and his posterity must now assume full responsibility.

The sin of Adam consisted in yielding to the temptation of the devil and breaking God's commandment; therefore he and his posterity must suffer the penalty, which was death. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.)

What was the forbidden fruit? I do not think it was an apple, a pear or a peach, or anything else of that nature. The result of partaking of the fruit is set forth in Genesis 2:22: "And the Lord said: Behold the man is become as one of us, to know good and evil." And now lest he should put forth his hand and partake also of the tree of life and live forever in his sin he drove the man out of the Garden and placed Cherubim and a flaming sword to guard the way to the tree of life—another marvelous tree the fruit of which is eternal life which God in his unbounded love bestows upon those who love him and keep his commandments.

Two wonderful trees bearing wonderful fruit—both are good and are designed for the perfecting of God's children. To me they appear as figures of speech.

*First:* The tree of knowledge of good and evil, the fruit of which is implied in the name of the tree—the "knowledge of good and evil." This is a figure denoting the spirit of Christ or the light of Christ.

In proof of this I quote the following scripture:

In him was life; and the life was the light of man.

And the light shineth in darkness and the darkness comprehended it not.

That was the true light which enlighteneth every man that cometh into the world. (John 1:4, 5, and 9.)

Again:—

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (John 3:19.)

And again:

For behold the Spirit of Christ is given to every man, that he may know good from evil. (Book of Mormon, Moroni 7:16.)

*Second:* The tree of life, the fruit of which is also implied in the name of the tree 'Eternal Life.' God's greatest gift to man, but not while under the bondage of sin, for Cherubim and a flaming sword still keep the way to the tree of life. And what is this tree that bears such precious fruit?

This figure denotes the "Love of God."

"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.)

Again in the Book of Mormon—1st Nephi 11: 25—it is given definitely that the tree of life is the "Love of God."

The fruit of the tree of life is sweet beyond all comparison. The fruit of the tree of knowledge of good and evil is bitter because God gave unto man that he should act for himself and choose between good and evil. This is the "bitter cup" of an earth life experience. We are told in II Nephi 2:15-23 that there needs must be opposition and that there could have been no progress had not Adam transgressed by partaking of the forbidden fruit. Let me read these enlightening paragraphs in full:

"And to bring about his eternal purposes in the end of man after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. \* \* \*

And now, behold if Adam had not transgressed, he would not have fallen; but he would have remained in the Garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin." (II Nephi 2: 15; 22; 23.)

And furthermore the divine purpose would have been defeated for there would have been no posterity. Read also Paragraph 25:

Adam fell that men might be; and men are, that they might have joy.

But what could the knowledge of good and evil avail us if we were not free to choose and how could we choose without that knowledge? There is no virtue in doing good under compulsion; and likewise there is no vice in doing evil under compulsion, and without knowledge of good and evil there could be no sin; for

where there is no law, there can be no condemnation. Now, these two things must work together for the perfecting of mankind.

In all this that I have said, and more particularly in what I have read from the revealed word of God, the divine purpose with regard to mankind is made as plain as day; namely that we might become "perfect even as our Father which is in heaven is perfect." But what a tremendous undertaking and what a perilous venture for mankind! To have a knowledge of good and evil and be endowed with freedom to act according to our own free will.

I have read of the perils of the sea and have greatly admired those dauntless voyagers and early explorers who sailed out into the great unknown—the boundless and uncharted ocean. These brave and courageous men were the heroes of my boyhood days. How they battled the winds and the waves and the mountains of ice, to say nothing of the mutiny of their oftentimes rebellious crews who being less courageous sought safety in return to their native shores.

But these dangers and perils are as nothing when compared with those encountered by man when he launched his barque or set his sail for his voyage upon life's sea.

"Paddling your own canoe" is a noble undertaking. Having our free agency and a knowledge of good and evil might be a simple affair if there were no opposing winds; but the devil came also with all his temptations, allurements and deceptive lies to entice men to sin and lead them away from God, for as already stated, there must needs be opposition and hence our problem is to exercise our free agency in choosing between good and evil which we are able to do by reason of the knowledge we have; but "A little knowledge is a dangerous thing" said the poet—"Drink deep or taste not the Pierian spring."

In order to get a clear understanding of the dangers and perils of our earth life experience, let us consider for a few moments the havoc and disaster wrought upon mankind as a result of the conflict between the forces of good and evil. Think of the murder of Abel by his brother Cain and the curse of the Almighty that fell upon the latter and his posterity as a result; think of the wickedness of the world in the days of Noah:

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

And it repented the Lord that he had made man on the earth . . . (Gen. 6:5, 6.)

So great was the wickedness that God destroyed the whole race excepting only Noah and his family by sending the greatest deluge the world has ever known.

Consider Sodom and Gomorrah and the slaughter of the innocents in the days of Herod, and the massacres of Genghis Khan and of the Huguenots, on the eve of St. Bartholomew. Consider the "great world war" and the millions of lives that were sacrificed.

Then think of all the murders, the adulteries and robberies—of the kidnappings and burglaries, and the evils of avarice and greed and all the whole category of crimes with which the world has been afflicted and all because men, in the exercise of their free agency under the temptations and deceptions of the devil, have chosen the evil rather than the good; have loved darkness rather than light. No wonder then that God who foresaw the whole drama of human life warned Adam of its dangers and perils, and of its trials and tribulations and finally of death, for said he: "In the day thou eatest thereof thou shalt surely die."

Thus wickedness grows rampant in the world until the earth is ripe for the hour of God's judgment when "all the proud and they that do wickedly shall be as stubble and I will burn them up, saith the Lord of hosts, that wickedness shall not be upon the earth."

This is indeed a gloomy picture of the great conflict which is still raging in the world, and one might well be struck with terror if there were not a brighter side. One might well complain against the Lord who made him, for driving him out of his presence into a wicked world to shift for himself against an evil foe, even the arch-enemy of God, the adversary of our souls, unless at the same time he fortified him for the conflict and offered him the necessary protection.

Let no one think that God has failed in this. No indeed! He has provided for our full safety and a successful voyage across the perilous sea of life. He gave us holy commandments and warned of dangers ahead. He was on our right hand and on our left. He pointed out the right way and he warned against the wrong way; but he used no compulsion; he let us choose for ourselves because his plan is to prove us and see "if we will do all things whatsoever the Lord our God shall command us." But what is most important of all, he gave us a Pilot who knew the reefs, the rocks and the shoals of the sea, who commanded the waves and the winds and they obeyed. "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.) All things, whatsoever the Lord, our God shall command, are embodied in the Gospel of Jesus Christ. Therefore the path of safety is: Believe in the Lord Jesus Christ, repent and be baptized everyone of you for the remission of your sins, and get the gift of the Holy Ghost by the laying on of hands by servants of God who have been commissioned of Jesus Christ to perform these sacred ordinances.

To believe in him is choosing the good—to repent is rejecting the evil, therefore; "Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you." (Jas. 4:7-8.)

This is the proper use of these two divine attributes, the "Free Agency of Man" and the "Knowledge of Good and Evil," with which God has endowed us and which are positively essential to the attainment of our goal,—perfection. This is also the way to

secure the remission of our sins and the gift of the Holy Ghost which is the spirit of truth that leadeth unto all truth, and if we get it and keep it by right living, it will surely lead us to the "Tree of Life" which is the "Love of God" the fruit of which tree is sweet beyond all comparison. "The Tree of Life" is also known as the "Well of living water springing up into everlasting life." (John 4:14.)

Attaining to these heights means perfection.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

May the Lord safely pilot us into that haven of safety even the "Love of God" where perfection reigns supreme.—Amen.

The Relief Society Singing Mothers sang an anthem, "The Lord's Prayer," after which the benediction was pronounced by Elder Charles S. Clark, President of the Cassia Stake.

Conference adjourned until 2 o'clock.

## FIRST DAY

### AFTERNOON MEETING

The second session of the Conference commenced at 2 o'clock, Friday afternoon, April 5.

The Relief Society Singing Mothers furnished the music for this meeting.

The congregation joined with the Relief Society Singing Mothers in singing the hymn, "Come, Come, Ye Saints."

Elder Richard C. May, President of the Minidoka Stake, offered the opening prayer.

An anthem, "The heavens are telling," was sung by the Relief Society Singing Mothers.

### ELDER STEPHEN L. RICHARDS

*Of the Council of the Twelve Apostles*

I desire to speak on "Orthodoxy" or more definitely on the subject, "Being Orthodox."

I am led to believe that this subject is timely and of some general importance by many expressions which have reached me, coming from both young and mature people in the Church, which seem to indicate that there is something of an aversion to being considered orthodox. Not infrequently does one hear it said, "Yes, I am a member of the Church. I think it is all right, but I don't pretend to be orthodox."

#### TRUE DEFINITION OF ORTHODOXY

The manner of making such a statement, or others like it, usually carries the implication that the one who takes this position regards being

orthodox as something of a stigma or blot on his intelligence. He seems to think that orthodoxy is opposed to broadmindedness and indicates contraction of view. From the technical definition of the word, of course, this interpretation is erroneous. Orthodox means, "correct or sound in doctrine; holding the commonly accepted faith."

I am not, however, particularly concerned with the technical misinterpretation in the use of the term,—what interests me, and I believe it to be important, is the attitude on the part of members of our Church which prompts them to seemingly take some pride in the assertion that they do not hold to the "commonly accepted faith."

#### CLEAR THINKING NECESSARY

I can not help believing that much of this attitude results from misconception of Church doctrine and illogical thinking in consequence thereof. I feel sure that many who express skepticism are not really as skeptical as their talk would indicate, and that some who think themselves skeptical could easily remove their doubt by a little clear thinking. There is something else that both parties need which I will mention later.

Now what is requisite to be "correct and sound in the doctrine" of our Church? To what must we subscribe? In answer to this question I might, with propriety, quote the thirteen Articles of our Faith, which have stood as our guide for such a long period of time and which are so comprehensive and enlightening. But I am not going to do this. I am going to try to simplify and condense the answer. The answer I propose is this: Accept Christ and Joseph Smith. I mean, of course to accept the Savior for what he said he was, and likewise to accept Joseph Smith for what he said he was. If we can really do this, our doctrine will be orthodox.

#### INTELLIGENT BELIEF CONSISTENT

One can not accept the Divine Sonship of Jesus Christ without acknowledging the Eternal Fatherhood of God—nor the Father and the Son as revealed, without the Holy Ghost. There is certainly no consistency in accepting Christ as Lord, without accepting the whole of his Gospel as divine. I have never been able to understand how intelligent, educated men could reconcile the logic or illogic of accepting the authenticity of that portion of the record of the Savior which sets forth his incomparable teachings and philosophy, and at the same time, deny the correctness of the same record which proclaims his Divine Sonship and Lordship. What justification is there for credence in a part of the record and not all of it; or believing some of the things the Master said and not all that he said? I admit that it may be easier, in that it requires less faith, to accept some parts, rather than other parts, but from the standpoint of the authenticity and validity of the record itself, which is admittedly the source from which we obtain our knowledge and information of the Christ, how can one part be true



without all being true? To that question I have never been able to discover a satisfactory answer.

Then too, the part of the record which the so-called higher critics and some of our skeptical friends would discredit, while accepting other parts, is the most important and surely the most vital thing connected with the Redeemer's work and message.

#### TRUTH A REQUISITE

Was he what he said he was? I think all thoughtful persons must agree that the significance of his Lordship is infinitely greater than the ethics of his teachings. Of course, it is easier to believe in the Golden Rule than in the virgin birth or the transfiguration. We can understand the one far better than the other. It takes faith to accept the things we do not understand. Perhaps on that very account, they are of more importance and lasting benefit to us, because they require and develop faith which is the very genius and essence of the Savior's life, work and mission. No student of the scriptures, I believe, will deny that.

Perhaps it will not be too much of a digression from the theme to ask the question at this point: Why is it so difficult to accept things on faith? I think I can suggest an answer. It is because we are so conceited. Men of the world are in the world only because they adopt the philosophy of the world which is the philosophy of self sufficiency. It is not a humble philosophy—it is highly egotistical. It makes men themselves the arbiters of all things. They look to no higher source than themselves for the solution of all questions.

Such a philosophy is diametrically opposed to the philosophy of Christ which is that of faith. When men adopt his philosophy they are humble—they acknowledge an intelligence far superior to their own and they seek guidance and wisdom from that source. When they adopt the philosophy of faith, they come out of the world, for the world, as a term in theology is not a place but a condition or state of mind and feeling. It requires courage to come out of the world and adopt the philosophy of faith. Sometimes it subjects one to ridicule and the contempt of friends which are harder for most men to endure than physical pain; but because a thing is hard to do or hard to believe is no assurance that it is not right.

#### NOT HARD TO HAVE FAITH

I am one, however, who believes that it is not so hard for most people to have faith and accept spiritual realities if they will but let their minds and their native inclinations pursue their natural bent. I think that altogether too often we permit thinking complexes and sophisticated reasoning to warp our intuitive judgment and entammel the spontaneous feelings and emotions of our souls. So, when I prescribe the acceptance of Christ as a condition of orthodoxy, I mean an acceptance without reservation—a whole souled, intelligent, joyous ac-



ceptance of him that proclaims him, Lord, Savior, Redeemer and Mediator with the Father and lays claim on his mercy, his grace and his love for all the finer things we know in life. What hope—what peace and satisfaction such a full acceptance of the Christ brings to the heart of man, only those who have received a testimony of Jesus will ever know.

#### ACCEPTANCE OF JOSEPH SMITH

Now the next thing is to accept Joseph Smith—to believe in him as a prophet and ordained servant of the Lord Jesus Christ. Many of the things which have been said about the Savior, apply with equal force to the Prophet. The record which he left is more full, more recent and far more susceptible of verification than the early Gospels. Many have assailed the record but no one has ever succeeded in discrediting it. Many thousands to whom the record has come have not believed it but the thousands who have believed have furnished in their lives and work verification and support which thoughtful observers can not ignore.

The Prophet's own story requires faith for its acceptance as does the account of the Savior. It deals with unusual and supernatural experiences which relatively few have ever enjoyed but which no one has ever had the actual knowledge to deny.

#### LAME ATTEMPTS

I have known a few people and I have heard of others who attempt to explain the extraordinary manifestations to the Prophet in ways other than he accounted for them. I have always felt that such attempted explanations were lame, unwarranted and pure conjecture, and sometimes conspicuously anomalous because, while attempting to explain away the phenomena of the divine manifestations to the Prophet, an effort is made to uphold the validity of his teachings and doctrine.

There are a few who assert that it is immaterial whether or not the Prophet's account of himself is true, and sufficient to know that the organization which he initiated and the doctrines he taught are salutary and helpful. Some go so far as to indicate that they would prefer to pass over the miraculous story of the Prophet Joseph and repose their faith and confidence in Brigham Young, his leadership and accomplishments. These are some of the views held by those who are counted unorthodox.

The views certainly are not orthodox and I think they are not logical nor consistent. I lay it down as fundamental that the vitality and validity of the work of our Church stands or falls with the verity of Joseph Smith's own story.

#### RIGHT OF SUCCESSION

What would be the efficacy of our priesthood, had he not received the divine bestowal as he said? What of all the ordinances, the cere-

monies, the work of our temples if the source is impugned? Brigham Young freely acknowledged that not only his authority but the doctrines which he taught and the genius of the organization which he carried forward all came to him from and through the Prophet. The man who stands at our head today is where he is only because he comes in rightful succession from the Prophet and exercises the authority handed down to him from that source.

#### FUNDAMENTALS UNCHANGED

It is true that the Church has developed some new methods and organizations since the days of the Prophet but there is nothing fundamentally essential in doctrine or organization which we have today that was not given to us through the Prophet Joseph Smith.

I am sure it is not necessary to mention further reasons why it is absolutely necessary to accept the Prophet Joseph Smith, his testimony and his work as a condition to full fellowship in the Church of Jesus Christ of Latter-day Saints; nor do I expect that I shall encounter any considerable disagreement with what I have heretofore said. I believe the conclusions which I have stated are not susceptible of successful contradiction. In fact they may seem so obvious as scarcely to warrant any discussion.

#### INDIFFERENT AND CRITICAL MEMBERS

There is another phase of this subject which is not so obvious and on which I wish to make a few suggestions. I believe that there are many people in the Church, who, deep down in their hearts, have a conviction of the divinity of the Church and its work, but, for one reason and another, seldom, if ever, acknowledge this conviction, even to themselves. In many cases, such people have come from Latter-day Saint homes and have had early training in the organizations of the Church. Then they have become inactive and finally indifferent or critical. Most of this class still claim membership or at least admit membership but they acknowledge that they are not orthodox and seem rather proud of it.

I wish I could help them analyze their own condition because I believe if they would take the trouble to do that, it would be the first step toward a new and happier life for them. I have a feeling that most of the class which I have just described are not entirely happy and contented with their luke warm, partial allegiance to the Church, especially at such times as they may seriously ponder the matter. They realize without my telling them that their position is inconsistent with any logical deduction they can make. They know that the challenge of the Gospel is such that it means everything to one who embraces it, if it means anything at all. If they are parents, they are often very pleased to have their children receive the benefits of Church training. They are concerned for the welfare of their children and they know that the influence of the Church is good. Why is it then, that they

do not or can not call back into full force their testimony of the truth, enjoy the companionship of the Holy Spirit and rejoice in the associations of the Church?

I am not sure that I can answer this question for many, but I am sure that each can answer for himself, if he will but frankly look into his own life, feelings and conduct. I think I can promise to each that if he will scrutinize himself as critically as he does the authorities and the procedure of the Church he will discover the reasons which underly his own disaffection. This is not so easy to do and not nearly so interesting as it is to criticize others. One seldom has company when he is analyzing himself and the conversation he carries on with himself is never very scintillating. The parties to the conversation,—he and himself, know all the facts and they have to be so brutally frank that sometimes it is really painful to listen in. But when the conversation centers about others with sympathetic company it isn't necessary to have more than a mere smattering of the facts to make a colorful, interesting story.

#### DISPOSITION TO CRITICIZE

Now I'm not complaining that the authorities and policies of the Church are subjected to criticism. If the criticism were constructive and if it could reach those who could remedy defects when they are shown, it might be very profitable. It is my desire, not so much to save the Church from criticism as to save the critics from themselves. I know without being told that the men who administer the affairs of the Church in both general and local capacity are men with human frailties and imperfect wisdom and judgment. I know too that they are humble men and that they diligently and prayerfully seek to give to the service of their fellows the best that is within them. There may be a few exceptions but they are very rare, indeed. With such a disposition manifest in our leaders and officers, surely it is not going too far to ask for forbearance of judgment and kindly, tolerant consideration and particularly a full investigation of the facts before adverse criticism is either entertained or uttered. I believe that if we could once and for all abandon the practice of long range, ill considered, intemperate criticism, thousands of people would save themselves, their faith and others;—and relatively few in this Church would regard themselves or be regarded as unorthodox.

#### TRUE WORSHIP OVERCOMES CRITICISM

Worship is an essential part of religion. Who can go to a place of worship and enjoy the sanctifying, refreshing influence which comes from prayer, songs of praise, communion with the Saints and the lovely spirit which pervades a reverential assembly, if his mind is filled with critical thoughts. In fact, when he is in such a condition he does not enjoy worship and he ceases to attend the meetings of the Church. It is surprising how rapidly disintegration of faith sets in. Skepticism

and doubt follow and sometimes apostasy, but more often indifference.

I wish I could say something to check those who are on the road to indifference, and I wish I could call those who have already gone far astray back to the faith and the fold of the Church. I recognize that my words, however deep my feelings may be, can do but little and that each must do the things that are necessary for himself. I do want to hold out encouragement, however. I can give positive assurance that everyone whose spiritual progress is being retarded by critical thoughts, doubt and skepticism can remove the obstacles if he but has the will to do it. I can likewise give assurance that anyone who will make this effort will be amply and richly rewarded all the days of his life.

#### A PLEA TO THE INDIFFERENT

We need the services of the able men and women in this Church who regard themselves as being unorthodox. Some of them are among the brightest and most capable people that we have in the Church and many are of excellent character. Not a few are in the professional and business world and have permitted their vocations to so completely occupy their time and attention that they have neglected their opportunities and duties in the Church,—in consequence of which, they find their affection to the great cause has waned and their faith has declined.

Come back, you lawyers, doctors and men of affairs,—we need you and you need us. Your faith is not dead, it is but sleeping. You know that Jesus is the Christ, the Son of God, and you know that Joseph Smith is a prophet. That knowledge was given to you to bring you joy and faith. It will condemn you and bring you misery if you do not heed it. I plead with you, my dear brethren and sisters, who are not in this conference today, who are seldom in any meeting of the Church, if in any way my words shall reach you, come back to those who love you. You will find open arms to receive you. You are not ostracized because you have departed from the straight path of duty—you belong to a Church which is the Church of Christ, with the Christian virtues of mercy, forgiveness and tolerance. Many of you have entered the new and everlasting covenant—that great compact with God, our Eternal Father, as first party, and all of us, his children as second parties, by virtue of which you are to receive blessings and joys that pass the understanding in return for keeping his commandments. Do not forfeit your rights—they are much too important to you and your loved ones. You can not afford to set an unworthy example—your children will see it—other men's children will be influenced by it,—it will fill you with remorse to know that you have led one soul astray.

I need not remind you of all that you should do, your hearts will guide you, if you will but consult them. If you are not ashamed of the Gospel, criticism and doubt will leave you,—faith and love will take their place. You will bless humanity and God will bless you.

## ELDER J. GOLDEN KIMBALL

*Of the First Council of the Seventy*

As some of you know, I have been absent for a short time from the city, and I am very glad and happy to come back. I am glad that I came back "right end to," because I have been in doubt and a good deal of uncertainty about what they call life.

I am not disposed to talk about death—to me it is a gruesome subject; I am willing to try to encourage the other fellow, but I cannot get much happiness out of it for myself.

I stand before you Latter-day Saint people, not knowing why I should be fearful, or doubtful, or uncertain. In April—this conference time—I have been in the First Council of the Seventy for forty-two years, and I have stood in this Tabernacle from time to time during those long years and have failed in attending but very few conferences.

You may think that what I am going to say is personal, but I am given to talking about personal things. Brother Claude Richards wrote a book in which he assembled together forty talks that I have made in this Tabernacle under the direction of the brethren of the Authorities. Of course, those talks were approved or they would not have been printed. I have been absent in California, and have had plenty of time to think. The brethren of the Authorities have been exceedingly lenient and kind to me, and when I get the blues—which I do occasionally, I become melancholy without much trouble—at such times I read this J. Golden book. If you could get as much faith and joy and hope and encouragement out of it as I did, it is worth \$2.50.

It is not because things are printed in it that I have said, that I make this statement, but I know just as well as I know the sun sets that there are in that book testimonies and things that I never could repeat. Under the influence of the Holy Spirit in talking to the people, God gave me the spirit of testimony. I have read those testimonies—there are forty of them, forty talks—and I challenge you to find one of them in which I did not get the spirit of testimony, the spirit of my office and calling as a witness for God. I ought to be happy and I am.

I am verging on my eighty-second year. I have the same living testimony today that I had when I began this work. I have the same testimony that I had when I stood in Virginia proclaiming the Gospel of Jesus Christ to the people just fifty years ago. I am telling you good people I have had a full life of experience, having a wife and six children, with all life's joys, struggles, hardships and sacrifices. I am telling you plainly and frankly that the greatest joy, the greatest peace, and the greatest happiness I have ever had in my life have come when speaking under the spirit of testimony. I have felt that thrill throughout my being. It is a joy and happiness that cannot be expressed.

I stand before you unafraid and just as humble as a child. I marvel, I wonder, I cannot understand why I have lived as long as I have. I am proud in representing the First Council of Seventy, in which Council I have been associated for forty-two years. I look back with joy and pride and thank the Lord from the bottom of my heart that I have been one so

favorable as to associate not only with the brethren of the First Council, but also with the Council of the Twelve and the Presidency of the Church. We have now—outside of Brother Rulon S. Wells, who is about the same age as myself, though perhaps much stronger physically—more vigorous men in the First Council than for some years.

I hereby testify they are men well chosen; they are men I am proud to associate with; they are men who are worthy and capable; they are men who have the Gospel of Jesus Christ burning in their souls. All I desire, if I never speak again, is that they live up to the tradition of the Seventies. I am of the old school and declare that the revelations in Section 107 of the Doctrine and Covenants are just as clear, just as understandable, just as comprehensive as the noon-day sun as to the calling of the Seventy. There need be no contention regarding the matter; there need be no difference of opinion. It is fixed, it is settled, it is fastened, as to the calling of a Seventy. He is a special witness of the Lord, the bearer of the message, under the direction of the Twelve Apostles, and it is his duty and calling to go out into the world and preach the Gospel continuously.

I have in my pocket now, yellow with age, the teachings of Jesus Christ to his Apostles and to the Seventies, and I know of no revelation that changes or annuls Christ's teachings one whit. I do not criticize nor find fault with the methods by which we preach the Gospel, but I know just as well as I know I live and breathe that if you have the faith God will provide the way.

When we think we can preach the Gospel of Jesus Christ without sacrifice, without hardship, without persecution, then we have changed the whole plan. I used to tell our Elders in the South: "You let these Christian churches alone and if you do not you will bring on yourselves persecution. I am telling you Elders"—(and I told it to them in the woods where they would not forget it)—"if you will go out under the influence of the Holy Ghost and testify that God is the Father, that Jesus is the Christ, that Joseph Smith is a Prophet of God, you will get all the persecution you can stand."

I am a living witness that this is true, for the devil hates that testimony, and he tried to destroy my father and others of the brethren when they opened that great mission in England. Everything in his power was done. When Heber C. Kimball returned to the Prophet he was alarmed and wondered if he had done anything that was wrong. The Prophet told him: "No. You were so close to the Father that there was only a thin veil between you and God, and whenever the Elders of Israel are to accomplish a great work, the devil gets in his power."

I pray the Lord to bless you good people. I have been in California living among those people there; I attended two of their stake conferences, I partook of their spirit; they have the same spirit, the same love, the same kindness that we have here, and it repaid me for my trip to associate with those good people. I am telling you, in a burst of confidence that they do not want to come back, either; they like that country, and I do not blame them.

May the Lord bless you and the brethren of the Authorities, whom



I sustain as fully and completely as I know how. I pray for these blessings in the name of Jesus Christ. Amen.

## ELDER WILFORD W. RICHARDS

*President of the North Central States Mission*

On the first day of November, 1831, the Prophet Joseph Smith received a revelation. That revelation came to be Section one of the Doctrine and Covenants. It stands as the Lord's preface to that great and wonderful book. I desire to read briefly from this section, beginning with verse two, as follows:

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

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

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

This represents the challenge to the present dispensation. We carry the glad tidings to God's children in all the earth. I am grateful to be in that field of service which has to do with the carrying of the voice of warning to the people of the world. I am grateful to be associated with the calling of the priesthood, that gives me the responsibility as well as the blessings and inspiration associated with the life of a missionary.

I am happy to have followed, in the North Central States Mission, the work of President John G. Allred and President Arthur Welling. They were both able and courageous men, champions of truth. Elder Welling, my immediate predecessor, did a wonderful work in that mission, and has many friends. His testimony has been borne up and down those states and two Provinces of Canada, wherever opportunity was afforded. I am grateful for the spirit which he left there, for the companionship which he gave me, as I was introduced into that mission some nine months ago.

The people have not forgotten the blessing and service which came to them through the association of Elder Melvin J. Ballard, on his trip through the mission in June and July of last year. They are inquiring when again they shall have the blessing and companionship of another member of the General Authorities of the Church. They send to you, my brethren of the General Authorities of the Church, their love, their devotion and their spirit of loyalty. They are grateful for membership in this Church, and have attempted to show that gratitude in the past year in many ways, one of which is marked more particularly by the payment of tithes, to the extent of an increase of fifty-five per cent over the year previous. They are rallying to support the truths of this dispensation,

the ideals and ambitions of the standards of the Church of Jesus Christ of Latter-day Saints.

We have associated there with us some sixty missionaries, your sons and daughters, and they are doing a service of which we are proud, and of which you too, I am sure, are proud. They are reflecting the homes from which they came. They are reflecting the teachings they have received in the organizations of the Church, in the wards and stakes of Zion in which they have lived. They are going forward according to the commandments of the Lord in this dispensation, two by two, bearing their testimonies with fortitude and purpose, and are thinking always of the things which they may be able to accomplish to magnify their callings and to bring credit and joy to our Father in heaven and to the Church.

We have in the North Central States Mission five full-term missionaries who are in other parts of the world, and one who has this day appeared preparatory to a missionary training course, that he too might go to the foreign land of Norway and bear his testimony in the land of his birth, among his own people.

The work is progressing in the North Central States Mission. The Lord has been kind to us, and merciful, inspiring our missionaries to diligence, even a new diligence, we believe, in the service of the Church. They are finding many people who are interested in hearing the story of the Gospel, and are opening their homes, in many instances, to cottage meetings and to conversations. They are really interested in knowing that for which the Latter-day Saint missionary stands, and the cause which he represents.

In the northern part of North Dakota, one of our special missionaries, Brother Armin Hill, a teacher in one of the state schools there, has developed an interesting situation. He found friendship among the young people of a certain church. They invited him to assist them, which he has done using a good deal of our M. I. A. program. Just recently, through the illness of the minister of the church, Brother Hill has been appointed temporarily in charge of the congregation, with pretty much of a free hand to teach and do the things which he desires to do.

We have had opportunity recently to go upon the grounds adjacent to the University of Minnesota, and there meet with a hundred or more young people, students of that university, at their invitation, to explain to them the background of faith and the principles of the Gospel of Jesus Christ.

We are grateful for all of these opportunities, and see the hand of the Lord in the ministry of the missionaries in our mission.

The State of Minnesota and some parts of the country in its vicinity have particularly impressed us as being a field where people are religious. There are three hundred and twenty-five churches in the city of Minneapolis. They have a system of week-day religious education, which is interesting to us, in which our own children are able to participate. There is a state law in Minnesota which provides three hours of released

time from the schools each week for the use of religious education. This has interested me, especially since I have been associated in this work at home.

The Lord has opened the way for men and women to be happy, to serve him and each other, and to rejoice in the great privileges that have come in this dispensation, but our hearts must be right.

I am reminded of a little story, an incident rather, related by an author, Preston Bradley. He tells of a young child disturbing her father during the reading of his morning newspaper. He turned to her, taking a piece of that paper upon which was a map of the world, torn in pieces, and said: "Now, my daughter, see if you can put that together." She did so in such a brief period of time that he was surprised. So he questioned her, he said: "How could you do it?" She said: "Why, Daddy, on the other side of the paper was a picture of a man. I put the man together and the world came out all right."

Perhaps after all there is something of a challenge in that incident. At least, I have accepted it myself as a missionary. This good old world of ours, if we can put the men together properly it will come out all right. And so the missionaries of the North Central States Mission are attempting, in their humble way, to find their place among mankind, and so to inspire them with the privileges and opportunities of living the truths of the Gospel of Jesus Christ, to the end that they and all of us may contribute to the happiness, and the simplification of these many complex problems in our social and political life of today.

May God bless you, my brethren and sisters, especially you parents of missionaries, struggling in your efforts to maintain them there. We have many testimonies of the assistance of the Lord in connection with that work financially. May you not tire. May you be not discouraged. Your sons and daughters are doing a work that will fully justify every effort you can make for them in the cause of righteousness.

I desire to bring to this conference, to you, my brethren and sisters, the love and appreciation of the missionaries and Saints of that mission, and to the Authorities of this Church, those who labor so diligently in this work. We have trust and confidence in them. I give it to you at this time as their message, asking God's blessing upon all. I do it in the name of Jesus Christ, Amen.

An anthem, "Holy Redeemer," was sung by the Relief Society Singing Mothers, violin obligato by William Hardiman.

## ELDER LeGRAND RICHARDS

*President of the Southern States Mission*

I am very happy, my brethren and sisters, in having the privilege of representing the good people and the missionaries of the Southern States Mission. It is needless to say that I am proud to be honored of the Lord and my brethren to preside in

that great mission of the Church. I have had a very delightful time while laboring there. I realize that the mission is accomplishing a great deal for the Church and for the people of the South. I have been led to say during my missionary work in that land, that if this Church had made no other contribution to the great work of the Lord in the earth than its missionary system, it would be something that all the world might envy. I realize that a great responsibility rests upon the Church in carrying on this missionary work. When the Prophet Joseph received the glorious revelations that came to him, he also received a great responsibility, for the message was to be carried into all the world.

After the crucifixion of our Lord, when he tarried among his disciples, he said that unto him was given all power in heaven and upon earth. And he said, "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; and lo, I am with you always even unto the end of the world." I want to bear testimony to you this day that every day in our mission there are evidences that the Savior of the world has not forgotten the promise thus made to his disciples. I realize that those unto whom he spoke were not privileged to tarry until the end of the world, but those who have followed after, with the same divine commission and authority, are receiving evidences of the wonderful manifestation of his blessing.

Day by day, letters come to the Mission Office from missionaries laboring in that land, testifying of how the Lord is opening the way for them, how he is touching the hearts of men and women, how he is permitting them to be seen in dreams by faithful people before they come to their homes, which is evidence of the fact that the Savior of the world is with his missionary servants.

Sister Richards and I visited a little woman a few weeks ago who related this testimony of how the Gospel had come to her: She said she had lost a son about 22 years of age and she was very much perturbed about it, because she was a Baptist and believed in the ordinance of baptism, but her son had never been baptized. She said, "I was in my bedroom on my knees praying to the Lord for some comfort and some assurance that there was yet hope for my son, when a knock came at the door." She said, "I arose from my knees and went to the door, and there stood two lady missionaries of this Church." She said, "I looked at them, and then at the tract that one of the sisters held in her hand, and I read the words, 'Baptism for the dead'." She said, "Come in—you are just the persons I am looking for—tell me all about it." And after a visit or two by the missionaries she joined the Church.

I was in the city of Augusta, Georgia, a few months ago,

and a good sister there told me this story: She said she had a friend in that city who was a member of the Church, and this friend said that her grandfather was the one man in the county in which he resided in former days who would receive our Mormon missionaries in his home. One day her cousin said to his grandfather, "Grandfather, the next time those Mormon missionaries come here if you receive them I will slap them in the face." And, she said, "True to his promise, the next time they came he did slap one of them but the Elder did not retaliate." She said, "That man's mind left him and he became an idiot, and he has been in the insane asylum ever since."

I could stand here and relate to you for a long time the evidences that the Lord is with his missionaries guiding them in their work. I feel that it is a glorious privilege for our boys and girls to be engaged in this great work of the Master. I also want to bear testimony to you that it is improving their lives. A week ago last Monday, at a priesthood meeting at which a small group of missionaries were present, one missionary bore testimony that since his arrival in the field six months before, his father had started attending Sunday School and priesthood meeting, and he said that he had received a letter from his Bishop stating that the attendance at sacrament meeting had increased because heretofore they had not had a missionary out in the field for some time. Another young man arose and said that during the six months he had been there, his father had mastered the habit of using tobacco to which he had been addicted for forty years. I wish it were possible for every boy in this Church of proper age and proper conduct, to have the privilege of going into the mission field. As I stand before you today and realize that 30 years ago this month I left my home to go on my first mission, and realize what a contribution that was to me and my life, I thank the Lord for that great privilege. I would not want a son of mine to live through mortality without having the privilege of doing the thing that I did. I would like him to know the joy and the thrill that come when one is privileged to bear testimony of the restoration of the Gospel of Jesus Christ to those who have not had the privilege of enjoying the blessings and the gifts of the Gospel.

I know that the Lord is with his people. I know that the Lord is with the missionary work. I want to read to you just a few words in closing from the Prophet Joseph Smith—a vision that he saw in the Kirtland Temple January 21, 1836, the day upon which Father Smith was ordained a Patriarch. The Prophet Joseph saw in glorious vision his brother Alvin, David W. Patten and others, in the Celestial kingdom, and these are the words he records in the Church History:

I saw the Twelve Apostles of the Lamb, who are now upon the earth who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with

their eyes cast downward, and Jesus standing in their midst, and they did not behold Him. The Savior looked upon them and wept.

I am sure that as we read the account of how the early apostles went forth to preach the Gospel, we can visualize them as the Prophet Joseph did, with their clothes tattered and their feet swollen, and the Savior of the world was there, according to his promise—"Lo, I will be with you always, even unto the end of the world."

He said further:

I also beheld Elder M'Lellin in the South, standing upon a hill, surrounded by a vast multitude preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word and leaped as a hart, by the mighty power of God. Also, I saw Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile. He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protected him, but he did not see it.

I want to testify to you, my brethren and sisters, that when your boys and girls go out into the ministry of the Lord the power of the Almighty God goes with them. He is raising up friends unto them on every hand. He is breaking down prejudice. He is opening the doors of the honest, and truly, as he said to the Seventies when he sent them forth, "He that receiveth you, receiveth me, and he that rejecteth you rejecteth me." Is it not a glorious privilege for our youth to go forth so endowed by the powers of heaven, so commissioned, and with the right and authority to speak in the name of the Lord?

I pray the Lord's choicest blessings to be with his people throughout the world. It seems to me that a new day is dawning; it seems almost as if the time were here when nations might be born into the Church over night.

One of our missionaries sent this report a few days ago: He said he had had a long talk with a Methodist minister, and at the close of the conversation, the minister said, "My boy, you may have the very thing I have been looking for. I do not believe the teachings of my church, nor have I taught them to my people. I have told my congregation repeatedly that I believe that in this day the God of heaven would send forth a Church different from anything else we know of today."

What a glorious privilege to be able to bear testimony that the God of heaven has done that very thing, and that we do not have the work of man. I testify to this; I know that God lives. I know that he hears and answers prayers. I know he is in this work. I know that Joseph Smith was a prophet of the true and living God. I leave that testimony in his name, Amen.



## ELDER GEORGE ALBERT SMITH

*Of the Council of the Twelve Apostles*

I am very grateful, my brethren and sisters, to be identified with the Church of Jesus Christ of Latter-day Saints. It doesn't seem very long since I bore my first testimony. It was at the time of my baptism, or when I was being confirmed. I had been reared in a Latter-day Saint home and had been taught to pray by a devoted mother. I was made to understand that we are children of our Heavenly Father. Then I was baptized, when eight years of age, and became a member of the Church. And by the way, I was baptized in old City Creek on the north side of this block.

## A CHILD'S FAITH AND UNDERSTANDING

At the fast meeting that was held after I had been confirmed a member of the Church a dear old auntie, who long since has gone home, asked me, "Don't you want to bear your testimony?" I had heard others bear their testimonies, but I had never thought of bearing mine. I arose to my feet and I was just as sure then that I belonged to the Church of the Lamb of God as I am today. I was only a child, and that brings to my attention the fact that the Lord has given to our people a commandment that we are to teach our children to pray and to walk uprightly before him. He has said that parents in Zion having children shall teach them the Gospel of Jesus Christ and faith in God, and see that they are baptized and have the hands of the servants of God laid upon their heads for the bestowal of the Holy Ghost when eight years of age. And if we as parents fail in this duty the sin will be upon our heads.

There are many people who have believed that it is not possible for children to understand at eight, but I stand here today as a witness that I had that understanding as far as it was possible for me as a child to know.

## THOSE WHO DILIGENTLY SEEK HIM

We are living in a time when the world needs faith. Men and women throughout the length and breadth of this earth lack faith and they certainly lack understanding. The Lord in his mercy has given that to us and in the very first section of the Doctrine and Covenants, referred to here today, he warns us of the things that are to happen. He tells us of the difficulties that will arise, and later places upon the membership of this Church the obligation to divide with our Father's children the assurance of the blessings of eternal life.

There are many great church organizations in the world, many devout men and women living according to the will of our Heavenly Father as they understand it. Reference was made by the preceding speaker to the faithful pastor of a church who believed that the Lord would speak to the world and would raise up His Church.

All men who will live up to the light that the Lord has offered to them and seek him in earnest prayer will have their hearts touched, their minds will be influenced, and opportunity will be offered to them to know that God has spoken again.

#### THE GOSPEL OF JESUS CHRIST

When the Savior was upon the earth he went to and fro among the people, not with a loud voice, making a great noise, but in humility he went about blessing the children of men. His disciples too visited among the people, teaching and blessing them. The Gospel of Jesus Christ is a gospel of blessing, not a gospel of boasting, not a gospel of fault-finding and criticism, but a gospel of industry, purity, obedience, peace, love, charity, kindness, faith and patience. Therefore, as members of his great Church we ought to be exemplars in this regard to all the world.

#### TEACHING IN THE HOME

I regret that there are among us some men and women who neglect their opportunities to live and teach the Gospel in their homes, and the result is that their children grow up without an assurance of the divine mission of Jesus Christ. They fail to observe the commandment that God gave to teach our children these things that are necessary. Fathers and mothers, teach your children as directed. What a joy it ought to be to you to teach your little children how to pray, to draw them near to our Heavenly Father, to let them feel the influence of his presence, to know that he can hear and answer prayer. What a joy it ought to be to the Latter-day Saints to gather around their own firesides and under the influence of family prayer call down the blessings of the Lord.

#### THE TRUTH MADE MANIFEST

The trouble with mankind today is that they are depending upon the wisdom of men. They are seeking the influence and association and direction of men who are teaching their own philosophies, and many of these philosophies are vain. The Lord offers to all of us opportunity to know his will, to know what our duty is in order that we may obtain eternal life. This is not a militant church to which we belong. This is a church that holds out peace to the world. It is not our duty to go into the world and find fault with others, neither to criticize men because they do not understand. But it is our privilege, in kindness and love, to go among them and divide with them the truth that the Lord has revealed in this latter day.

How humble we ought to feel, not boastful; how grateful we ought to feel, not selfish, when we realize that from among the millions of God's children we have been gathered, and the truth has been made manifest unto us and we are made to understand the purpose of life, to realize where we came from, why we are here, and the opportunities that God has prepared for us to go hence and enjoy eternal life in the celestial kingdom. Ought that not to cause us to feel humble? And surely the

Spirit of God will be in our souls if in humility we desire to divide with our fellows the blessings of life.

#### GREATER THAN SECULAR KNOWLEDGE

A plea has been made by Brother Richards of the Southern States Mission that we send our sons and daughters into the mission field. We spend a very great deal of money giving them the opportunity for education in the secular institutions of the world. We feel it is a great privilege to have our boys and our girls graduate and receive a degree in the universities of the world, and it is. But I say to you that there is no university that I know of in the world that will give to the human family the knowledge that God lives, that will plant in the lives of the children of men an assurance of eternal life, unless it be the one that belongs to the Church of Jesus Christ of Latter-day Saints. This is not because good men and good women do not desire to know. They do not and can not teach the Gospel because they have not received it. But we have received it, and with that reception there comes to us a tremendous responsibility.

#### BLESSINGS THROUGH MISSIONARY SERVICE

It has been a joy to me to see men and women economize and plan in order that their children may go into the world. Within the last few weeks a young man from an outlying settlement left to go into the mission field, and his two sisters who are employed here in Salt Lake City are sending him part of their small salaries that he may enjoy the blessing of a mission. He is the first of a large family of children to go into the mission field to disseminate the truth, and yet he is a descendant of those who received the Gospel from the early Elders of this Church. I know the joy that will come into the hearts of those two fine women who have faith to give their means to their brother in order that he may serve the Lord in the field. They will receive the blessing that comes from teaching the Gospel, as far as it is possible to receive it without personal service.

As I go to and fro in the mission field I see the development of these fine young men and women who are unselfishly serving, and realize that not only do they learn the language of the countries in which they labor, but they know that they have a gift from the Lord to disseminate a truth that the people may not obtain in any other way.

#### ALL MUST HEAR THE GOSPEL

We are living in the latter days, in the time when the Lord said that the world would be afflicted by pestilence and earthquakes, that the sea should heave itself beyond its bounds, that there should be thunderings and lightnings, and wars and rumors of wars. Surely the scriptures are being fulfilled, but before the earth shall be cleansed and purified and prepared for the second coming of our Lord, his Gospel must be proclaimed to all the nations of the earth. His sons and daughters must

carry the message of life and salvation that means everything to those who are in darkness.

Do we realize that every man is in the image of God and is a son of God, and every woman his daughter? No matter where they may be, they are his children, and he loves them and desires their salvation. Surely as members of this Church we cannot sit idly by. We cannot receive the beneficent favor of our Heavenly Father that is bestowed upon us, the knowledge of eternal life, and selfishly retain it, thinking that we may be blessed thereby. It is not what we receive that enriches our lives, it is what we give. It is not the things that come to us without effort; it is that which results from work that rejoices our souls.

#### THE PURPOSE OF THIS ASSEMBLAGE

We are met in this marvelous tabernacle under the influence of the Spirit of the Lord, not as an ordinary convention; we are not assembled here to be taught by men the things that they have obtained in the schools of the world, but we are here to wait upon our Father in heaven, your Father and mine, the Father of our spirits, the Author of our being, the one who gives to us everything that we enjoy; and we are here to wait upon him knowing that he has promised us that if even two or three shall meet in his name he will be there, and that to bless them.

Surely we have been blessed this day. The Spirit of God has been poured out upon us. My heart has been warmed and filled as I have looked out into this great audience to see men and women who have come from the various parts of this great nation and some from other nations.

I see now a group of our brothers and sisters from the far-off Hawaiian Islands who have come that long distance. Why? In order that they may worship God at the headquarters of the Church, that they may partake of the inspiration of the Lord as it flows through his servants who may be called to teach. I feel from the bottom of my heart to say, God bless you, my brethren and sisters, for making this long pilgrimage; bless you all who have forsaken your homes temporarily and have come up to worship. You have not come for sight-seeing, you have not come to partake of the influences that are found in the theatres and amusement halls of the world, but you have come up to worship.

What a priceless privilege to worship our Father in heaven in the name of Jesus Christ, his Son! Ought we not to be grateful? It seems to me that as I look into your eager, upturned faces and realize what the Lord has done for you and for me, there are no words of mine that can adequately express the feelings of our hearts as we are filled by that power that comes from him.

I know that God lives. I know that Jesus is the Christ. I know that this is the work of our Heavenly Father, established by his beloved Son. While I realize that in all great church organizations and in all schools of learning truth is taught, yet I do know that all the truth that is possessed by all of them that is necessary in preparation for eternal life

in the celestial kingdom is a part of the Gospel of Jesus Christ, our Lord, and has been bestowed upon us, if we have the desire to receive it.

#### THE IMPORTANCE OF SACRED MUSIC

We have listened to sweet voices that have entertained and entranced us. I think it is delightful to hear as we have a chorus of "Singing Mothers." And it is pleasing also to have a chorus of singing fathers in the priesthood quorums. I am grateful for a Church that teaches the joy and encourages the sweet influences that come from music. So important are the hymns of the Church that our Heavenly Father appointed the Prophet's wife Emma to select hymns that were appropriate for sacred services. We do have excellent hymns in this Church. Even our Primary children, beginning in their tender years, are taught not only to sing the songs of the world, but they are taught to sing the praises of our Heavenly Father and to give thanksgiving in the music that is prepared. What a comforting, uplifting influence there is in music.

#### AN INCIDENT IN THE SOUTHERN STATES

Brother LeGrand Richards has spoken for the Southern States Mission. Many years ago, two humble Elders laboring in that mission were walking through the woods and finally came out into a clearing where nestled a humble cottage, the home of friends. Overlooking this clearing was a hill covered by large trees. It had been a warm day. When the Elders arrived, instead of sitting in the house they took their chairs out on the shady porch to visit with the family. They didn't know that they were being watched or that danger threatened. They were there as servants of the Lord. They had come through a section of the country that was unfriendly and having found a home where the family was friendly they were grateful to the Lord for it.

They were asked to sing and they selected one of our hymns, "Do What is Right." You know the hymn. And as they sang it, even as they started to sing it, there arrived on the brow of the hill above them a mob of twenty horsemen. They had come there with the determination to drive those missionaries out. As they came to the top of the hill they heard those missionaries singing. The leader of the mob got off his horse. He looked down among those trees and saw the roof of the house. He could not see the Elders. They continued to sing. One by one the men got off their horses. Gradually they removed their hats, and when the last note had died away and the Elders had finished their singing the men mounted their horses and rode away, and the leader said to his companions, "Men who sing like that are not the kind of men we have been told they are."

#### OUR RESPONSIBILITY TO DISSEMINATE THE TRUTH

My brethren and sisters, this is God's work, established for the salvation and exaltation not of a few but for all men and all women who will accept it, preparing us for a place in the celestial kingdom, offering op-

portunity for all our Father's sons and daughters eventually to dwell with him.

Now, knowing that and realizing the responsibility of disseminating that truth among the children of men, how anxious you ought to be, how anxious I ought to be that my own household be in order, that the members of that household be prepared, if they are called upon, to go to the uttermost corners of the earth and disseminate this truth, to the end that men and women may know of a surety that God lives and that we are all his children.

Think of the difference between hope and knowledge; think of the difference between desire to know and positive assurance. Our Heavenly Father has promised us that if we will receive the ordinances of his Holy House, if we will partake of the influences that come as a result of obedience to his Gospel, we may know, as we know that we live, that God lives, that Jesus is the Christ, that his work is upon the earth and that we are preparing ourselves here for eternal happiness; or if we fail to take advantage of our opportunities, for eternal regret.

#### IN OUR OWN COMMUNITIES

Brethren and sisters, you who live in the organized stakes of Zion, when you go home from this conference take with you the spirit that you find here. If there be those who are careless, renew your efforts and encourage them to live the Gospel of Jesus Christ. Inconvenience yourselves, if necessary, to bring those who are careless and indifferent into close contact with the worship of the Lord as carried out in our chapels and temples. Let us do this earnestly.

The time is short. Not very many years remain for some of us in mortality. If we are to do the work of the Lord we must be about our Father's business. There isn't a man here, not a woman here but is called to labor, to do good in the world and to bless the communities in which we live. Oh, how happy we will be if we avail ourselves of our opportunities and serve our Heavenly Father by serving mankind.

#### GRATEFUL FOR PRIVILEGES

God bless you, my brethren and sisters. I thank you for the comfort and satisfaction that you have given to me. I am grateful for the privilege I have of mingling with you in your homes and in the houses of worship throughout the land.

President Grant, I am grateful to you and to my brethren here for the privilege that I have of associating with you, each and every one, for the encouragement and the help that you give to me. God bless you brethren from the mission fields. You have a marvelous work to perform, and our Heavenly Father will magnify you and bless you in proportion to your faithfulness.

I pray that the Lord will bless us all, that we may be worthy of our high calling and the opportunities that he has offered to us as fathers and mothers, as parents and children. Let us be what God would have



us be and Zion will arise and shine and our Heavenly Father will multiply our opportunities and blessings.

Not very long from now the summons will reach every one of us. Our earth life will be complete and we will stand on the other side of the Great Divide. Oh, how I pray that when that time comes we shall face our record unashamed and unafraid because we have magnified our callings and been worthy of our membership in this Church.

That the Lord may add his blessing, I humbly pray, in the name of Jesus Christ, Amen.

### ELDER RUFUS K. HARDY

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

My beloved brethren and sisters, I have had the feeling today, somewhat, that I had many years ago; in fact, when I was a child I stood here in this building; then the experience of childish humility which comes from having made mistakes, overwhelmed me.

Brother Evan Stephens had four boys who he thought could sing, and so he made a quartet. Those four boys were Heber Aldous, Horace Ensign, Zeb Jacobs and myself. He had told the other three that they should repeat the chorus, but he didn't tell me. So when the chorus was sung once I turned around and took my seat, and the other three were left standing. I felt so humiliated that that finished my aspirations in the line of vocal music.

I am grateful and indeed happy for the privilege of being here and partaking of the spirit of this conference and the splendid influence which is here with us. I know that some of you have traveled many miles and made sacrifice to reach this place, and there keeps coming into my mind the thought of the old Jewish pilgrims who anciently went to their synagogues, a people who were beset with privations, misfortune, torment, all manner of humiliation, and as they went to their temples, they tried to divest themselves of those thoughts which tended to take their minds from the worship which they intended to perform. It is claimed that on the soles of their sandals, the soles of their shoes, these old Jews wrote the name of their enemy and in walking to their synagogue left the name and also the memory of that which had perplexed them, in the dust, and so sat and worshiped with a clean heart and a free, untrammelled mind.

We may do the same here. We may leave behind us those little besetting, annoying things that would take our minds from the important issues of this blessed conference and this great gathering, that we may do that which we have set out to do, worship God and his Son Jesus Christ; that we may worship that Christ who came from glory, came from the realms above, from the celestial courts, to be born here on earth in a manger amid humble,

meek and lowly circumstances; that Christ who went forth and in his power and in his majesty healed the sick, protected the weak, befriended the helpless; that Christ who with just a word accomplished what no physician has yet accomplished.

You recall the leper who came to him and said "If thou wilt thou canst make me clean." Christ said: "I will; be thou clean." Instantly the leper was healed, and went his way rejoicing. Thousands of institutions have been established in the world for the purpose of taking care of incurables; but one word from Christ, and there were no incurables—the Christ who left his message in word of mouth and in action; the Christ who, on that hill, the mount, has declared that unto us which shall ever live and ever ring in our ears, his Sermon on the Mount; the Christ who took the ordinary things of life, and around them wove truth, such wonderful, glorious truths that today they live.

You think of the foxes and you think of Christ. You think even of the bird, a little gray sparrow, and you think of Christ. There comes to your mind this statement: "Are not two sparrows sold for a farthing?" Then, too, the lilies of the field, when we see them as we may be carelessly going our way, instinctively we think: "They toil not, neither do they spin." The Christ with whom even his enemies could find no fault, and having tried him, washed well their hands of him. Then through that great Jewish mob, there came one rushing to Pilate with a message. That message said: "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him"—a message from Pilate's wife.

And when, as he hung upon the cross, the one who ordered the nails driven into his feet and his hands, the one who gave his order to pierce his side with the sword, said: "Truly this man was the son of God."

That is why we have come here today to worship Jesus Christ and his Father, our God. But beyond that there is just this that makes us a peculiar people: You will recall the angel's voice to the shepherds, and the encouraging words: "Fear not, for unto you is born this day in the city of David a Savior which is Christ the Lord." How even the angels of God spoke concerning this man, Jesus Christ.

You will remember the testimony of God at his baptism, as he arose from the water, the voice from heaven: "This is my beloved Son, in whom I am well pleased." The whole world believes this, and the world accepts it gladly, and yet hesitates only when we boldly go the one step farther and say that in 1820 the same voice from God the Father rang in the ears of the boy Joseph Smith, and the Father said: "This is my beloved Son. Hear Him." From the messages which he received there has arisen this great institution, this mighty work which has spread into every corner of the world. The word has gone forth that over and beyond the Christian belief in God and his Son Jesus Christ, the Mormons believe that

again God has appeared and Jesus Christ has spoken. Therein lies the strength of our faith.

Let us continuously bear this message to all the world, in humility, in meekness, and in faith, relying upon the Lord, that he may bless us, that this work may grow, and spread, and increase; that the missionary effort which is being put forth in every nook and corner of this earth shall be prospered abundantly, even as I know it is being blessed in that far-away land of New Zealand, among that splendid race of men and women, those noble people, the Maoris, who are working daily and hourly as messengers of this restored Gospel of Jesus Christ, and also their brothers and sisters from Hawaii, these splendid souls whom Brother Smith has referred to, who not only faced the dangers of the sea but also of the land, that they might be here with us to worship God the Father and Jesus Christ, the Son, and to bear testimony of the divine mission of the prophet Joseph Smith. God bless them all.

May God bless you, I pray, in the name of Jesus Christ, Amen.

#### PRESIDENT HEBER J. GRANT

It may be of interest to all of you to know that we have decided to organize a stake of Zion in the Hawaiian Islands.

"Great is Jehovah," an anthem, was sung by the Relief Society Singing Mothers, Jessie Williams, soloist.

Elder James Duckworth, President of the Blackfoot Stake, offered the closing prayer.

Conference adjourned until 10:00 a. m., April 6.

## SECOND DAY

### MORNING MEETING

Conference reconvened Saturday morning, April 6, at 10:00 o'clock. The Manti choir, under the direction of Ellis E. Johnson, furnished the music for this session. They sang as an opening number, the hymn, "Lord, we come before thee now." President Grant announced that the arrangement of this selection was by Professor A. C. Smyth, and that it was sung under his direction at the dedication of the Salt Lake Temple.

Elder M. Ezra Sorenson, President of the Bannock Stake, offered the opening prayer.

"Who's on the Lord's Side," an anthem, was sung by the Manti Choir.

### PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and Officers of the Church, also the General Auxiliary Officers, who were unanimously sustained as follows:

### GENERAL AUTHORITIES OF THE CHURCH

#### FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

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

Alonzo A. Hinckley

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	Antoine R. Ivins
Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	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.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
J. Reuben Clark, Jr.	Stephen L. Richards
David O. McKay	Richard R. Lyman
Willard Young	John A. Widtsoe
Rudger Clawson	Adam S. Bennion
Joseph F. Merrill	Charles A. Callis
Franklin S. Harris	
Arthur Winter, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

John A. Widtsoe

AUDITING COMMITTEE

Henry H. Rolapp	John W. Hart
Orval W. Adams	

TABERNACLE CHOIR

David A. Smith, President; Anthony C. Lund, Conductor; B. Cecil Gates, Asst. Conductor.

ORGANISTS

Edward P. Kimball	Frank W. Asper
Alexander Schreiner	Wade N. Stephens, Assistant

CLERK OF GENERAL CONFERENCE

Joseph Anderson

## GENERAL CONFERENCE

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President  
 Any Brown Lyman, First Counselor  
 Kate M. Barker, Second Counselor  
 with all the members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent  
 Milton Bennion, 1st Asst. Superintendent  
 George R. Hill, 2nd Asst. Superintendent  
 with all the members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President  
 Lucy Grant Cannon, First Counselor  
 Clarissa A. Beesley, Second Counselor  
 with all the members of the Board as at present constituted.

## PRIMARY ASSOCIATION

May Anderson, Superintendent  
 Isabelle S. Ross, 1st Asst. Superintendent  
 Edith Hunter Lambert, 2nd Asst. Superintendent  
 with all the members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Albert E. Bowen, General Superintendent  
 George Q. Morris, 1st Asst. Superintendent  
 Frank L. West, 2nd Asst. Superintendent  
 and the following as members of the General Board:

Oscar A. Kirkham	W. O. Robinson
Franklin S. Harris	Homer C. Warner
John H. Taylor	W. Wallace McBride
Lyman L. Daines	Richard L. Evans
Joseph F. Smith	Burton K. Farnsworth
John D. Giles	Floyd G. Eyre
D. E. Hammond	W. Creed Haymond
Axel A. Madsen	M. Elmer Christensen
Stringham A. Stevens	Philo T. Farnsworth
J. Spencer Cornwall	Harrison R. Merrill

## PRESIDENT HEBER J. GRANT

## Y. M. M. I. A. BOARD REORGANIZED

I overlooked announcing that some weeks ago the General Superintendency and members of the board of the Young Men's Mutual Improvement Association were honorably released by the Presidency of



the Church, and a letter was written to the board requesting that they continue to function until after this conference, when the new superintendency and board would be sustained.

In retiring they do so with the love, confidence, blessing, good will, and deep gratitude of the First Presidency and members of the Council of the Twelve Apostles. All of you who feel to sustain the release of these men and to give to them our love and blessing in their retiring, will manifest it by raising the right hand.

(The vote was then taken.)

I can announce, as I have always done in the past, that the voting has been unanimous.

### ELDER REED SMOOT

*Of the Council of the Twelve Apostles*

I pray for the blessings of our Heavenly Father while I stand before you this morning. I realize my weaknesses, but I want to assure you, my brethren and sisters, I never cease asking my Heavenly Father for his kindness, his revelations to me, that I may fulfil every requirement made at my hands, affecting his great cause here upon this earth.

#### GIFTS FROM GOD

How often I have heard the expression, particularly during the terrible depression we are passing through, that "Life is not worth living or striving for." Think of the many horrible suicides as reported by the press of the country. How many live a lifetime and never think that life is a precious gift from our Heavenly Father. He is the giver of all that makes life worth living. Are we as Latter-day Saints appreciative of God's mercies and protecting care from the first appearance of the Father and Son to the boy Joseph Smith? Some are, others are not. Oh Father, assist us all to appreciate these things.

The surest way to please our Heavenly Father is to put into action the commandments of the Father, and make them a part of our daily life, no matter where we are or with whom we are associated. Never be afraid to let the world, if necessary, know that you are a member of the Church of Jesus Christ of Latter-day Saints. I have never, to my knowledge, lost the respect of a single person by my unqualified statement that I am a member of the Church of Jesus Christ of Latter-day Saints.

#### STRIVING TOWARD PERFECTION

Perfection in this life or world is impossible for mortal man, but we must employ every power we possess to reach it as near as possible.

How often do we hear people rail at what they call fate. It is

my opinion that we receive just what we make the proper use of. Let me quote the following:

Fame, place and title finding a fitting use  
And rightfully demand all reverence due.  
But envy not the empty lot of man  
Who, winning without merit, wins in vain.  
Greatness, true greatness, mightiness of mind,  
And greater greatness, grandeur of the soul,  
Tell but one tale—capacity, not place.  
Capacity, whose sire, experience,  
Whose ancestors, innate intelligence,  
Original, inborn nobility,  
As oft in hut as mansion have their home.

The more we strive to accomplish a thing, be it right or wrong, the more chance we have of success. This same principle applies to every action in life.

#### THE EMPLOYMENT SITUATION

I have wondered, my brethren and sisters, what is going to be the ultimate outcome of the dreadful conditions existing in the world today, covering nearly every civilized country, drawing from all sources the resources of nations; and I am quite sure that without the assistance of God, the Eternal Father, chaos would be the end. Suffering in the world,—I doubt whether there ever was a time that it was so widespread.

I noticed in a government report the other day that there are 23,375,000 on relief in our country. That means that one person out of every five in our country is on relief today. This is an increase of 77 per cent. over a year ago. Yet business is at the same level as last April.

The nation's workers in normal times total 50,000,000. Subtract our present army of 6,000,000 federal, state and local government employes, and the 10,000,000 workers who are now jobless, and we have 34,000,000 working in private industry in all of America—a startling statement, and yet it comes from the Government of the United States and cannot be questioned.

#### FOREIGN OBLIGATIONS

I thought that following the World War our government never would be placed in such a position again, I mean financially. With between eleven and twelve billions of dollars that our government advanced to the foreign countries involved in that war, at the close of the war it was owing \$26,187,000,000, a sum unknown to the world before.

It is true that between eleven and twelve billions of that amount was advanced to the countries involved in that war in which we assisted. I was a member of the committee that made the settlements with all the foreign countries that had received assistance

from America during that great catastrophe. The settlements were made upon a basis of their ability to pay: Italy, 17 per cent of what she owed us, and we gave her sixty-two years, as we gave all of the other countries, in which to pay back their obligations to our country. Belgium 40 per cent, England  $82\frac{1}{2}$  per cent,—and I might go along the list, but it was all the way from 17 per cent to  $82\frac{1}{2}$  per cent, according to the showing that each made to the committee, and the committee used its best judgment in arranging the settlements.

Of course England and France were the ones that owed the Government of the United States the most,—and the settlement was made upon a basis less than par—France, 51 per cent, England  $82\frac{1}{2}$  per cent; and then, my brothers and sisters, they were given sixty-two years to meet these obligations, and yet every one of those countries has failed to carry out the contract!

#### OUR FINANCIAL BURDEN

What other nation in the world would have been so liberal? None, I assure you. The financial burden fell upon us, and it reached a deficit of \$26,000,000,000, notwithstanding the heavy taxes imposed during the war period. I was chairman of the Finance Committee and senior member of the Appropriations Committee,—the one to raise the money, the other to expend it;—and that obligation was reduced to \$16,000,000,000, at the time the present depression began.

I am not finding any fault or criticising what has been done, but I want to say to you, my brethren and sisters, that our obligations are such now that I, of course, never will live long enough to see them paid, nor will a soul in this congregation. They amount approximately to \$35,000,000,000!

I know some people speak flippantly of a billion dollars. Do you know what \$35,000,000,000 means? I have been asked so many times, and once in public life I made the statement—at that time our indebtedness had reached \$26,000,000,000—that if there were an unknown power who had an unknown receptacle, and that unknown power decided that it would, the very minute the Savior was born, place \$26.00 in that unknown receptacle, and had continued to place in it \$26.00 every minute from the minute the Savior was born until the time the settlement was made with the United States, we would have about \$26,000,000,000.

#### LIVE WITHIN YOUR MEANS

I do hope and trust that we Latter-day Saints will live up to the instructions that we have heard so often from this stand, by every President of this Church; that is, to live within our means and keep out of debt. It is a hard thing to do, particularly if we live on the plane that has been set so high, I was going to say, in modern days; but to have peace of mind, happiness within the home, confidence among yourselves, keep out of debt; live within your means;

and I know of no people anywhere that can do it so well as the Latter-day Saints, if they will.

#### GREAT FAITH DEMONSTRATED

I have had a great deal of pleasure, my brethren and sisters, in visiting the different stakes of Zion, during the last two years. I doubt whether there ever has been a time when there has been more faith demonstrated by the people of the Church than today, unless, perchance, it was during the early history of the Church, when the Prophet Joseph Smith and those noble men associated with him were called upon to sacrifice more than any other people since the days of the Master.

My prayer always is, it always shall be if God grants me the desire of my heart, that his people, members of his Church, shall be honorable, honest and upright, not only with men but with God himself. The plan of the Father is such that his work can be taken care of. There is no such organization in all the world. It was not many years ago when one of the great men of this country made the statement that the two greatest organizations in the world were the Mormon Church and the German army. I have thought so many times,—and did the very first time I heard it,—one for the salvation of the children of God, the other for the destruction of life and liberty. How proud we should be that we are members of God's Church.

#### SUSTAIN THE PRESIDENCY

Brethren and sisters, may I ask of you that you support the Presidency of this Church. I testify to you that they are men of God. I know that they are true to the Church, that they would sacrifice, if necessary, their very lives for its existence. Other men have done this, and there never will be a time when that will not be the case. God grant that it may never become necessary.

I know that I echo your thoughts and your feelings and your prayers when I say to this audience, and all who may be listening in, let us uphold the hands of the Presidency of the Church, pray for them and sustain them and be with them; and also men holding responsible positions in the stakes of Zion, in the wards, in the branches and in the mission field.

May God's blessings ever attend his work and may it increase in power for good in the world. With these expressions, my brethren and sisters, I pray that God's blessings may ever be yours, and I do it in the name of Jesus Christ, Amen.

#### ELDER LEVI EDGAR YOUNG

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

I think the music we have heard by our Hawaiian brethren and sisters has been very beautiful. It came from the heart, and

indicates how these people respond to the truth as expressed in our sacred hymns. You realize, my brethren and sisters, that these people of the Hawaiian Islands are of the blood of Israel. These islands were discovered in 1778 by Captain James Cook, who has left a remarkable description of them in his Journal which has been printed in seven volumes. Although the old British sea-captain, one of the greatest explorers of all history, was killed by the natives of the islands, he ascribes to them, nevertheless, fine qualities and noble beliefs. He writes on one occasion:

I have never met with a behaviour so free from reserve and suspicion in my intercourse with any tribes of savages, as we experienced in the people of this island. It was very common for them to send up into the ship several articles they brought off for barter; afterward they would come in themselves, and make their bargains on the quarter-deck.

In the early part of the nineteenth century, Christian missionaries went among the Hawaiians, and it was not long before the old pagan religions were overthrown, and the people readily embraced Christianity. Their ancient folk-lore and traditions suggest deep and fundamental beliefs of the Israelites of ages ago. One tradition tells of a young chief who was taken to the land of his fathers, but one day coming back from the clouds, he warned his people to wage war no longer, but to live in peace and to cleanse their thoughts and bodies by going into the river. Then they should know if they are clean. After giving the message, the young chief floated off "to the land of departed souls."

It does our hearts good to see you, our good brothers and sisters from far-off Hawaii, and I believe that you will do a great work among your native people in having them see the restored Gospel of our Savior.

The Prophet Jeremiah wrote on one occasion:

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

We are all agreed, from what we have heard in the conference, that what we need today are simpler manners and purer ways of living. The only salvation for this nation is the putting away of idolatry, and the bringing about of the revival of faith in the true and living God.

It is written in the 19th Chapter of I Kings:

And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

We are losing, in the world, the still small voice that every child of God is naturally blessed with. Today in the world's chaotic condition we are confronted with many problems, the

greatest of which is how to teach the youth. The crying need of the hour is that youth be taught that life has a meaning, and a meaning for good. Life is nothing without the supreme faith in goodness and truth, inspired with a faith in Almighty God.

The three institutions of civilization that are responsible for the education of the youth are the home, the school and the Church. The home must always be the main source of education for the youth. Count Tolstoi, the Russian writer, once wrote, "Where love is, God is also." In every home, love must abound, and the obtaining of the Spirit of God must be the first aim of parents and children. We sneer at times gone by. We speak unkindly of the good old Puritans and Quakers who came to America centuries ago to find religious freedom. There may have been much iron in the Puritan temper, but their homes had a foundation, and the virile virtues were in those homes. As for the schools, colleges, and universities of our land, I sometimes think that too much attention is given to facts and formulas at the expense of the greater fundamentals of truth. It was Henry Van Dyke who once said that we often learn facts, but miss the truth. After all, the fundamental of all knowledge is expressed in the Book of Moses, of the Pearl of Great Price. The prophet of old is led to say:

And as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

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

The Prophet Jeremiah must have referred to some very fundamental truths of life when he wrote: "Stand ye in the ways, and see, and ask for the old paths." He may have been speaking to the youth of his day and calling their attention to the moral and spiritual values that are to be first sought after in life. One thing is certain, he would emphasize the teachings of the divine leader Moses as found in the immortal Ten Commandments, which truths are as important today as they have ever been in human history. Think of the divine injunction: "Thou shalt have no other Gods before me." Are we as teachers substituting for the Father of us all, and his Only Begotten Son, teachings that are not leading us to God? I ask this question in all candor. Is the world coming to worship the god of ambition, the god of war, the god of gold? Children and youth today, as they have always been, are precious in the sight of God. Can they be led to anything of richer spiritual value than the proper observance of the Sabbath day, to keep it holy and sacred? The laws of ancient Israel taught that it is wrong to steal, wrong to bear false witness against our neighbor. Are not these truths the deep and underlying principles of living? They are. The youth of today needs them as much as any other time in all history. Such truths



lie at the root of all good government—both religiously and politically.

Then there are the ethical teachings of Jesus Christ our Lord, as embodied in the Sermon on the Mount. The sayings of the Master rise to the greatest heights of all teachings:

And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,  
Blessed are the poor in spirit: for their's is the kingdom of heaven.

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

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

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

Blessed are the merciful: for they shall obtain mercy.

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

Blessed are the peacemakers: for they shall be called the children of God.

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

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

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

The greatest sermon ever given is the Sermon on the Mount, and among the many things Jesus tells us is that we are to be pure in heart, then shall we see God; and not only see God, but we shall live and understand life in its beauty and in its true meaning.

What the world needs is the purifying thought that we lay deeper foundations for learning than we have ever done before. I remember at Harvard College in one of the classes in philosophy the old philosopher, William James, said one morning:

Neither laurels nor monuments, neither battleships nor public libraries, nor great newspapers nor universities can save us from degeneration if the inner mystery be lost.

Are we losing the inner mystery, the inner mystery that tells the boy and girl that there are things belonging to the creations of God that they can only understand by faith in him? Paul gave us this admonition in his words when he said to the Philippians:

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely . . . think on these things.

In that lovely story of Tom Brown's school days, which possibly you have read, you remember what old Squire Brown said when his son went up to college at Rugby:

I do not care a straw for Greek particles, or the diagramma. If he will only turn out a brave, helpful, truth-telling Englishman, and a Christian, that's all I want.

On the old library at Columbia University are these words

chiselled above the main entrance: "Maintained and cherished from generation to generation for the advancement of the public good, and the glory of Almighty God."

These words reminded me that years ago there were in the University of Utah and in the Brigham Young University some great educators, just as there are noble educators today in the same institutions, and the same may be said of the Agricultural College at Logan. I come to this question of teaching because we have had great men in this state as educators who understood the youth, and who taught that knowledge should be conducive to a knowledge of God and an understanding of greater faith in him and in life. John R. Park, who was, in a sense, the father of the University of Utah and Karl G. Maeser of the Brigham Young University directed the lives of the youth for years, and no greater teachers ever lived. It was Dr. Maeser who once said: "You can teach the multiplication table with the Spirit of God." There was William M. Stewart who understood the little child, and knew above all things his nature, and the beauty of his character and soul. There was George H. Brimhall, an ideal teacher. I could name many other men who knew the dreams of youth and who understood them.

There have been great educators in all America. I think no greater educator ever lived than William James of Harvard, who used to say to us that after all knowledge is but opening up the great mystery of life, that we may know that something still greater lies beyond.

There is a story told that a small company of boys had infringed the rules of the University when Dr. John R. Park was president. Realizing their misdemeanor they went to the office of the president and told him all about it. The face of the old gentleman and the scholar filled with an expression of deep pleasure at their honesty. The smile went from his mouth and his eyes filled with tears as he thanked the boys for their courtesy in coming to him. So all great teachers—and we are all teachers—every brother and sister in this congregation is a teacher—direct their students first to religious and moral principles, secondly to gentlemanly conduct, and the intellectual ability. The chief end of all teaching is to make the youth love the truth for truth's sake, and the principle of right because it is right.

"We the truthful," was a noble saying of the Greek aristocracy, which remains to this day. As teachers we must go forth to teach. The Priesthood of God is a great band of teachers. You missionaries are teachers. We must bring the students to the ideal that there is such a thing as moral health "as beautiful and desirable as health of body; and that a sign of it is perfect truthfulness, sincerity, kindness, helpfulness, self-control, courage, and the fulfilment of duty." Then life's meaning will be clear and their days will be spent in joy and in peace.

The good old days remain with us, for what was right once always remains right; what was the truth once always remains truth. We learn about Abraham Lincoln, of the battles that were fought during the Civil War, the things that were done in a political and social way; but let us direct our boys and girls in our history courses—in all of our work—to the great fundamental ideal of life and the men who exemplify it in our time.

Abraham Lincoln issued a Thanksgiving Day proclamation, and in this he stressed his sublime faith in God. I read a part of this proclamation:

**Proclamation of a National Fast-Day, August 12, 1861**

**ABRAHAM LINCOLN**

... Whereas it is fit and becoming in all people at all times, to acknowledge and revere the supreme government of God; to bow in humble submission to his chastisements, to confess and deplore their sins and transgressions, in the full conviction that the fear of the Lord is the beginning of wisdom; and to pray with all fervency and contrition for the pardon of their past offenses, and for a blessing upon their present and prospective action:

And whereas when our own beloved country, once, by the blessing of God, united, prosperous, and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before him and to pray for his mercy—to pray that we be spared further punishment, though most justly deserved; that our arms may be blessed and made effectual for the reestablishment of law, order, and peace throughout the wide extent of our country; and that the inestimable boon of civil and religious liberty, earned under his guidance and blessing by the labors and blessings of our fathers may be restored in all its original excellence,

I do earnestly recommend to all people, and especially to all ministers and teachers of religion, and all heads of families, to observe and keep that day . . . in all humility and with all religious solemnity, to the end that the united prayer of the nation may ascend to the Throne of Grace, and bring down plentiful blessings upon our country.

Signed: ABRAHAM LINCOLN.

America needs today a youth that is disciplined, who has self-respect and powers for productive service. The world needs a youth possessed of the highest standards of intellectual morality. We need teachers who are learned, and in whom there is a balance of faculties and a deep sympathy: men and women full of power and warm and true of heart, men of deep devotion and self-forgetfulness. Jesus emphasized the blessed truth that the pure in heart should see God. They shall comprehend all truth. The Ten Commandments, the Sermon on the Mount, with the underlying faith in his gift of salvation, are the greatest precepts for the youth of today to learn. And now for us all, let us be comforted in the beautiful words from Leviticus:

If ye walk in my statutes, and keep my commandments, and do them;  
Then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

May the Lord help us to understand these lovely and divine truths. May he give us the light and power to help the youth to see them, this glorious youth, whose problems are many and whose questions are deep. May the spirit of the love of Christ abound in our hearts for all mankind, I ask in his name. Amen.

An anthem, "Lord, What is Man?" was sung by the Manti Choir, duet by Vera Keller and Thera Lou Olson.

### ELDER RUDGER CLAWSON

*President of the Council of the Twelve Apostles*

My brethren and sisters, I have been thrilled with the proceedings of this conference. The Lord bless President Grant and those brethren who have already spoken, for the good things they have said to us; and the Lord bless those who will follow for the good things that they will speak to us, because we know if they do speak it will be the truth.

The Lord bless the Manti choir for the very fine singing they have contributed to this general conference. It is praiseworthy and most fitting.

The Lord bless the small group of Hawaiians who have come a long distance to meet with us, who are listening attentively to what is being said. The Lord bless them also for their sweet singing.

The Lord bless the Singing Mothers who have sung so beautifully for us. At times they might easily be mistaken for the Tabernacle Choir. The Lord bless them because they are not only good singers but they are "singing mothers." The Lord bless other mothers, if only they are mothers. And may the Lord bless the "singing fathers," if they can be found. I am sure there are many of them among the Latter-day Saints.

#### THE IMPORTANCE OF MOTHERHOOD AND FATHERHOOD

The women of our faith are doing a wonderful work in the Relief Society and in the Young Ladies' organization. It is marvelous, the things that they are accomplishing, but let me tell you the greatest achievement, one of the greatest, at least, if not the greatest achievement that ever comes to a woman in this life is to become a mother in Israel. That is a noble, a most sacred and great achievement. And no greater work ever comes to a father than to become a father in Israel. It is said that one mother rather disparaged her husband before their son Willie. Willie said to his mother. "Mother,

if you will give me ten cents I will be good," and the mother said: "Now, Willie, why can't you be like your father. He isn't good for ten cents. He is good for nothing." As to the fathers, well, they had better hang around, because if there were no fathers there wouldn't be any mothers, and if there were no mothers there wouldn't be any fathers. The Lord in heaven arranged it so.

#### THE MYSTERY AND PURPOSE OF LIFE

We have heard some significant references at this conference to the mystery of life, and certainly there is a mystery and a purpose in life. But let me tell you, the great scientists of the world, the great philosophers of the world and the greatest teachers of the world have not as yet discovered the mystery of life. They are reaching out for it but they haven't yet found it.

Now, it might be thought that I am a little presumptuous if I should say the Latter-day Saints have actually discovered the very purpose of life but I do say it and my assertion is true. "Well," says one, "how may that have been possible? What is the purpose of life?" Let me point it out to you briefly, but before I do so I would like to read to you a few words by a writer who is reputed to be something of a philosopher. His name is Anatole France and this excerpt is taken from a work entitled: "Conversations with Anatole France," a French writer.

#### OPINIONS OF A FRENCH WRITER.

"And what of the joys of the intellect?" said I. "Ah, the intellect again, always the intellect. But it is just that—the intellect, the mind—that gives us the measure of the nullity of others, and of ourselves. What joy have you in mind? The comforting thought that we know not whence we come nor whither we are going, that life, which is a state of slavery, an insoluble enigma, is also the most pitiable, the most unstable and the most transient of all the things whereof we have cognizance? The bewildering thought that we inhabit a tiny drop in the great stream of the Milky Way which is certainly but an insignificant rivulet of the Cosmos, that we shall disappear in a moment and the whole human race with us, to be followed by the other planetary and stellar processions which, if they linger a little longer, will inevitably perish in their turn?"

#### WHEN THE ALMIGHTY SPEAKS

My brethren and sisters, you cannot get one word of comfort from these words. It is a most discouraging and gloomy picture of life. But then on the other hand we know something of the purpose of life; especially is it so when the Almighty Father speaks through the scriptures and by revelation and gives us the word. The great men of the earth, if only they would turn to the scriptures and open their hearts and exercise faith in a spirit of humility and ask the Lord about the purpose of life, he would tell them, as he has told the Latter-day Saints.

We have learned that in the life of man there are three estates, and that the first was our preexistent estate which was wholly spirit-

ual; that the second estate is the spiritual and temporal, or mortal, combined; and that the third estate is the glorification of the spiritual and the temporal through the resurrection. There you have it briefly. A careful inquiry into these three estates will discover the secret of life which has baffled humanity during long centuries of the past.

#### THE FIRST ESTATE

In the preexistent estate we lived and learned much, no doubt, and were therefore endowed with great intelligence, but it appears there was something lacking and that something was a mortal body. The body could be secured only by those who passed into the second estate, which is quite clearly described in general terms in the scriptures and revelations of God to men. In the Pearl of Great Price these significant words will be found: (Book of Abraham, Chapter 3, verses 24 to 26 inclusive.)

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.

#### IN THE SECOND ESTATE—A LIVING SOUL

That man might properly be introduced into this second estate of his wonderful experience "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." (Genesis Chapter 1, Verse 26.)

In the first estate man was a living spirit; in the second estate he became a living soul for there was added to his spirit a mortal body. By the combination of spirit and body, or in other words, spirit and element, man may attain to a fulness of joy. The exact language of the revelation is found in the Doctrine and Covenants, Section 93, verses 33, 34 and 35, as follows:

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

It is evident that the second estate is a time for the testing of the souls of men wherein those who live righteous lives, obeying the commandments of God, will receive a fulness of joy that will come to them in the resurrection from the grave.



## THOSE WHO KEPT NOT THEIR FIRST ESTATE

"And they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate" or shall not have mortal bodies.

There was a large number of that class of spirits who followed Lucifer in the great war of rebellion in heaven described in the scriptures, Book of Revelation, Chapter 12, verses 7 to 9 inclusive:

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

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.

These wicked rebellious spirits were cast out of heaven into the earth and became the devil and his angels. Their punishment, we learn from the writings of Joseph Smith the Prophet, was that they were denied the privilege of having bodies, or in other words, they failed to keep their first estate and missed the great and important blessing of being added upon. Their punishment is great; their disappointment must have been keen.

## MORTALITY A BLESSED PRIVILEGE

In what I have already said we begin to see the purpose of life. Were it not for mortality on the earth in this second estate we would have continued in spirit form as we were in our first estate. But now, we are told in the Book of Genesis, that man is in the image of God, is made like him with this difference, that God is a glorified being, a glorified man. I know there are some people in the world at large who might regard this statement as blasphemy, but it is the truth, nevertheless, and is published in the Pearl of Great Price, Book of Moses, Chapter 6, Verse 57:

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

By reason of these estates the human family is passing through, they may attain by righteousness, to exaltation and glory in the kingdom of God.

## THE IMPORTANCE OF MARRIAGE

In connection with the experience gained upon the earth in mortality comes the glorious principle of marriage, which is of the utmost importance to our present and future welfare. It is highly essential that every young man and every young woman in the Church should look carefully into this matter with a prayerful spirit before taking upon himself or upon herself the responsibility of marriage.

## TWO KINDS OF MARRIAGE

There are two kinds of marriage, the civil marriage and the Temple marriage. Is the civil marriage a good marriage? Yes, it is a good marriage, a legal marriage. It is good as far as it goes. It is a bond however that has no force or virtue after death.

The Temple marriage is different. When a couple is united by the ordinance of God's house they are married for time and all eternity, and thus is perpetuated the great principle of fatherhood and motherhood, as already mentioned. Oh, how very important is this matter! Young men in Israel be careful, young women be careful. In seeking this blessing be sure to get the best there is. The best is what God offers, and not what is given by man.

I testify to you, in all humility, that this is the Church of the Redeemer, and that Joseph Smith was his prophet; that Christ died for the sins of the world, that we might arise from this fallen condition that we are in; that we might be redeemed and brought back into the presence of God, in which event we will have solved the problem of life.

God bless you, in the name of Jesus Christ, Amen.

**ELDER DON B. COLTON***President of the Eastern States Mission*

While it is sometimes difficult, it is always an honor to represent one of the great missions of the Church. I carry that feeling this morning in speaking in behalf of the Eastern States Mission. You know it is one of the most populous missions in the Church and we have all kinds and classes of people living within that great mission. We see the rich and the poor and all grades—I was going to say—of humanity. It is therefore an inspiring thought that the Gospel of Jesus Christ does answer the problems of life for all classes of people.

I have rejoiced in the words of this conference. I have rejoiced in the fine teachings and especially in the spirit of the conference, and feel as you I am sure feel that those who come with a spirit and desire to worship are greatly inspired and impressed.

Not long ago in one of the cities of the East a well informed and well educated man attended our services. At the close of the service he said: "You need not speak to me of your religion from the standpoint of the scriptures, I have been studying it long, and I am sure it agrees with the teachings of the Savior as recorded in the Bible. I believe in the principles of the Gospel as you teach them, but I want to know, and I am seeking to find, a religion that will answer some of the practical problems of life. I want to know how we can meet this great inequality that exists in the economic world, where some are rich and some are poor. Does the religion you teach answer that question?"

I was glad to answer "yes." Though it may sound presump-

tuous, God has revealed in this day the answer to the problems of life that are so distressing in this world today. I have thought somewhat to gather accurate statistics, and have found it somewhat difficult. But one government statistician wrote me a letter not long ago and said it was a safe estimate to say that a billion and a quarter dollars are spent in this country every year for tobacco, that that is the cost to the ultimate consumer. He said it was perhaps safe to say that an equal amount is spent for liquor. He would not venture an estimate on the cost of tea and coffee, but he did say to me that if all of the cost of the things that are forbidden in our Word of Wisdom could be accurately ascertained he was sure that it would exceed more than four billion dollars a year. That is the amount estimated now by the government as necessary to place on the payrolls 3,500,000 men.

If we could save to the people of the United States and to this Church the amount of money that is expended for the things that are forbidden by the word of God we would go a long way toward solving the question of unemployment. Moreover, we hear a good deal said of the "share the wealth" programs of the world. Do you know that that is basic in the financial policy of this Church? Our financial laws are made upon ability to pay, and if we honestly paid even our tithing we would have more than sufficient to take care of the wants of the people, and there would not be great inequality in the wealth of the world. God has revealed a just and workable plan that would distribute properly, if the laws are lived, the wealth of the world. Indeed he has asked us to consecrate even the surplus of our property unto the work of the Lord.

When I had explained these laws together with the law of Fast offerings, this man said: "Why don't you preach that to us? Human hearts are yearning today for a message that you say is inherent in your Gospel."

Then he said: "What of the crime, and the sin and misery in the world?"

To that also we give an answer. It has been referred to here this morning. We believe that the basic unit of civilization is the home; that it should be commenced in the most sacred places in the world—homes of prayer, homes of love, homes of unity, homes that are united and cemented under the inspiration of the Spirit of the Lord, and the children coming into the world under influences of that kind have a much better opportunity and better start in life.

Our parents teach their children to live honorable and upright lives, for "We believe in being honest, true, chaste, benevolent, virtuous and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

In a home life of that kind children are started properly.

Sometimes it is true they depart therefrom, but the law of averages teaches us that children brought up under the influence of a Latter-day Saint home are much more apt to walk in the paths of righteousness throughout life than otherwise. And then as soon as they are old enough they attend our auxiliary organizations, our Sunday Schools, Primaries, Seminaries, Religion Classes, and Mutual Improvement Associations—all these are helps in government, to save the souls of the children of men, to bring them to a higher and deeper appreciation of the religion of our Master, Jesus Christ. Therein we have a solution and answer to the question, How shall we improve the morals and avoid the sins of the world?

The answer is, by starting the home life properly, by giving attention to the ideals of the home, and living the Gospel of Jesus Christ, with all these other helps in government, to bring us nearer to the ideals of a perfect life.

Again my friend said: "Why don't you teach us that?"

I said: "I wish I could. I could picture to you the life of a Latter-day Saint. I could picture to you the life of a mother in this Church, and I could give to you the hopes and ideals and ambitions that are implanted in the hearts of the boys and girls of this Church by reason of the Gospel of Jesus Christ, by pointing toward the great ideal of all—the life, and the light, and the way, even Jesus Christ."

And last of all, we teach them faith in a living God, faith in a just and merciful Father, that this life is but a preparation for the great life that is yet to come, and that under the inspiration of the Spirit of our Heavenly Father we shall go on to perfection.

Blind unbelief is sure to err  
And scan his works in vain;  
God is his own interpreter,  
And he will make it plain.

Though it does sound presumptuous, in the Gospel of Jesus Christ, in its philosophy, is the answer to the problems of life, and when understood will lead our people back again to the paths of prosperity, peace, love, and unity and a recognition of the great eternal Fatherhood of God. In their humble way the missionaries in the Eastern States Mission are trying to take that message to the world, and in humility I add this morning my humble testimony that I know this work is of God, and the philosophy of Jesus Christ answers well the problems of life. May he give us all that testimony and lead us ever to his praise, I humbly pray in the name of Jesus Christ, Amen.

"Now Thank We All, Our God," a sacred anthem, was sung by the Manti Choir.

The benediction was pronounced by Elder Carl K. Conrad, President of the Nevada Stake.

Conference adjourned until 2 o'clock.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference was held Saturday afternoon, April 6, at 2 o'clock.

The Manti Choir furnished the music for this meeting.

The hymn, "Zion Prospers, All is Well," was sung by the choir.

Elder Joseph T. Finlinson, President of the Deseret Stake, offered the invocation.

"Let the Mountains Shout for Joy," an anthem, was sung by the choir.

### ELDER ALONZO A. HINCKLEY

#### *Of the Council of the Twelve Apostles*

This is an inspiring sight indeed. My soul has been stirred through the various sessions of this conference, it seems to me, to deeper depths than it has ever been sounded before. It has all been glorious. I plead now for the endowment of the Holy Ghost, to permit me to do and say that which would be proper and fitting upon this occasion.

It has been my privilege, recently, to visit more than I have ever done heretofore, the stakes of Zion. I have been deeply impressed in my visits with the people, and I have thought if I might have the liberty of the Spirit for a few moments this afternoon, that I may speak upon a very common theme, but pertaining to that which I think is perhaps one of the most potent powers in the world, that of the holy priesthood.

#### THE ARMY OF THE LORD

A few weeks back I was permitted to attend a stake conference. I was delighted with the numbers that came out to the various meetings on the Sabbath day. But they held a priesthood meeting in that stake Monday evening. As I went back to attend that priesthood meeting, and looked into the faces of 778 men, I was thrilled; and as they stood and, under the direction of the capable leader, sang a hymn, it seemed to me that it virtually opened the gates of heaven, that the Lord might pour out a blessing upon them. Seven hundred seventy-eight men, on a week-day evening, men who are busy making their honest living, but there assembled to better qualify themselves to offer a consecrated service to the Lord! I thought as I looked at them, this is a sort of a vision of the strength and power and virility of this Church; one stake out of the hundred and eleven, and there assembled this fine group of men.

I thought: What is the army of the Lord? I looked at a segment of it. If I multiply it by one hundred and eleven I will get some glimpse of this mighty army—90,000 men bearing the holy Melchizedek priesthood; 90,000 young men bearing the Aaronic priesthood. What a power! This is a Church of priesthood,

and priesthood is a potent power, an ever-growing, ever-increasing power,—not a wasting, not a wicked, not a destroying power, but a saving, conservative, righteous power—yes, the power of God delegated to man, delegated to man in his weakness. Yes, but not in his wickedness.

#### THE SOURCE OF THEIR STRENGTH

These are men possessed of faith in God our Father and in Jesus Christ, our Lord. These are men who put on the full armor of righteousness, and have forsaken Satan, the arch enemy of God, and all that he stands for. These are men who were cleansed by baptism by immersion; men who have received the Holy Ghost by the laying on of hands of those in authority; men unto whom the Lord has revealed his purposes concerning the salvation of men and the redemption of the world; men who have taken upon themselves and adopted every principle and order and practice of righteousness, and have now received the priesthood, with authority to speak and act in the name of the Lord.

The strength of this body of men does not consist entirely of the great numbers that I have named, nor of mass activity; but their strength consists in the fact that they have been divinely commissioned, called of God by prophecy and by the laying on of hands, and that they are organized for work, for efficiency.

There were present that evening all of the members of the stake presidency, all of the high councilors, the patriarchs, representatives of the high priests, under their presidency, members of the several quorums of seventy with their councils, several quorums of elders with their presidencies, the priests with the bishops, the teachers and the deacons with their presidencies and with their supervisors,—organized, I say.

#### AT THE HEAD OF THE CHURCH

And in this great group of 180,000 men every man knows his file leader, and that file leader looks to another file leader; and so it passes on and on, until you reach the President of the Church of Jesus Christ of Latter-day Saints. The Lord says of him that he is appointed as president of the high priesthood of the Church, or presiding high priest over the high priesthood of the Church, to stand at the head of the Church. The revelation says, "to be like unto Moses; behold, here is wisdom, a seer, a revelator, a translator, having all the gifts of God which he bestows upon the head of the Church;" or as it says in another revelation: "Unto him, the president of the Church, I have given the keys of the kingdom, which always belong to the presidency of the Church."

It says further, of the chief man that stands at the head of the Church, that he is the one and the only man—because the Lord never has but one upon the earth at once,—who holds the sealing power and the keys of the priesthood.



We know to whom to look, to him whom the Lord has appointed, and while he has given him two choice men to be his counselors, he says of the three, that they are appointed and ordained of God to stand in their position, and they are to be sustained by the faith and confidence and prayers of the Saints, and that these three constitute a quorum of presidency, and unto that presidency the Lord reveals the oracles of the Church for the whole church.

#### EVERY MAN KNOWS HIS CALLING

While the revelation is definite in outlining the responsibility, duty and authority of this presidency, the Lord, in his mercy, has made the duties and responsibilities and authority of every other man that holds the priesthood, just as clearly defined as for the presidency of the Church. Every man in this Church knows his calling, knows his place, knows his authority. There is no schism, no division, no misunderstanding, because the Lord, after he has outlined all of their duties, sends them forth to labor with this admonition:

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

So this hundred and eighty thousand can be added to and multiplied, and with the Lord's way never develop any friction, any misunderstanding. The opportunities in this Church are boundless. This, to my mind, is the marvelous work and wonder that the Lord said should come forth, a provision whereby every man, true, honest, and of good report, may receive by divine interposition of hands the holy priesthood; every boy over twelve years of age called to labor, given a ministry, given authority to speak and act in the name of the Lord. Nothing else like it anywhere in the world!

#### THE MAGNITUDE OF THIS WORK

We are a people of priesthood in very deed. Some complain who are not of us, for we are a people that enjoy the same distinction as the ancient Saints that Peter spoke of, only perhaps we enjoy it to a greater degree. He said of the people:

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

No wonder that the Lord, when he had an organization and had followed it along, line upon line, revelation upon revelation, until Joseph the Prophet was authorized to lay the foundation of the Church—no wonder that he should say:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape;

and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

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

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

#### ONLY ON PRINCIPLES OF RIGHTEOUSNESS

No power can stop that. The way is perfect. The way of the Lord fails not. There are some imperfections, yes, in us, but the Lord has indicated that we should overcome our imperfections; and it has been preached in this conference how we should overcome our imperfections, and that the Lord expects it of us.

President Clawson said it is a long way to perfection, a long struggle, but he said we must be on the way. We must be struggling to that end, laying off every weakness, developing every inherent power, being added upon by the Holy Ghost, making our lives such that we have a right to officiate in the name of the Lord. That is the secret of our power. We cannot function, we cannot move the powers of heaven, we cannot bring to pass much righteousness, or any righteousness, I may say, only on principles of genuine righteousness that are in us, that we live, that we act, that we are what the Lord would have us to be. He has never lowered the standard. The standard that he gave through the Prophet Joseph Smith to the Prophet's father has never been varied or let down. The Lord said to him, when he made his inquiry in faith, believing:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

Therefore, if ye have desires to serve God ye are called to the work;

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

What a preparation! What an army we have! What a light to the world, if we just followed and kept that high standard in our minds! There would be no boy that would drift. There would be no father nor mother but what would point their son toward the day when he should feel moving within him a spirit akin to the spirit which moved in the Master when he was but twelve years of age.

#### THE BOY OF TWELVE

I have cherished the belief that it was not just a "happened so" that the Lord said that a clean, wholesome boy of twelve years of age should be permitted to receive the priesthood. I believe that it is

natural to him at that period of his life to feel that he would like to be up and about his Father's business.

I think, bishops—and I speak with some degree of understanding, because I have labored in such a council—I think, presidents of stakes, I think, fathers, and I think, mothers, there is no higher ideal that could be pointed to a son than: "Watch the day, make your preparation, be ready to speak, have a spirit like a Samuel, and when the Lord calls, say: 'Lord, speak; thy servant heareth.'"

I know that the Lord wants us to have our boys, at twelve, in groups of twelve, presided over by sweet, clean, wholesome boys of their age. I know that he wants to have our boys, in groups of twenty-four, under presidencies of their own group, watching over the Church, to see that there is no iniquity, evil-speaking, or back-biting in the Church.

#### THE LORD'S WAY

It seems so fitting to me to think that the Lord has made provision that the young man eighteen and nineteen years of age shall sit at the feet of the bishop and be instructed, with him as president; that he shall be taught, and that he shall go into the house of the Saints; that he shall preach, teach, exhort, and expound the scripture; that ninety-six men, older, maturer, receiving the holy Melchizedek priesthood, shall stand next to the presidency of the stake and be the standing ministry of the stake; and the seventy, by their divine appointment, shall lift up their voices in every land and clime, call men unto repentance and teach them the Gospel, and induct them into the fold of Christ. So beautiful, so perfect, so complete, is the Lord's way!

#### HE WHO KEEPS HIS ARMOR BRIGHT

Would there be any soul that wouldn't be inspired to keep his armor bright and to be available, and to offer his first devotion unto God? Blessed is the man that finds himself in accord with this. Blessed is the man that takes upon him the whole armor of Christ. Blessed is the man who stands, as the Lord says he should, and sustains the presidency of this Church with his confidence, with his faith, with his prayers, with his works. Happy indeed is he who shall walk in the light, and his feet shall follow safe paths, and his children and his children's children after him shall rise up and call him blessed.

#### AN AWFUL CONDITION

But oh, for those who turn their back upon the Lord—I think I might be permitted to read a few words concerning them. To me these are doleful words:

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

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

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

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

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

They shall not have right to the priesthood, nor their posterity after them, from generation to generation.

What a condition! How do men ever reach that condition? The Lord says "Because they will not hear the voice of the Lord, nor the servants of the Lord, nor hearken to the words of the apostles and prophets, but every man walketh in his own light, according to his own way."

God help us to be free from such a fate as that, and lead us to stand valiantly for the truth forever, and reveal to us, through his Holy Spirit, through the unspeakable gift of the Holy Ghost, his mind and will. God help us to be so pure, so virtuous and true, that the doctrines of the priesthood shall distill upon our souls as the dews from heaven, now, henceforth and forever, I pray for you, for me, and for our children and our children's children forever, in the name of Jesus Christ, Amen.

### ELDER DAVID A. SMITH

#### *First Counselor in the Presiding Bishopric*

Soon after I entered upon my ministry as one of the Presiding Bishopric, I was requested to tear down a monument erected by the first pioneers. It did not appear to many of us, at that time, that that work being destroyed was a monument. Many of you, no doubt, remember the rock wall that surrounded part of the block east of us. I played around it as a boy and grew up under its shadows; but the full significance of it did not come to me until the task of tearing it down was assigned to me.

As I witnessed the heavy sledge hammers break out the stones from the mortar, and saw the rock wall crumble, there came to me a picture of conditions that caused it to be erected. I saw groups of men unemployed other than the employment provided to keep them active and to help them feel they were doing their part to build a city. In this day we would call it work relief. I saw in my mind men gathering stones from the face of the earth, some burning rock for lime, others hauling sand, mixing mortar, and laying the rock and mortar into the wall.

I pleaded with Bishop Nibley to let me move one of the buttresses, to stand it as a pillar for future generations to look upon. His answer was: "We have the temple wall, and I hope the time will never come when we tear that down. This wall has served its purpose."

For the last two years it has been my duty to help pass upon the expenditure of government funds, and I could not help but think, while

Brother Smoot was talking, of some of the accomplishments—if they can be called accomplishments—of some of the sons of those sturdy pioneers, who have been employed on relief work.

I have made a few notes from which I shall call attention to a few things which have happened during the last year.

In the State of Utah 26,000 families have been on relief, numbering 112,000 people, almost the population of Salt Lake City; 22 per cent of the families of the State. They received \$27 per family per month approximately; \$10,000,000 of government money during the last twelve months, and about \$2,000,000 from the sales tax of the State of Utah.

Idaho has 17,000 families on relief, numbering 62,000 individuals, 14 per cent of her population, and they have received \$24 per family per month, or nearly \$2,000,000 for the third quarter. I haven't the record for the year.

Arizona had 26,000 families on relief, numbering approximately 103,000 individuals, 24 per cent of the population, and they have received \$20 per month per family, nearly \$8,000,000 a year.

The State of Utah furnished 8 per cent; the State of Idaho 1/10 of 1 per cent; the State of Arizona 13.7 per cent.

The counties in the State of Utah, 7 per cent; the counties of Idaho 7½ per cent, and the counties of Arizona nothing.

Besides this we have had surplus commodities which were distributed, beef, pork, butter, lard, rice, beans, cereals, cotton in all forms, ready for clothing, for ticking; and mattresses have been made and distributed to the poor.

One hundred twenty-six thousand of our cattle in the State of Utah have been slaughtered, and approximately 35,000 of them were destroyed as being unfit for food. The balance were canned and distributed for food as fresh meat.

A week ago I asked one of the engineers inspecting the work we have been doing on this work relief what the actual value of the work accomplished was. I suggested it would possibly reach about 40 percent. His answer was: "I think 25 percent, and certainly not more than 30 percent, is a fair actual value."

Then I looked back upon that wall which years ago I helped tear down. That wall, when built, had in it the souls of men who were living, not for today but tomorrow, and for generations yet to come. And when I have seen, during the past year, requests come in for two thousand, three thousand, four thousand dollars to pay men to go out on the ditch banks and clean weeds that our pride should naturally suggest we do without being employed to do it; and requests for funds to pay men to tear down trees that our fathers had planted and nourished, I have wondered sometimes if there are not some among us who have forgotten the spirit of our fathers, for I find few places where trees have, as yet, replaced those that have been torn down.

When I think of these things, I recall the statement made in the Book of Mormon, recorded in Ether, 9th chapter, 26th verse:

And the people had spread again over all the face of the land, and there began again to be an exceeding great wickedness upon the face of the land. . . .

And there came prophets in the land again, crying repentance unto them—that they must prepare the way of the Lord, or there should come a curse upon the face of the land; yea, even there should be a great famine, in which they should be destroyed if they did not repent.

But the people believed not the words of the prophets, but they cast them out; . . .

Now, when the people saw that they must perish, they began to repent of their iniquities, and cry unto the Lord.

And it came to pass that when they had humbled themselves sufficiently before the Lord he did send rain upon the face of the earth; and the people began to revive again, and there began to be fruit in the north countries, and in all the countries round about. And the Lord did show forth his power unto them in preserving them from famine.

As I stand here and look through the windows of this building, I see a monument. We know it as the seagull monument. Oh, how many times have I heard my father tell that story. I would like to repeat it, but time will not permit. He was a part of it as a boy in his tenth year, and I have never known him to speak of it without wiping the tears from his eyes as he mentioned that great miracle which prepared the way for increased faith and renewed determination.

When I think of the troubles, the hardships, the trials endured by those who made it possible for us to live in this land, I wonder if we, their children and grandchildren, are growing up to believe, as they believed, that God will hear and answer prayers; that he will grant unto us every choice blessing; that to receive these blessings it is absolutely necessary that we live close to him and are obedient to his commandments, for his blessings will not come to those who turn from him and make light of his work.

Encouragement comes to me in the fact that I can visit with you, my brethren, who have learned that the factor of safety in this Church is activity in the Church. The man upon whom the priesthood has been conferred who fails to magnify his priesthood is in danger of losing it and its blessings. He has not learned to know, or forgets, the spirit that comes with active work under the influence of the Spirit of God and he drifts under evil influences; and because we permit him to drift, and to fall away, and make light of the power which has been promised to him, and which perhaps he has exercised, we must pay also for neglecting our responsibility.

To me it seems at times that we are deprived of blessings which rightfully belong to us, because we have failed in our duty to keep constantly in touch with those of our brethren upon whom the priesthood has been conferred, and who, because of evil influences, are being drawn away.

During this depression we made a survey and found that those who have been tithesayers were not suffering as those who were not tithesayers. A survey of three stakes, with a total of twenty-one wards, showed 332 men over the age of 65—and the average age was 75 plus. But we found of that number only 26 were dependent. The balance were independent; as compared with the insurance table, from which we learn that of 100 men who start life at the age of 25, 1 is very wealthy,



4 are independent, 3 are spending all they have, 36 have died, 54 are dependent at the age of 65.

I believe, my brethren and sisters, that the greatest insurance that can come to man or woman in this earth is that assurance which God gives, the promise that to those who are faithful and keep his commandments shall come eternal life and happiness.

God help us to understand his purposes. May we look back upon the work of our ancestors and remember that the actuating influence was faith. May we recall the blessings that came to them, and which have been passed on to us. Let us develop in our own soul a spirit of pride, that it may not be said of us that we must turn to charity, forgetting God and his promises. May we keep the commandments of God and magnify his work and humble ourselves before the Lord. I pray, my brethren and sisters, that he will look upon us in mercy, help us to understand his purposes fully and to labor in faith and diligence to accomplish them, that we may enjoy the blessings he has promised, I ask it in the name of Jesus Christ. Amen.

"O Divine Redeemer," was sung by the Manti Choir, Clara Johnson, soloist.

### ELDER JOHN A. WIDTSOE

#### *Of the Council of the Twelve Apostles*

My brethren and sisters, I pray that the influence which has made this conference beautifully spiritual may guide me while I stand before you. I always feel that it is a great privilege to bear testimony to the truth of the Gospel, and I feel so today, although I confess that to stand before this great audience is to be filled with human fear.

#### THE THINGS THAT PERTAIN TO GOD

I testify to you, my brethren and sisters, that I know that God lives, that Jesus Christ is the Son of God, our Redeemer, and that the Gospel of the Lord Jesus Christ has been restored in these days, for our good and salvation, through the instrumentality of the Prophet Joseph Smith. I rejoice in this knowledge and in this testimony. Into this knowledge I can tie all the affairs of my life. It gives life and joy to all the things that pertain to my life.

I know that it is good to deal with the things of God. In this perplexing and perplexed world, in this world of depression of which we have heard much during this conference, there is no place in which we can find such comfort and peace, joy and forgetfulness, as in the things that pertain to God and his dealings with his children. To read the scriptures when one is depressed, to attend meetings, to go to the temple, is to bring peace and comfort into one's heart. I believe, my brethren and sisters, that when we so do, we are able to see more clearly the solutions of the affairs of life, and understand better how to meet the issues of this or any other day that may come into our lives.

I know that God is guiding this Church. His will is overshadowing his Church. There is no chance in the progress of this great institution. As this Church goes about doing its duty, no mistakes are made that do not vanish in the great forward movement occasioned by the Spirit of God.

#### NOTABLE EVENTS IN CHURCH HISTORY

I have been thinking a great deal lately about the notable events that occurred one hundred years ago. I have had occasion to read the splendid issue of the *Improvement Era* dedicated to the memory of the organization of the first Council of the Twelve and the first Council of the Seventy in this dispensation. I trust that every Latter-day Saint home will secure a copy of this very notable publication of the Church, and secure them before the edition is exhausted. The *Deseret News*, likewise, has featured these events for the last several weeks. I have enjoyed reflecting upon the matters that these publications have set forth before us.

May I say, in passing, that I hope all Latter-day Saints have access to our own great newspaper, the *Deseret News*. I read it daily, and I am very glad—and it is indeed the truth as I understand it,—to say to you that no finer newspaper reaches my table, nor do I find a finer one as I travel about throughout the world. If we want our papers and magazines to be worthy of this great Church, we must sustain them loyally, not only with our good will but with our purses as well.

#### A MOST REMARKABLE REVELATION

One hundred years ago this spring great things happened in this Church; the greatest as an evidence of God's guiding hand over his Church, occurred on March 28th, 1835, just a few days more than one hundred years ago. On that day the Church of Jesus Christ of Latter-day Saints received a revelation which is one of the most remarkable documents in the possession of man. It stands absolutely unique; there is none like it. There is no time here to discuss the details of this revelation; but it sets forth, in plainness and simplicity, the organization of the quorums of the priesthood; the mutual relations of the quorums to one another; the judicial system of the Church is foreshadowed and outlined; and there is a wonderful picture of the early history of the priesthood. I doubt whether any other such document, of the same small extent, the same few number of words, lies at the foundation of any other great human institution.

This revelation, now known as Section 107, together with two or three other revelations, forms, as it were, the constitution of the Church of Jesus Christ of Latter-day Saints, upon which we are building today, and upon which we will build until the Lord comes. It is so comprehensive in its brevity, so magnificent in its simplicity, that we have found no occasion, up to the present, to wish that it might have been more complete.

## BUILDING THE CHURCH OF CHRIST

The thing that impresses me about this revelation is the manner of its coming. When the Prophet Joseph Smith was but a lad, he had the great privilege of seeing and conversing with the Father and the Son. Later, Moroni came to visit him. This visit was followed by a number of revelations; the plates were obtained; the Book of Mormon was translated. Then, suddenly as it seems to us, reading the history of the Church, on April 6th, 1830, all that which the Prophet had obtained was assembled, organized, crystallized in the revelation known as Section twenty in the book of Doctrine and Covenants; and the Church of Jesus Christ was organized and reestablished upon the earth.

After the organization of the Church a series of great revelations came to the Prophet, until the great day of which I am speaking, March 28th, 1835. As I read human history I know of no other period of five years, save the years of the Savior's ministry, that is so rich in the presentation of new, eternal truth, as these first five years in the history of the restored Church of Christ. Elders were provided for in 1830. High priests were ordained in 1831. A year or two later the first presidency was organized. In the spring of 1835 apostles and seventies were called. Then all at once, as it were, God summed up all that he had given the Prophet and the people, and gave a simple revelation, Section 107 in the book of Doctrine and Covenants, to serve as another foundation stone for the building of the Church of Christ.

That is God's way; that is the natural way. We men and women, when we build nations often attempt to write their constitutions in full at the beginning. The natural way is God's way, to receive here a little and there a little, until the time of ripening comes and completion is attained.

## BUILDING FOR ETERNAL LIFE

I wonder, my brethren and sisters, if we do not need that lesson today. We worry a great deal about the days that come and go, about the depression, (and we have need to worry about it) and about many other things that give us concern. Yet I feel, frequently, that if we would go about doing our duties properly and fully, that somehow out of the small as well as the great experiences of our lives would crystallize the great thing for us, the thing that we most need. I cannot understand eternal life any other way. I do my duty, little by little, day by day, year by year, and then the Lord takes the deeds of my life, and as we use bricks in the building of a house, he builds for me eternal life. We may have forgotten that, at times, in our eagerness to accomplish.

## THE MANNER OF ITS COMING

While I was thinking about this revelation, I became interested in the manner of its coming. I find in the History of the Church, that the first Twelve who had been selected in February scarcely knew what to do. It was a new calling to them. Finally they assembled and decided

that they would leave their homes and set about to preach the Gospel, in accordance with instructions given through the Prophet Joseph Smith. On March 28th, 1835, as they were about to leave on their missions, they sent to the Prophet Joseph Smith a letter, the major part of which reads as follows (It is signed by the Council of the Twelve, by their clerks, Orson Hyde and William E. McLellan) :

We feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation, (if consistent) that we may look upon it when we are separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God our Heavenly Father to grant unto us, through his Seer, a revelation of his mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the powers of darkness.

#### TWO IMPORTANT LESSONS

I read in this request two great lessons : First, if we want something for this Church and Kingdom, or if we want something for our individual lives, we must have a great, earnest, overpowering desire for that thing. We must reach out for it, with full faith in our Heavenly Father that the gift may be given us. Then it would seem as if the Lord himself cannot resist our petition. If our desire is strong enough, if our whole will is tempered and attuned to that which we desire, if our lives make us worthy of the desired gift, the Lord, by his own words, is bound to give us that which we desire, in his own time and in his own manner. These twelve men, chosen witnesses of the Lord Jesus Christ, prayed upon their knees that a revelation might be given to comfort them. They put themselves into this desire with all their strength and they obtained answer in this great revelation, on the very same day, from the mouth of the Prophet Joseph Smith.

There is yet another lesson, which I think we need. In their request the brethren of the first Council of the Twelve said, "We feel to ask of him whom we have acknowledged to be our Prophet and Seer : " I wonder also if all of us do acknowledge our Prophet and Seer as these men acknowledged him. They declared for the generations to come that he was their prophet and seer, that he had the power to guide them and the Church. They placed themselves, as it were, at his disposal, because of the inspiration that was his as the President of the Church. Perhaps we fail to receive some revelations in our day which are waiting for us because we do not recognize our prophet and seer with the same deep faith with which these first apostles approached the prophet of their day as they pleaded with him and with the Lord for a great revelation to guide and comfort them.

#### MISSIONARY WORK ESTABLISHED

Yet another thought lingers in my mind. It was in this notable revelation that the missionary work of the Church was formally organized for the first time in this dispensation. Missionary work had been done by this Church from the very beginning of its existence ; and perhaps

even before the Church was organized. But, when Section 107 was given, missionary work was formally established; the appointment and definition of the twelve apostles were clearly made; the labors and functions of the Seventies were equally clearly set out; and missionary work went forward, from that time on, as never before.

#### VALUE OF MISSIONARY WORK

The demand that the Church organize for missionary work involves the indispensable principle of sacrifice, which already has been touched upon here in this conference. There is no progress, no attainment worth while, no effort acceptable to our Heavenly Father, except upon the principle of the giving of one's self, in cooperation with the Lord, for the great earth purposes of the Almighty. What great results have come out of missionary work! There is probably not a person in a thousand in this great audience who cannot trace his pedigree in the Church back to the conversion of some ancestor, or of himself, by a missionary in the field. We are all products of our missionary work.

The value of missionary work is not alone in the spread of the knowledge of the Gospel, and in the converts made. The effects upon those engaged in it are equally striking. The Council of the Twelve, during the last twelve months, have been engaged in a survey of the present condition of all living, returned missionaries in the Church. You stake presidents and bishops will remember the blanks sent out to you. This work is not quite complete yet. When finished it will undoubtedly be published for your information. I have selected from the record some few figures that seem eloquent of what missionary work does for the individual.

#### THE EFFECT UPON THE MISSIONARY

We have now in the office the records of 15,742 returned living missionaries, men and women. Of these, the stake presidents and bishops certify that 96 per cent exert a good influence among their fellows: 84 per cent are tithe-payers; 86 per cent keep the Word of Wisdom: 73 per cent—and remember that many of these returned missionaries are elderly people, unable to hold office—are holding office in the Church today. What is almost the most remarkable, in this day of depression, 92 per cent of all the living returned missionaries, are employed. The 8 per cent who are not employed, include the housewives and the older people who are unable to work. My estimate is that not more than 4 per cent of our returned missionaries are unemployed.

I think these figures speak for themselves as to the good effects of missionary labor upon the missionary himself. True, the missionaries are a selected group. They are chosen because they are worthy; but even so, these figures are really eloquent in showing that missionary sacrifice and service strengthen the man and fit him better for work with the Church and for work among his fellow men. Indeed, would a man be successful in life, he would find missionary service of great help to him.

I am grateful to the Lord for the great revelation of March 28th, 1835. May we all learn to know it, learn to understand it, live in accord-

ance with it, and in all things be worthy of the great things that the Lord has given us, I pray, in the name of the Lord Jesus Christ, Amen.

### ELDER JOHN H. TAYLOR

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

I humbly pray, my brethren and sisters, that the Lord will direct me in the things that I have to say to you this afternoon.

I am very fortunate in having the association and the friendship of the young men and women of the Church who have accepted a call to go out and preach the Gospel of Jesus Christ. I say I am fortunate, because they represent a very splendid type of young people. They have good health. They are well educated for their age. They have good morals. They have an honest desire in their hearts to go out and preach the Gospel of Jesus Christ in plainness and simplicity, and give of their time and their service in the interest of this great work.

It is true that there are some exceptions, and those exceptions ought to be as few as possible, because of the missionary himself, because of the Church, because of investigators and those who are friendly toward us.

The missionary needs good health, because this type of life is a strenuous life, and those who are engaged in it ought to go out in as good physical condition as it is possible. They owe it to their mission, they owe it to their companion, they owe it to those who are furnishing the means, to be so equipped physically that they will be able to do the work assigned to them.

As I say, the work is strenuous, and the mission field is not a place for invalids or those who have chronic ailments. There is a place for such people at home, where they may serve with greater satisfaction to themselves and more helpfulness to the Church. It is also our duty to keep our missionaries in good health when they are in the mission field, and to return them home, as far as it is possible, in good health and strength.

It is true that our Heavenly Father blesses us and guides us and protects us, but it always seems to me that our Heavenly Father can be relied upon to protect and help us more if we do our part in protecting ourselves. When missionaries are careless and do not give proper care to their bodies, I am sure that they cannot be protected in the same way or to the degree that missionaries can who are careful and live according to the commandments of the Lord.

Their education, I say, is good. It is on the average. They are young people, and as far as their youth will permit they have gone through the schools. We sometimes find criticism about our young people and the education that they have, but as long as we send young people of eighteen, nineteen or twenty years of age we cannot expect them to go out with college degrees. If we want the other type—and I think we do—we will have to send missionaries who are older to add to the splendid type of young people whom we now have.

They have good morals, an essential thing in preaching the Gospel



of Jesus Christ. Men and women cannot go out unless they have observed the standards of the Lord, and have kept themselves in a condition that the Lord can let his Holy Spirit dwell with them. Occasionally we do have men coming into our Missionary Home who are using tobacco and liquor, and if we know that they are using it when they come into the Missionary Home I am sure that the bishop or the parents or the president of the stake cannot use the excuse that they did not know that the young man was not keeping the Word of Wisdom.

It seems to me that after one hundred years as a Church we ought to be able to maintain that standard with our people who preach the Gospel of Jesus Christ. Those who are willing to try and make amends, if it is necessary, and show forth a desire to live right, have a greater chance of making good and having God's blessing and protection than those who will not try to observe the usual standards that we have in the Church.

Of course, it is essential that our missionaries shall be clean. No man and no woman will ever receive a testimony, or will ever succeed, who cannot observe the law of cleanliness in their lives. If there should be some who have unfortunately broken this commandment they must truly repent. God cannot bless them if they show no signs of repentance, nor a desire to do the things he wants them to do.

We desire them to equip themselves spiritually, because without the Spirit of the Lord and a knowledge of the Gospel they hamper themselves and they hamper the work. The reason that missionaries receive a testimony so rapidly in the missionary field is because they devote their time, their energy, their thoughts and their prayers to finding out about God and his work, and doing the things that God wants them to do. And when they do that they receive, almost instantly, a testimony of the divinity of this great work.

This is a time when it takes considerable sacrifice on the part of parents and of the missionaries to go out and preach, but they are making good at it, and they have faith in God, the Eternal Father. A young man in the Home just a short time ago said to me: "Brother Taylor, I would like to say to you in all sincerity that I am grateful to my Heavenly Father, and I am grateful to my parents, for the opportunity I have had of preaching the Gospel;" and you could see that he sincerely meant it, that he had made good, and was glad for his missionary experience.

I said to him: "Your father and mother were just here. They will soon be back again."

He replied: "Then I think I will go downstairs and wait for them. I haven't seen them for two years."

He went down to his room, and it wasn't long before the father and mother came and went down to their boy, and they were united again. I was glad I wasn't there. I am sure it was too sacred a thing for any one else to be present except the boy and the father and mother.

A father said to me: "I am bringing my daughter to the Home. I have \$125.00, maybe \$150.00. I hope that will keep her until fall. That is all I have. Maybe by then I will be able to earn some more. I have

faith in God." And then he said this thing: "I would like to send my sister's son on a mission. He lost his mother when he was a child. He is a good boy and is twenty years of age. I hope that in just a little while I will not only have enough money to keep my girl, but I will have enough money to send my sister's boy out into the missionary field, because I want him to have the things that his mother would have given to him had she been alive."

A boy, on the day that he was to leave for the train, kept coming to the desk and asking, "Have you had any word here for me?"

I said: "No, we haven't had any word."

He said: "I am expecting my father. I haven't seen him for a long while. I have been working here in the city, and he lives a long distance from here. When I wrote and told him that I was going on a mission he said he would come to see me, and he hasn't come." It got later and later in the day, so he said: "I think I will go down and get my valises and go to the train. It is time to leave."

When he was downstairs, over the telephone came a long-distance call. I called him, and the father spoke to him about his mission. When he hung up the phone he repeated his father's words to me: "I am sorry that I cannot come. I haven't the money. I need it for you. Goodbye, boy, God bless you."

He went downstairs, got his grips and went to the station. When he left he said: "My! It was good to hear the voice of my father."

Such are the men and women, such are the boys and girls that are going out to preach the Gospel of Jesus Christ. May the Lord bless them and keep them, bring them back safely to us, and bless us men and women at home, that we will do our part and fulfil our calling. May God be pleased with us because of our love for him, I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

### ELDER JOSEPH QUINNEY, JR.

*President of the Northwestern States Mission*

I am grateful beyond my power to say for the privilege that I have in lifting my voice in the defense of truth in the Northwestern States Mission.

We have sixty-one missionaries in our mission. They desire that I express to their parents and those who are supporting them, their gratitude for the sacrifices that are being made to keep them in the ministry of the Lord, this in order that they can represent the Church to the best of their ability, and unfold the Gospel of Jesus Christ to the people who are living in that land.

They are doing well. They are responding most nobly to the responsibilities that are resting upon them. They are growing in the work. They are growing in testimony and in a knowledge of the Gospel as it has been restored through the instrumentality of the Prophet Joseph Smith. They are well, happy, and strong. It is a joy and satisfaction to labor with them, to feel of their spirit and attitude toward this great and noble work.

Those who have preceded me in presiding over the Northwestern States Mission have done outstanding work. I refer particularly to the work that has been done by Apostle Melvin J. Ballard. The people of that land refer to him in terms of affection; as also to those who succeeded him in the presidency, Bishop Iverson, President B. S. Young and my immediate predecessor, William R. Sloan. These men are beloved by the people of that country and they have done a noble and outstanding service for the Church.

I am happy to say that the people of the Northwest, as a rule, are generous in their feelings, and respond to the Gospel message when it is presented to them. As a result, many are coming into the Church. The newspapers also are generous. They solicit news items from day to day and give space in their papers that does credit to our Church. I am grateful to report these items for I feel that God's work is increasing and growing stronger and stronger; also that the testimony of these young men and women is being felt and understood by many people who are receptive to the truth.

One of the happiest and most important things of life is to tell and live the truth. Never have I appreciated so much the significance of this thought as I do at the present time. I believe that one of the finest things that you and I can have is a testimony concerning the divinity of this work, and living the truth brings into life this testimony. I do not mean a testimony that comes to one upon the impulse of the moment, but I mean a living and vital testimony that gives us a feeling and the assurance that God lives and that he answers prayers. I also think that the greatest thought that one can have is a thought of God. It develops within us a spiritual power that brings us in close touch with the Unseen. It provides creative character which, of course, comes from the deep fountains of spiritual life, and we find our deepest service in ministering to the spiritual sources of life.

To me one of the finest heritages that has come to us is that quality of faith and testimony exercised by our pioneer fathers and mothers. I firmly believe had it not been for this abiding testimony, they never would have reached their destination, built their homes and established this western civilization. Many of them, as we know, were driven out into the cold, bleak wintry storms and vast wilderness with a hope and a belief and a testimony that God would protect and lead them on. They read the right, thought the right, and lived the right. They knew and felt this great work. They consciously and unconsciously reflected the very highest in spiritual life, and knew the power in the statement, "By their fruits ye shall know them."

I wonder sometimes if we are maintaining the reputation that these pioneers established. I remember going into the great Bank of Montreal in the city of Montreal, Canada, with a check to be cashed. The usher of the bank, seeing me in the lobby, came to me. I handed him the check with the request that it be cashed. He looked at it and saw the name, "Church of Jesus Christ of Latter-day Saints," printed upon the face of that check. He motioned to the paying teller of the bank to come into the lobby and said to him, "Give Mr. Quinney the

amount of money that this check calls for because it is all right." It carried the name of the Church and the reputation of the Church was known and felt by this gentleman. There was no question in the mind of this man as to the validity of the reputation of the Church or concerning my representation of the Church in that country. As a consequence of this fact, I was given the money I needed.

"By their fruits ye shall know them" and the fruits of this great Church are known everywhere and are becoming better known. Prejudices of the people are lifting. We are able to approach many in this day that I am sure a few years ago we would have been unable to interest in our work. So I really feel that it is an honor to be called into the ministry and unfold to the best of my ability the saving graces of this Church.

Our pioneers built well. There is no question in my mind as to whom they worshiped. I feel that their conception of God was definite and fixed in their souls. It is said "that poets worship beauty, scientists worship truth, every man of honor worships right. That is, the good, true, and beautiful stand above us calling out our adoration, and all the best in us springs from our worshipful response to their appeal. But the impulse to adore is never fulfilled until we gather up all life into spiritual unity and bow down in awe and joy before God. That is adoration glorified, worship crowned and consummated. And the only God man can adore with awe and joy is personal. No impersonal thing is worshipful, however great a thing may be it still lies beneath our soul. No abstract idea is worshipful, we are still greater than any idea that we can hold. Only God, thought of in personal terms but known to be greater than any terms which human life can use, is adorable. Men have believed in him because worship is man's holiest impulse." So the impulse to worship the true and the living God permitted these worthy pioneers to come into this land where they could give vent to their feelings and glorify God. As a result, and as above stated, they have left for us, it seems to me, our finest heritage, that of a testimony of the divinity and truth of this work.

I want to leave with you my humble testimony, that I, too, know that God lives, that he answers prayers, that he used Joseph Smith as an instrumentality through which to restore the saving graces of his Gospel. I pray God to bless us with an increased and abiding testimony, with a full appreciation that we are engaged in his work, that it is fine, that it is good, that it is satisfying, and that it is true, and may we be thankful that we are privileged to bear this message of testimony from time to time to the convincing of many souls to a knowledge of God and his truth, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

The Manti Choir sang the anthem, "Inflammatu8," solo by Mildred Jensen.

Elder Thomas W. Richards, President of the Malad Stake, offered the closing prayer.

Conference adjourned until 9:30 Sunday morning, April 7.

## THIRD DAY

### MORNING MEETING

Sunday morning, April 7.

The public were invited to witness the nation-wide broadcast of the Tabernacle Choir and Organ, which preceded the fifth session of the General Conference, beginning at 9:30 and continuing until 10:15. The doors of the Tabernacle were closed at 9:20 and remained closed until the completion of this 45 minute broadcast.

When the time arrived for commencing this program the Tabernacle auditorium and galleries were crowded, every available space being occupied. Amplifying equipment having been installed on the Tabernacle grounds and in the large Assembly Hall on the Temple Block, thousands of people assembled on the grounds and in the Assembly Hall, where they listened to the musical program and the proceedings of the Conference as they were broadcast from the Tabernacle.

The following program of choral and organ music was broadcast by radio throughout the United States and Canada, over the Columbia Broadcasting System, originating over Station KSL:

"The Heavens Resound" (Beethoven)—Choir.

"The Lost Chord" (Sullivan)—Organ.

"For the Strength of the Hills" (Stephens)—Choir.

"Toccata in F" (Widor)—Organ.

"Easter Music" (Stephens)—Choir and Mrs. Edith G. Young.

"Unfold Ye Portals" (Gounod)—Choir.

"Swing Low, Sweet Chariot"—Organ.

"The Morning Breaks" (Careless)—Choir.

"Meditation" (Grieg)—Organ.

"Rise Up, Arise" (Mendelssohn)—Choir.

The Tabernacle Choir was conducted by Professor Anthony C. Lund. Organ accompaniments and organ solo presentations were played by Frank Asper.

Following this broadcast, Elder Wilford W. Warnick, President of the Timpanogos Stake, offered the opening prayer.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

My brethren and sisters, in common with you I have enjoyed the quiet, the peace, and the hope of this conference. It is my earnest prayer—which I hope shall be fortified by yours—that I may say nothing today which will mar that spirit, but on the contrary will help to build it up.

#### TRIBUTE AND COUNSEL TO CHOIR

I should like again to pay tribute to the beautiful music which we have had during this conference—the Singing Mothers, the Manti Choir,

the Hawaiian Chorus, and now this morning our wonderful Tabernacle Choir. I can assure you that perhaps nothing we have ever done in the Church has been more effective in bringing before the people of the world a message of peace, of good will, of faith, and of hope, than the work of this choir. They, combined with the organ, speak with a spiritual authority which is felt by all of those who listen; and I am sure you pray with me that their work may be continued, that their ardor may be increased, but above and beyond all that individually and collectively their spirituality shall be built up. Because I wish to tell them—and to tell you—that their message will travel to the ends of the earth, as the Lord designs it, only if they shall live in accordance with the laws and the principles of the Gospel. It need not be thought by any of them that he is but one of a number, and therefore his life does not count; they live under as strict a law as the old laws of Moses, where the ills of one were visited upon the whole body.

So, to each and every one of them I lend not only encouragement, but I give to them a word of advice and caution: They must live in accordance with the principles of the Gospel if they are to perform the mission to which they are called.

#### SUSTAINING GOVERNMENTS AND LAWS A FUNDAMENTAL PRECEPT

I desire, my brethren and sisters, to speak upon a matter than which nothing is nearer to my heart in this world. I want to speak of it in soberness, in sincerity, and with all the earnestness I can command. The matter about which I wish to speak is the Constitution of the United States, and the Government provided for and set up under it.

The Twelfth Article of Faith reads:

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

That is one of the fundamental precepts of our faith.

#### GOVERNMENTS INSTITUTED OF GOD

At a general assembly held in Kirtland on August 17, 1835, the Saints adopted a series of statements regarding human government. They are wise and as far-reaching as the Articles of Faith themselves, and I wish to read some of the paragraphs therefrom. They were given after the mobbings, the plunderings, the assassinations of and part of our experiences in Missouri. They were uttered by a people, who, judged by human standards, had every reason to feel that their government had failed, and that they might not hopefully and successfully look thereto for their protection. The first paragraph of that Declaration (Section 134) reads as follows:

We believe, that governments were instituted of God for the benefit of man. . . .

#### ACCOUNTABLE TO THE LORD

Thus is declared in this first clause the origin of human government. The paragraph continues:



and that he holds men accountable for their acts in relation to them. . . .

Therefore, every man who takes on a responsibility by virtue of assuming office in worldly government, is responsible to the Lord himself for the way in which he carries it out. I am sure there is here something to give pause to every Latter-day Saint who seeks the franchise of his fellow citizens in order that he may rule over them. This paragraph continues :

both in making laws and administering them, for the good and safety of society.

So that, whether a man takes office in the legislature, or in the executive branch of government, or in the judicial branch, he becomes, by virtue of that assumption of office, responsible to the Lord himself under the decrees of this Church.

Paragraph No. 2 reads :

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual. . . .

And I ask you to note the declaration which now follows these words, a declaration, I repeat, made after the mobbings and plunderings of Missouri, when apparently government had failed. A declaration made after the people had tried the United Order and had not been able to live up to it, made after they had been rocked and torn by hardships and persecutions, against which they should have been protected. The paragraph continues :

will secure to each individual, the free exercise of conscience, the right and control of property, and the protection of life.

These are the great basic elements of free, ordered society and government.

#### TWO DECLARATIONS OF EQUAL WISDOM

May I place here alongside this Declaration of our own people, that well-known and inspired utterance of those who framed the Declaration of Independence :

We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights ; that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

These two great declarations, the one of the Church and the other of the fathers of our country, stand side by side, equal in their wisdom and in their present timeliness. Each was born of oppression and persecution.

#### FREEDOM OF WORSHIP

The 4th paragraph of that Declaration adopted at Kirtland reads as follows :

We believe that religion is instituted of God ; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others.

That, my brethren and sisters, is fundamental with us. We are universal in our tolerance and in our respect for the opinions of others. We feel we may rightfully ask for the same consideration for ourselves. This also was announced in our Articles of Faith, the eleventh article reading:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience and allow all men the same privilege, let them worship how, where, or what they may.

The final clauses of the fourth paragraph of the Declaration read:

But we do not believe that human law has the right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrates should restrain crime but never control conscience; should punish guilt, but never suppress the freedom of the soul.

I will ask you to carry those last clauses in your mind until I reach a later portion of what I hope to say.

#### WORLD-WIDE CHURCH

The 5th paragraph of this great Declaration reads as follows:

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments. . . .

In that Declaration the Church visualized not alone an existence here in the United States of America, but it visualized an existence in all parts of the world, as the Church has grown to be and to exist, and it laid down the rule of conduct by which all Latter-day Saints should be guided, no matter where they live or to what flag they owe allegiance. Thus the Church visualized its great destiny—a world-wide Church among all nations.

#### PERSONAL AND PROPERTY RIGHTS PROTECTED

This paragraph continues:

And that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

I ask you to hold in mind that sentiment and that principle also.

I shall read only one more of the twelve paragraphs of the Declaration; I now read the 11th paragraph:

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

The foregoing were the declarations of this people on the principles underlying human government; this people still adheres to these principles.

## LOYALTY TO RULE OF LAW

I pass now to the divine word regarding our own government.

While the Saints were still undergoing suffering in Missouri, and after they had suffered much from the mobs who were driving them from their homes, and mis-treating and mal-treating them, the Lord gave a revelation to the Church, in the course of which he said (I am reading from Section 101 of the Doctrine and Covenants) :

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

Notwithstanding all their sufferings, the Lord directs that they shall still have a loyalty to the rule of law. The revelation continues:

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

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him . . .

## DIVINE WORD REGARDING HUMAN GOVERNMENT

The Lord is here declaring the scope and fundamental principle of the Constitution of the United States:

That every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose.

To me, my brethren and sisters, that statement of the Lord, "I have established the Constitution of this land," puts the Constitution of the United States in the position in which it would be if it were written in this book of Doctrine and Covenants itself. This makes the Constitution the word of the Lord to us. That it was given, not by oral utterance, but by the operation of his mind and spirit upon the minds of men, inspiring them to the working out of this great document of human government, does not alter its authority.

## RELIGION AND THE CONSTITUTION

The first Congress of the United States, when it began to consider the operations of the government under the Constitution, became impressed that there was not in that document, as originally drawn, any so-called Bill of Rights; there were in the document no provisions which should keep the people free, which should protect them in their daily lives, nor guarantee to them the great liberties which the Declaration of Independence declared were the heritage of men. Accordingly this Congress proposed to the original states the first ten amendments to the Constitution, and it is significant, I am sure, of the influence which the Lord was at that time bringing to bear upon the minds of men, that the very first clause of the very first amendment declared:

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

Thus the very first thing which our fathers sought to secure for themselves and for their posterity was freedom to worship as they wished. I do not need to call to your minds the trials and persecution which this people have suffered in the past, in order to bring home to you the conviction that nothing else in the great document, the Constitution, is so important to this people as is this guarantee of religious freedom, because underneath and behind all that lies in our lives, all that we do in our lives, is our religion, our worship, our belief and faith in God. We need the Constitution and its guarantees of liberty and freedom more than any other people in the world, for, few and weak as we are, we stand naked and helpless except when clothed with its benign provisions.

#### ENDEAVORING TO ESTABLISH MODERN PAGANISM

So well known is this, so thoroughly is it understood that the dictators of the world are now seeking to take hold of the religion of the people over whom they rule. They are doing away, or trying to, with the churches of Christianity. They are trying to establish, even in great and progressive nations, a modern paganism. That can never be done under the Constitution of the United States, and that is why its protection and preservation come to us as one of the most vital duties we can have in life.

#### FUNDAMENTALS OF CONSTITUTION GOD-GIVEN

One of the most important things that we can do for the Church is to stand behind the Constitution of the United States. That does not mean, and no reasoning person would suppose that it meant, that that Constitution may not from time to time be changed as the needs of the people would seem to require. But it does mean that that Constitution should be changed only under the urge of great necessity, and then only in accordance with its great underlying concepts. It does mean that the great fundamental elements of the Constitution are God-given, for he said so. It does mean to me as an individual that the Constitution of the United States and my adherence to it and support of it is a part of my religion.

I have about the Constitution that same sort of conviction that I have about the other doctrines that we are taught, for I believe its precepts are among the doctrines of the Church, and I believe that the Lord will change and modify from time to time those details of its provisions which are ancillary to its great principles; he will cause us—those who live under it—to modify it in accordance with our needs; but the fundamental principles of it we may not sacrifice.

#### ELEMENTAL PRINCIPLES OF CONSTITUTION

We may not abrogate the great principles that the majority must rule; that we shall live under a written Constitution; that we shall be governed by people chosen by the free, untrammelled, and uncompelled will of the people; that there shall be an absolute guarantee of our per-

sonal liberties, as also of our rights to property, and to the protection therefor; that there shall continue freedom of speech, freedom of the press, and freedom of religion; that the punishment of common crime and misdemeanors shall remain the function of state, county and municipal government; that there shall be three great and wholly independent branches of government—the executive, the legislative, and the judicial; that the determination of the constitutionality of legislative acts shall continue in the judiciary; that no power shall exist in one branch of government to delegate its power and authority to another; that the rights and power of the executive branch of the government shall continue to be merely that of executing the law; that the federal government shall continue to guarantee to every state a republican form of government. If time permitted I could mention other principles of like importance to these.

#### NO DICTATORSHIP IN AMERICA

A proper understanding of the Constitution of the United States makes clear that, under it, there is no room in America for a dictatorship. There are those in subordinate positions in government, there are those among us, citizens of this country, who are looking forward to some sort of overturning which would make opportunity for the establishment of some other sort of government than that provided by our Constitution. It is my faith and belief that these overtures, these revolutionists, are but few, but they are attacking the citadel of our liberties, they are attacking the guarantee of the freedom of our worship, and the Latter-day Saints can not be numbered among them.

#### IN NEED OF CONVICTIONS

Convictions are the great need of the people of the world today. Men need to be convinced of something. They need religious convictions, and it is not, in the first instance so important what those convictions may be, looking to the peace and ordered condition of the world. The people of the world need convictions regarding righteousness in civic and political life; they need convictions on the eternal verities of right and wrong. Great masses of people everywhere in the world are wandering aimlessly in their religious, in their intellectual, in their social, and in their civic lives, without any guiding principles; "every wind of doctrine" strains the moorings that have held them for generations.

This must be changed.

#### OUR OPPORTUNITY AND MISSION

This great audience is a demonstration that among the Latter-day Saints there still remain convictions in all of the fields of human endeavor and activity which I have named. It is our opportunity to make of these convictions our glory. It is our opportunity and our duty to make of these the leaven that "leaveneth the whole lump." In so far as we fail to do this, we shall fail in the mission which the Lord gave to us, and shall not reach the destiny which he has set for us.

My brethren and sisters, this nation of ours has a record of achieve-

ment behind it that we may not lightly cast aside, for it is builded upon the experiences of men during the ages that are past. Consider our growth and our development, consider what we are, consider how we have come to be what we are, contemplate this government of ours, this heritage which our fathers bought with their lives and bequeathed to us, and then do not lightly thrust aside the great fundamentals of our national life for something yet untried.

May the Lord be with us at all times, under all circumstances; may he bring into our lives a burning desire to uphold the Constitution, a living faith in its inspired origin, that we may always be found among those who shall support it to the last breath. May God give us this I ask in the name of Jesus. Amen.

### ELDER JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

We know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them;

And gave unto them commandments that they should love and serve him, the only living and true God, and that he should be the only being whom they should worship.

But by the transgression of these holy laws man became sensual and devilish, and became fallen man.—(Doc. and Cov. 20:17-20.)

#### MEANING OF CIVILIZATION

A few weeks past a distinguished author and lecturer spoke in this city, before a certain group, on the question whether or not our civilization is to endure. This is a question today troubling the wise men in the nations. Perhaps I do not know just what this term means. I know what the dictionary says; that civilization is a state of social and religious culture characterized by relative progress in the arts, science and statecraft, and also in spiritual advancement.

There can be no true, perfect civilization where there is not faithful obedience to the commandments of God. When the dictionary says that civilization is relative progress, it may mean—I do not know—that there has been a gradual progression in matters of civilization from the beginning of time until now. If that is the meaning, then I cannot accept it as an historical truth.

I sincerely believe, and for that reason I have read these words from the revelation given at the organization of the Church, that in the beginning God established a perfect civilization, for he gave to man his laws and called upon him to obey his commandments. But as we know, and as the Lord declares in what I have read, man transgressed these divine laws, refused to hearken unto these commandments, departed from the ways of the Lord, and became sensual, devilish and fallen man. That is



the condition in which this world finds itself today, and the condition in which it has found itself since the fall of man.

Civilizations, so-called, have risen and have fallen again, and strange to say, without exception it has been at the time of their greatest culture, their greatest progress in arts, in science and statecraft, when the crumbling began. We have before us the history of Egypt, of Assyria, Babylon, Greece, Rome, and other nations of the past, the glory of which has departed, each in turn. We cannot say that their civilization was not great, as civilization is usually measured by fallen man, for these nations have left their stamp upon the modern world, and especially so is this true of the great nation of Greece, when it comes to the arts and some of the sciences, and yet the glory and the grandeur of that nation, like others, through the transgression of divine laws, have passed away.

#### FUNDAMENTAL THINGS ENDURING

Now, I would not for a moment have it understood that anything that I have in mind to say will be in conflict with anything that we have heard at this conference. I have no such intention, no such thought, nor do I believe that to be the case, for I believe that the fundamental things in our government, in the Constitution of the United States, are here to endure. Moreover, I believe that it is the business and responsibility of Latter-day Saints to uphold and sustain these sacred principles which bear the stamp of approval of God himself, and we should be loyal unto them. I am, however, going to say this, boldly—The present world civilization shall not endure, for God has said it: It is bound to pass away. May I also say I care not how soon that comes.

#### THE DECREE OF THE LORD CONCERNING THE WICKED

When I say this, do not misunderstand me. I do not say nor believe that things which are good will pass away, but because man has become sensual, devilish and fallen man, and because he will not hearken to the voice of inspiration and revelation from God, and walk in righteousness, keeping his commandments, the decree has gone forth that all man-made covenants, obligations and governments shall be changed and come to an end. Of course, I can only treat this theme briefly, but I desire to read to you a few of the words the Lord has given for our guidance in the dispensation in which we live. Let me read, beginning in the revelation where Elder Wilford W. Richards left off yesterday:

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

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

Wherefore, fear and tremble O ye people, for what I the Lord have decreed in them shall be fulfilled.

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.

I was asked, not long ago, if I could tell when the Lord would come. I answered "Yes," and I answer "Yes" now. I know when he will come. He will come tomorrow. We have his word for it. Let me read it:

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

Now, there is a discourse sufficient on tithing.

For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

#### THE GREAT DAY OF THE LORD NIGH

So the Lord is coming, I say, tomorrow. Then let us be prepared. Elder Orson F. Whitney used to write about the "Saturday Evening of Time." We are living in the "Saturday Evening of Time." This is the sixth day now drawing to its close. When the Lord says it is today until his coming, that, I think, is what he has in mind, for he shall come in the morning of the Sabbath, or seventh day of the earth's temporal existence, to inaugurate the millennial reign and to take his rightful place as King of kings and Lord of lords, to rule and reign upon the earth, as it is his right.

Satan has usurped power and authority from the beginning, and men have followed him, as the Lord declares in that which I have read to you; but his day is drawing to its close, and the day, as we frequently sing, is dawning for Israel, for Zion, for the universal establishment of truth, when the earth shall be cleansed of all impurity, all wickedness, for when Christ comes that which is wicked cannot remain.

Again I read:

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old

and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent and prepare for the great day of the Lord?

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Harken, O ye nations of the earth, and hear the words of that God who made you.

O ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold, the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God.

In that great revelation on war, (section 87) the Lord has told us that beginning with the rebellion of South Carolina great destructions would come, and they would continue to be poured out upon the earth until the time should come when the decrees of God would be fully consummated, finished, and he would make an end of all nations. I look for that to be fulfilled and Christ will come to reign; his kingdom will be established on earth as in heaven, as he has taught us to pray: "Our Father who art in heaven, Hallowed be thy name: Thy kingdom come. Thy will be done in earth, as it is in heaven." I pray for that time to come.

I plead with the Latter-day Saints to stand firm and faithful in the discharge of every duty, keeping the commandments of the Lord, honoring the priesthood, that we may stand when the Lord comes,—whether we be living or dead, it matters not,—to be partakers of this glory. Remember, when this time comes this earth is to be cleansed of its unrighteousness, and the wicked shall be as stubble and shall pass away.

#### TRUE CIVILIZATION

Just one more thought: Do you think that if we were truly civilized, which means to be governed and guided as the Lord would have us guided, by his commandments, and as he has called upon us to conduct ourselves, do you think it would be possible or necessary for the legislature of this State to meet for sixty days and more, wrangling and contending over methods how and by whom liquor should be dispensed within the State? I want to tell you there would be no need for such legislation,

no need for such laws, for every man would love to obey the law of God; would keep his commandments, and we would not need to place upon the statutes measures of this kind endeavoring to control and direct us because we haven't sense enough to act wisely and justly through our agency in and of ourselves.

May the Lord bless and guide us in truth, I pray, in the name of Jesus Christ, Amen.

The Tabernacle Choir and the congregation sang the hymn "Praise to the Man Who Communed With Jehovah."

## ELDER GEORGE F. RICHARDS

### *Of the Council of the Twelve Apostles*

To look at this vast congregation, and realize the purpose of heart that has brought them together from various parts of the Church and of the world, is an inspiration that fills my soul. It is one of the thrills of this great conference. To sit here and listen to the beautiful musical program that has been rendered, broadcast to the world by this great Tabernacle Choir, and to consider how that man, through the blessing of God, has been able to devise the means to make this possible, is another great thrill, and leads me in my feelings to exclaim, with the poet:

For all thy mercies, O my God,  
My rising soul surveys;  
Transported with the muse I'm lost  
In wonderment, love and praise.

### REJOICES IN BLESSINGS OF THE CONFERENCE

In the things which I have heard, and felt, with you, inspired of the Lord through his Holy Spirit, in the various sessions of this conference, I have had a great thrill. To listen to the beautiful music—for that which we have had during this conference has been exceptionally good and inspiring—and to hear the fervent prayers that have been offered, the sincere testimonies that have been borne, and the excellent advice and counsel that have been given—all has a tendency to make my soul rejoice.

Not the least of the thrills that have come to me is the fact that our faithful Hawaiian brethren and sisters, ten in number, have come all the way from Hawaii to join with us in worshiping the Lord in this conference, and to hear them sing in their native tongue and to feel the spirit of it. God bless these people, that their stay with us may be pleasant and that they may have a safe return home. They are of Israel.

### UNDER THE CURSE

I have thought how that the results of the curse, through the fall of our first parents, rest upon mankind. These, our brethren and sisters

from Hawaii, and the people whom they represent, are under the same curse. My heart goes out in love to that people. Their blood is as red and pure as ours. Their hearts are tender. They are an affectionate people. They are a music-loving people. They have hearts prepared to receive the truth of the everlasting Gospel. We do not have all of the best of everything. They are deserving of all that the Lord has given them.

I love that people. I believe that all that is needed is for me to become better acquainted with them, to labor with them, in order to love them as they were loved by President George Q. Cannon and by President Joseph F. Smith. We all know how they loved the Hawaiian people. They served them faithfully, in the early life of this Church, as missionaries of the Church of Jesus Christ of Latter-day Saints, and their names will never be forgotten by that people.

#### HAS LOVE FOR THE LATTER-DAY SAINTS

I love the Latter-day Saints. Is that going too far? Am I sure of what I say when I say I love them. I love them because they love what I love. I heard that quoted by Sister Kate C. Jensen this morning. It is beautiful. It expresses my thought. I love the Latter-day Saints because they subscribe to the same principles that I have subscribed to and are trying to live up to those principles. We have the evidence of it in your attendance here today, in the various sessions of this conference. We have the evidence of it in the statistics which were read to us in the opening session by President David O. McKay, showing the accomplishments of this work, of the Lord's people. That means you, brethren and sisters of the Church—evidences of your faithfulness, your love of the truth, and your integrity to the faith.

#### HAVE NOT FORGOTTEN GOD

The tithes and offerings, as I remember, more than \$3,000,000.00 in one year, and that in times of great financial depression,—contributed by a people who are not rich, who are not wealthy! God has chosen the weak things and the poor of the earth, and has prepared their hearts to receive the Gospel, and of such are the Latter-day Saints; but with their mite and meager earnings they have not forgotten their God. They have remembered him with their tithes and with their offerings, and those tithes and offerings have been wisely, judiciously and righteously expended, for the advancement of the Lord's work here upon the earth.

#### EXPRESSES LOVE FOR MANKIND

I love mankind. Oh, I wish I could fulfil the law in that respect. I love them because of what they have done for you and for me, for us, all those who have gone before. I love my parents. They gave me life. I appreciate my existence. I love my grandparents, for they gave my parents life and existence, and made it possible for me to live and enjoy

the blessings I enjoy today. And just as well I love all my forebears; no matter how far back they may be traced they belong to me and I to them. I love them. As I become more acquainted with them, by genealogical research and by doing for them the necessary work for their salvation, in the temple of the Lord, I love them more.

I love mankind because they have given to me all the comforts that I have in my home, the modern means of transportation which I enjoy, in common with the people of this world, on the water, on the land, in the air; the modern means of heating and of lighting which we have in our homes, even the water system, the knowledge to be able to take from these great natural streams of water, rivers, and make them to serve our purpose in power—yes, all the conveniences that we have.

Who gave us these things but our forebears, and not those alone but those who are living contemporary with us; many of them are among the great inventors of these things that afford us such comfort in life. Are we indebted to them? I think we are. Then should we not love them? Should we not have a desire to do something for them in return, and if so, what can we do?

#### MUST HEAR THE GOSPEL

For the most part, men and women of this world are in abject poverty pertaining to a knowledge of the things of the kingdom of God. They know not God, the Eternal Father, as we know him to be, an immortal, glorified and exalted Being, of all power and love to perfection; and his Son Jesus Christ. They are in the dark pertaining to these things, and they must be brought to the light in order that God's purposes may be fulfilled in their salvation, for men and women must hear the Gospel and receive it and live by it, if they will be exalted in the kingdom of God.

It is to be taught to those who have gone beyond. It is their right. Justice demands and the scriptures teach that men cannot be judged by a law that has not been given to them. What can we do for those of the world who are in need but to give unto them that which we have in such great abundance, that in the giving of it we do not impoverish ourselves but rather enrich our own souls, and it makes, too, for our own salvation.

That is what the preaching of this Gospel in the nations of the world means to every nation, kindred, tongue and people. They are in need of it, all this wide world. We have the truths of the everlasting Gospel. It is our responsibility to bring it to the attention of mankind in the most kind, impressive and forceful way that we may be able to do, under the impress of the Spirit of the Lord, which it will be our right and privilege to have and enjoy when engaged in this sacred ministry.

#### IN BEHALF OF THE DEAD

Now those who have gone beyond, is there anything that we can do to pay the debt of gratitude we owe to them? Just as we do for our



*kindred* dead, learn of them by genealogical research, build our temples, go into the temples and there receive for them, vicariously, the saving ordinances of the Gospel. Will it reach all those to whom we are indebted? Yes, if all of us look well to our *kindred* dead. It is a great responsibility. It is a commandment. The Lord told his servant Abraham that this world was created that we, his children, might come upon it, that we might be proven to see whether we will do all things whatsoever the Lord our God hath commanded us. That means, of course, whether we will keep all of the commandments of the Lord, not a few.

#### LOVE OF GOD AND FELLOW MEN

You know what the Ten Commandments are, that the Lord wrote with his finger upon tables of stone, handed down to us. They are recorded in the twentieth chapter of Exodus of the Bible. They are binding upon us, as they were upon the children of Israel; and other laws such as the law of the tithes.

But to one who asked of the Savior, "Which is the greater law?" his answer was: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself."

It doesn't seem to me that it ought to be necessary, brethren and sisters, for us who are so well taught in the Gospel to receive a commandment of this kind. Our knowledge of our indebtedness to God ought to lead us to serve him and keep all his commandments, though we had not been commanded. And our indebtedness to our fellow men, and the knowledge that they are our brothers, sons and daughters of God as we are, born of him in the spirit, in whom we should have common interest—this knowledge ought to lead us to do all that lies in our power, manifesting love of God and love of our fellow men.

I want to say here that every man and woman that is engaged in the ministry of the Lord in this Church, at home or abroad, and faithfully engaged, is manifesting his or her love for him, his or her love for fellow men, and is helping to bring about the salvation of souls, which means the glory of our Father in heaven, and it will make for the individual's salvation, if only we can continue thus faithfully to the end. God grant that we may, I pray in the name of Jesus Christ, Amen.

#### PRESIDENT HEBER J. GRANT

As is usually the case at our General Conferences we shall not have time to hear from all who we would like to have address us. We desire to hear five or six minute speeches from some of our mission presidents who have not spoken in a General Conference since they returned from their missions.

## ELDER JOHN V. BLUTH

*President of the Canadian Mission*

I wish, my brethren and sisters, that I could express in words the joy and happiness I have had in this conference, in listening to the inspirational addresses that have been given, and the wonderful melody, music and song, that have been rendered. I rejoice that we have means by which these things can be transmitted to such distances, that not only the thousands that are gathered in this building, but hundreds of thousands in this nation are able to hear these proceedings.

I visualized a scene this very morning, while the program was going on. Four hundred miles north of Portland, Maine, in the depths of the Maine woods, on the headwaters of the "Rhine" of America, the majestic St. Johns River, and near the southern boundary of Quebec, at a lone Forest Ranger Station, a forest ranger was listening to this particular musical program. If that broadcast carries also the services of this conference, he is "listening in" to the instructions that are given here. He contacted our Elders some two years ago, but because of the distance and the shortage of missionaries, we have not been able to make contact again. He believes the Gospel but has not accepted it; he rejoices in the beauties of that which he gets from these broadcasts.

I am grateful for the privilege of laboring in the Canadian Mission during the years that we have been there, for the knowledge and understanding that have come to us, for the testimony that God has given us, the testimony that has been strengthened while we have been there. Sister Bluth and I have been nearer unto the Lord than at any other period in our lives. We have taken joy in our labors, loved by the people there; and we love them, because we see alike in the things that pertain to eternal life.

We have been advised that about June of this year we will be released from our missionary labors. We thank the brethren, and praise God our Heavenly Father for the opportunity given us, for the joy that is in our hearts, for the little heaven that we have enjoyed while we have been away, for the knowledge and understanding that have come to us.

I desire to bear my testimony to you that I know that God lives; I know that this is his work; that he is at the helm; that we need fear nothing, under those conditions, except our own failure to live up to what we have received. The keynote of this conference has been to live the Gospel, and as an undercurrent of all our preaching in the four years that we have been there, there has been the same theme.

Brethren and sisters, if you wish to realize all the joy and power of the Gospel of salvation in your lives, live all of its teachings or it will be worthless unto you.

May God bless us and help us to serve him, to be true unto the covenants we have made with him, to live the principles of the Gospel, and realize in our lives the glories and the beauties that are foretold in the scriptures. May we have faith, understanding and joy while we live here, and everlasting joy in the life to come, I humbly pray, in the name of Jesus Christ, Amen.

### ELDER MILES L. JONES

*Former President of the East Central States Mission*

This is rather unexpected to me, to be called upon to speak to you this morning. However, I rejoice in an opportunity to raise my voice in defense of this great latter-day work. For a little over five and a half years I had the pleasure and the honor of laboring in the East Central States Mission, and I rejoiced in the wonderful growth of the work in that part of the Lord's vineyard and in the change of sentiment, through the press and through coming in contact with those with whom we had the opportunity of conversing or corresponding. It gave me a great deal of pleasure to see the change in attitude toward our people.

When I returned from attending conference last April there was a letter awaiting me, extending an invitation to attend a convention of the Associated Council of Churches of America, at Louisville. The letter was signed by the president of the association, and also by the president of the Ministerial Association of the City of Louisville, both joining in a large convention of ministers from all parts of the United States and Canada.

I took the opportunity of attending that convention and mingling with those good men, ministers who had gathered from all parts of the land, and I want to say that they treated me with the utmost courtesy. In our private conversations, whenever they learned that I was a Latter-day Saint and from Utah, they had questions to ask in regard to our people, and they made many complimentary remarks in regard to what they had already known and learned of the Latter-day Saints. So the teachings of the Latter-day Saints are reaching to all parts of the land today, and we count those men as our friends. I was indeed happy to have the privilege and the opportunity of meeting and conversing with them.

This morning I was talking with President S. O. Bennion, who has charge of the Deseret News. I desired to have him send me three copies of the articles that have been published, or rather, the radio talks given by Brother Morris in regard to the restoration of the Gospel, because there are three different individuals in the East to whom I desire to send those copies, as they have asked questions along that particular line.

Not only these three, but there are many others whose curiosity

is aroused, and they desire to know more of the teachings of the Latter-day Saints.

So, my brethren and sisters, it is your duty and my duty, wherever the opportunity presents itself, to get this message to the people of the world, because they are hungering and thirsting after truth. They have been in darkness for many, many years, but the light is just coming to them.

I say again I rejoice in the opportunity that I have of raising my voice and assisting, in a weak way, in still furthering this cause, although I am not actively engaged in the ministry at this particular time. I am thankful to President Grant and his counselors and the members of the Council of the Twelve, for the opportunity that I have had of laboring in the ministry, and for the support that they gave me while actively engaged. I pray that the Lord will bless them with every needful blessing, that they may have the strength and the power to carry on this work and magnify their callings in a way that will be pleasing to our Heavenly Father.

God bless you, my brethren and sisters, in all of your righteous undertakings here upon the earth. I rejoice in the testimony that I have of the divinity of this work, the experience that has come to me in my life, that has borne testimony to me that God lives, that Jesus Christ is the Savior and the Redeemer of the world, and that the Prophet Joseph Smith was the instrument, in the hands of the Almighty, in establishing his work upon the earth for the last time. It will never more be thrown down, nor will it be given to another people. You and I may fall by the wayside, but God will raise up those who will carry on this work, until finally his purposes will be consummated in all the earth.

May his blessings rest upon all of you, I pray, in the name of Jesus Christ, Amen.

### ELDER GUSTAVE W. FORSBERG

*Former President of the Swedish Mission*

My brethren and sisters, I am very much surprised and overwhelmed at being called to speak on this occasion. It is eight months since I returned from the Swedish Mission. President Grant called for me at the last conference, which was held in October, but I was not able to attend at that time.

I am thankful for this privilege to bear my testimony concerning the truthfulness of this work. I am thankful, my brethren and sisters, that I had the privilege and the honor of going into the mission field again, and especially for my association with the young men that it was my privilege to work with in the mission field.

There was progress being made in Sweden when we left there eight months ago, and I am sure that the work is going forward under

the direction of Brother Hugo D. E. Peterson, who is now presiding over the Swedish Mission.

When President John A. Widtsoe visited us in Sweden in September, 1933, we were given a lot of publicity by the daily papers. They said many good things about the Latter-day Saints, and a great change in attitude was noticeable, as compared with thirty years earlier when I labored there as a missionary.

Then again, when President Joseph F. Merrill visited us in May, 1934, the press was just as liberal in making comments on our meetings and saying good things about us. So the attitude in Sweden has changed a great deal in regard to the Mormons.

When John H. Taylor was speaking last night in the priesthood meeting, relating some of the sacrifices that are made by those who fulfil missions, I was reminded of a lady missionary who is now in Sweden, fulfilling her third mission. When not engaged in missionary work abroad she has been doing temple work at home. We learned that she had spent upwards of \$1,000.00 in gathering her genealogy, and all her money has been earned through housework. This is a testimony to me that there are people even today who are willing to make sacrifices in order to preach the Gospel of Jesus Christ. It is an example to many of us, my brethren and sisters, that should encourage us to make sacrifices in order to preach the Gospel, which has come to us and which has been such a blessing in our lives.

I am thankful that my father listened to the testimony of the Elders who came to his home and brought this message to him. All that I am and all that I have I owe to the Gospel of Jesus Christ.

The work in Sweden is progressing fairly well. We are making no phenomenal progress, but gradual and slow, and each year adds new members to the Church. The work of the auxiliary organizations has been stressed in the mission, in line with instruction from the president of the European mission, and we find that through the work of the auxiliary organizations the work of the Church as a whole is progressing and making headway.

I am thankful for the testimony of the Gospel which I have gained through my experience in the Church, and I pray that I may ever be faithful, that we may all work willingly to advance God's purposes. I bear you my testimony that I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that the men who stand at the head of the Church today are servants of God. May we as workers in the Church uphold and sustain them, I humbly pray, in the name of Jesus Christ, Amen.

### ELDER JAMES M. KIRKHAM

*President of the East Central States Mission*

I pray that the Lord will bless me while I stand before you. I am very pleased today to represent the five states from which

many of your parents, grandparents, and great grandparents came—Kentucky, Tennessee, North Carolina, West Virginia, and Virginia.

It is just one hundred years ago since Wilford Woodruff went into Memphis, Tennessee, and then up into Kentucky, preaching the Gospel. Two—three—generations have grown up since that time. We are preaching today to a new generation. Some of the parents of the boys and girls that we have in the Mission were preaching there twenty or thirty years ago.

I would like to add my testimony in regard to the Tabernacle Choir. As your sons and daughters go to the door of many a home, entrance is given to them by the people because of their acquaintance with the broadcasts from this wonderful building. These broadcasts are doing a great work.

I would like to emphasize to you the pleasure and the satisfaction that come to these young men and women in the mission field, and I would like to stress to you the pleasure that I know comes to the homes also of these good young men and women. If I had the time I could tell you many a testimony of the great and wonderful work that is being accomplished at this end of the mission in the way of converting, if you please, members of the family to greater activity, and some even to membership in the Church; also the blessings that are coming to these good homes which provide the means for these young people.

I recall that only a short time ago two young men within two weeks came to me, both with a similar story, a sort of coincidence, and told me their fathers had lost their jobs and perhaps they would have to return home.

I said: "Have faith. This is the Lord's work."

Both of these young men, within less than thirty days, came back to me and said their parents had other jobs at increased salaries. I know that the Lord is blessing us.

Another man, only yesterday, told me that he had paid off more debts since his son had been on a mission than he had done for years. The Lord blesses those who have faith in him and send their boys and girls into the world. I pray that he will stimulate greater action and greater faith in this missionary work. We are trying to preach the Gospel, and to preach love, for the greatest commandment is to love the Lord and our fellow men. We are also trying to preach to those good people and teach them the Gospel, that through obedience to the Gospel they can obtain the blessings they desire, and in no other way.

The Savior says, "If ye love me ye will keep my commandments." And so I think this might apply here at home. The greater love we show, the nearer will we live to our Heavenly Father.

I have a testimony of the divinity of this work. I have been active in this Church for many years, but at no other time in my



life have I had such great satisfaction and pleasure as I am having today, and I believe that one of the reasons for it is that I am putting more into it. If you will give the Gospel away, so to speak, to your friends and your neighbors you will be blessed.

I shall never forget the words of President Grant; I don't know whether he remembers them. As I bade him good-bye at our last conference he said to me, "President Kirkham, go down there and put the people to work." He referred to the members of the Church. I can tell him that we have followed his advice and benefits are accruing in a number of our branches. It is really an inspiration because of the satisfaction that is coming to them. They are working, they are holding meetings with their neighbors and their friends; not only are the missionaries preaching the Gospel, but we are trying to get the members to preach the Gospel by their lives, by their actions, and by their words, so that they can face their Redeemer and their Judge, and not feel guilty because of not having done their part.

May the Lord bless us in the missionary work, in warning the world of the coming judgments upon those who do not serve him. Oh, my brethren and sisters, pray for us in this great work, that we may do our duty well, and that we shall be successful in performing the part that we have been called upon to perform, I pray in the name of Jesus Christ, Amen.

The Tabernacle Choir sang the anthem "Inflammatu8," Laurinda P. Brewerton, soloist.

Elder Alfred L. Hanks, President of the Tooele Stake, offered the benediction.

Conference adjourned until 2 o'clock.

## THIRD DAY

### AFTERNOON SESSION

The concluding session of the Conference convened at 2 o'clock Sunday afternoon, April 7.

Again the Tabernacle was crowded to capacity with people, and thousands of others congregated in the Assembly Hall and on the Tabernacle grounds, where they listened to the Conference proceedings as they were broadcast by radio from the Tabernacle.

The Tabernacle Choir furnished the music for this session.

An anthem, "Watchmen of Zion," was sung by the Choir, Jessie Evans, soloist.

James Haslam and Rilla W. Peterson sang a duet, "Love Divine."

Elder T. Clark Callister, President of the Millard Stake, offered the opening prayer.

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

As I stand before you this afternoon, my brothers and sisters, my heart is humble indeed. This great conference, itself, with all that it connotes, makes me feel so. The lofty and thrilling messages in sermon and song, the crowded sessions, the largely attended priesthood meeting last evening, the very fact that from these Tabernacle grounds this morning there radiated messages which touched the hearts of hundreds of thousands of our fellow countrymen—these and other outstanding features all combine to heighten in my soul the realization of the world-wide significance of the mission of the Church of Jesus Christ. I sense, therefore, more keenly than ever before the need of divine inspiration and guidance for all who carry responsibility, that each of us may discharge his duty acceptably.

## THE HOME AN IMPORTANT FACTOR IN STABLE GOVERNMENT

I was particularly pleased with President Clark's message this morning regarding the fundamentals of our government. In keeping therewith I desire to call attention to the fact that the united, well-ordered American home is one of the greatest contributing factors to the preservation of the Constitution of the United States. It has been aptly said that "Out of the homes of America will come the future citizens of America, and only as those homes are what they should be will this nation be what it should be." Of the importance of home and of dangers that threaten the sanctity of marriage, I feel impressed to say a few words this afternoon.

## MARRIAGE A DIVINE INSTITUTION

The exalted view of marriage as held by this Church is given expressively in five words found in the 49th section of the Doctrine and Covenants. "Marriage is ordained of God." That revelation was given in 1831 when Joseph Smith was only twenty-five years of age. Considering the circumstances under which it was given, we find in it another example among hundreds of others corroborative of the fact that he was inspired of the Lord. "Watchmen of Zion, I am trusting you," was a message given in song at the opening of this session. Before me are assembled thousands of watchmen in Zion. Presiding officers in stakes, wards, quorums, and auxiliaries, it is your duty and mine to uphold the lofty conception of marriage as given in this revelation and to guard against encroaching dangers that threaten to lower the standard of the ideal home.

## INSPIRATION OF HIGH IDEALS

It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In

the minds of the young such a standard is a protection to them in courtship, an ever present influence inducing them to refrain from doing anything which may prevent their going to the Temple to have their love consummated in an enduring and eternal union. It will lead them to seek divine guidance in the selecting of their companions, upon the wise choice of whom their life's happiness here and hereafter is largely dependent. "Our home joys," says Pestalozzi, "are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good; it lifts them up to their Father in Heaven." Such joys are within the reach of most men and women if high ideals of marriage and home be properly fostered and cherished.

#### ENCROACHING DANGERS

And yet, if I mistake not the signs of the times, the sacredness of the marriage covenant is dangerously threatened. There are some who question whether family life is permanent as a social organization. They claim that marriage ties will be and should be but temporary, that children will be born not in families, but in the life of the state. Recently in a trip east I observed to my dismay an increasing number of "Gretna Greens," places where the marriage ceremony may be performed at any hour of the day or night without any previous arrangement. The license is issued and the ceremony performed while the couple wait; already I know of at least two couples that have been entrapped by such enticements and both cases have ended in disappointment and sorrow. In some instances these places are nothing more than opportunities for legalized immorality. Oh how far they fall below the true ideal! As far as lies within our power, we must warn young couples against secret and hasty marriages.

It is vital also to counteract the insidious influences of printed literature that speaks of the "bankruptcy of marriage," that advocates trial marriages, and that places "extra-marital relations" on a par with "extra-marital friendships."

I need say little about the growing evil of divorce and the resultant broken homes. You know that it is almost as easy to get a divorce as it is to get married. Today, one out of five marriages in the United States ends in divorce or annulment. One of the peace officers in Salt Lake reported recently that eighty-six per cent of the delinquent cases come from such broken homes. America seems to be drifting toward a low level as regards the law of family and home, with the result that sin and crime are increasing to an alarming extent among the youth of our fair land.

I mention these things not in the spirit of pessimism nor as a crier of impending calamity, but with the desire to call attention to the necessity of our maintaining the high standard of marriage set forth in the revelations of the Lord.

## RESPONSIBILITY OF PARENTHOOD

Equal in importance to the high conception of the marriage covenant is the teaching of the Church in regard to the responsibility of parenthood:

Inasmuch as parents have children in Zion or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 69:25.)

Parenthood and particularly motherhood should be held as a sacred obligation. There is something in the depths of the human soul which revolts against neglectful parenthood. Recently an incident occurred in one of the European countries which illustrates how the sense of humanity is injured when a mother selfishly and wilfully fails to take care of her children. When I read that capital punishment had been meted out to such a woman I thought that the state was almost barbarous, but really it was not the execution of the law that was so terrible but the woman herself who by cruel neglect of her children committed the crime against humanity. How deep-seated is this soul condemnation of one who will sacrifice a child for her own indulgence or even to save her own life is impressively set forth by Robert Browning in his dramatic idyll, descriptive of a mother who had to pay the extreme penalty for having lived to tell the story of her children's death.

A mother bears a child: perfection is complete  
So far in such a birth. Enabled to repeat  
The miracle of life,—herself was born so just  
A type of womankind, that God sees fit to trust  
Her with the holy task of giving life in turn.

\* \* \* \* \*

How say you, should the hand of God trusted with life's torch  
Kindled to light the world—aware of sparks that scorch,  
Let fall the same? Forsooth, her flesh a fireflake stings:  
The mother drops the child! Among what monstrous things  
Shall she be classed?

\* \* \* \* \*

The fox-dam, hunger-pined, will slay the felon sire  
Who dares assault her whelp: the beaver, stretched on fire,  
Will die without a groan; no pang avails to wrest  
Her young from where they hide—her sanctuary breast.  
What's here then? Answer me, thou dead one, as I trow,  
Standing at God's bar, he bids thee answer now!

It is an extreme dramatic presentation, but it illustrates that something which God has implanted deep in every human breast that parents cannot with impunity shirk the responsibility to protect childhood and youth.

There seems to be a growing tendency to shift this responsibility from the home to outside influences such as the school and the church. Important as these outward influences are, they never can take the place of the influence of the mother and the father—constant training, constant

vigilance, companionship, being watchmen of our own children, are necessary in order to keep our homes intact.

The fact cannot be too strongly emphasized that the real source of security of our nation rests in the well-ordered and properly conducted home. The character of the child is formed largely during the first 12 years of his life. It is estimated that in that period the child spends 16 times as many waking hours in the home as in school, and more than 100 times as many hours in the home as in the church. Every child is to a great degree, what he is because of the ever constant influence of home environment and the careful or neglectful training of parents.

"Teach the child self-respect," says Luther Burbank, the great plant-wizard. "Train it in self-respect, just as you train a plant in better ways. No self-respecting man is ever a grafter. Above all, bear in mind repetition, the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence, until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than a plant—the precious soul of a child."

#### THREE THINGS TO WHICH EVERY CHILD IS ENTITLED

There are three fundamental things to which every child is entitled. First, a respected name; second, a sense of security; third, opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father and feel an inspiration every time he looks at his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet and pure. And fathers, even the poorest of us, from a financial standpoint, may so conduct our lives as to be able to say to our sons in the words of a poet:

I have no wealth to leave you, and no fame.  
This must be your inheritance: my name. . .  
(In interest of brevity not read but now added)  
I have tried to make my name synonymous  
In all mens' minds, with things the most worthwhile;  
With strength to do the right, though none might see me;  
With grit to meet disaster with a smile;  
With loyalty to those with claims upon me;  
With justice equally toward foe and friend;  
With honor, truth, integrity, square dealing—

"My word my bond."

Now, as I reach the end,

Too well I know that I have failed in efforts  
Where I have wanted greatly to succeed;  
Too oft I've seen my dreams, bright in the forming,  
Prove naught but vain imaginings, indeed.  
But this I do believe: when I have traveled  
Life's twisting road, and worked out Life's great plan,—

When I have gone beyond life's praise or blaming—  
 It will be said of me, "He was a man."  
 And so, because of this, I feel no shame  
 When I bequeath to you, my son, my name.

#### SENSE OF SECURITY

In regard to the sense of security, every child is entitled to food, shelter and raiment, and he should feel in his home a safe and comfortable protection from the outside world. "He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love." Regarding economic security the report of the White House Conference on Child Health and Protection says:

Fundamental to the very existence of family is its economic status—its ability to provide an adequate income and to expend it wisely. A basic income should be within the attainment of each family to insure the minimum standard for survival and security. This is an economic problem of national scope. A nation that values its future development will take steps to see that this basic income at least is available to all its people. Only then can we demand of all families the observance of those methods of child care upon which child health and protection depend.

In this phase of family life the Church can render excellent service. No other organization in the world is so well prepared to know the physical and economic condition of each person as is the Church of Jesus Christ of Latter-day Saints. Now is an opportune time for the Church to demonstrate its efficiency not only in knowing the needs of the destitute but in supplying their needs.

#### SUPPLEMENTING THE HOME

In teaching children, it should ever be kept in mind that "Behavior is caught, not taught." Example is more potent than precept. Parents have the duty to be what they would have their children become in regard to courtesy, sincerity, temperance, and courage to do right at all times.

While it is true that "we need not power or splendor, wide hall or lordly dome, the good, the true, the tender—these form the wealth of home," yet the fact remains that there are certain material and cultural needs which are indispensable to successful home life. During the present crisis, to prevent the breaking up of homes, these material needs must be furnished by the group, either through the Church or the state. Here is where the complete organization of the Church should function most adequately. The material as well as the spiritual needs of every family in the Church should not only be known as I have already stated, but supplied by the bishopric of the ward either directly or indirectly. In a superior and effective manner the Church can also and does supply cultural needs such as education, social intercourse, music, etc. These may be obtained by every child, every youth, every person in the Church who will avail himself or herself of the opportunities offered. I wonder if parents generally are doing all they can to see to it that their boys



and girls are members of quorums and auxiliaries, organized for the express purpose of supplementing the home in the training of youth. Fifty thousand men and women are offering their services free of charge to give social and moral instruction and above all religious instruction to our boys and girls free. It is our duty to cooperate with them for the protection of our own children.

With the divinity of our marriage covenant, and the responsibility of parenthood ever in our minds, with temple marriage as an ideal for every worthy couple in the Church, we associate with courtship and marriage the most sublime ideals that influence human relations.

#### LISTS SAFEGUARDS

That youth may experience in anticipation and realization all the joy that can be found in a congenial and heaven-blessed home life, they and we should be guided by the following safeguards:

First, substitute the present tendency toward a low view of marriage by the high ideal which God has given it. Choose your mate not alone for physical attraction, but for congenial and spiritual companionship.

Second, let us teach the young of both sexes in the sacredness of the ideals of marriage, so that they may realize that marriage involves obligations and is not an arrangement to be terminated at pleasure. In this regard, it is the duty of parents to set an example in the home that children may see and absorb as it were the sacredness of family and the responsibility associated therewith.

Third, instruct young girls in the fundamental arts of housekeeping so that when the responsibilities of wifehood come, they may be free from the difficulties and perplexities which arise from ignorance and inexperience.

Fourth, let the marriage be so solemnized, as far as possible, at the place of residence, which will minimize the evils that follow runaway marriages. For members of the Church the Temple should be the chosen place in which this sacred obligation is assumed.

Fifth, foster the spirit of true religion from the very beginning of home life.

Sixth, teach the young that the foundation of a happy marriage is laid before the bride and bridegroom kneel at the altar. Keep the spring of life pure and the stream will more likely flow on unpolluted.

#### HOME BUILDING PARAMOUNT

Would you have a strong and virile nation, keep your homes pure—would you reduce delinquency and crime, lessen the number of broken homes. It is time that civilized peoples realized that prevention is more profitable than punishment, and that the home is the incubator either of children of high character or of criminals. Home building, therefore, should be the paramount purpose of parents and of the nation. In "Home, The Savior of Civilization," we read:

When one puts business or pleasure above his home, he that moment starts on

the down grade to soul ruin. The loss of fortune is nothing compared with the loss of home. When the club becomes more attractive to any man than his home, it is time for him to confess in bitter shame that he has failed to measure up to the supreme opportunity of his life and has flunked in the final test of true manhood. No other success can compensate for failure in the home. This is the one thing of limitless potentialities on earth. The poorest shack of a home in which love prevails over a united family is of greater value to God and future humanity than the richest bank on earth. In such a home God can work miracles and will work miracles. The greatest miracle that King Herod ever saw was John the Baptist. The religious home, though poor, produced John the Baptist. The most dazzling miracle of all history is Jesus of Nazareth. His education was that of a united religious home. Pure hearts in a pure home are always in whispering distance of heaven. In such a home there is always a key which one may use in opening the reservoirs of the infinite and start a Pentecost. The great, good God who made this world ordained man and woman for the home and He is seeing to it that they may search the whole world over, but will never find the sweetest joys of life anywhere but in the home. In obedience to God's law for human life, one should make it his highest ambition to build an ideal home. Make home your hobby, for, if anyone makes a loving home with all his heart, he can never miss heaven.

#### MARRIAGE ORDAINED OF GOD

Verily I say unto you that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.

I repeat, "It is lawful that he should have one wife," and that harmony, unity and blessed confidence should pervade the home. I emphasize this part of the revelation so that you watchmen of the priesthood will see to it that a group of misguided men and women now hiding behind a sanctimonious claim to possess superior knowledge regarding the marriage covenant, do not betray innocent young men and women into unlawful and unholy alliances.

God guide and inspire us to keep intact the true Latter-day Saint home, I pray in the name of Jesus Christ. Amen.

#### ELDER RICHARD R. LYMAN

##### *Of the Council of the Twelve Apostles*

#### THUS ON TO ETERNAL PERFECTION

I shall begin my remarks with a quotation from that masterpiece of literature and doctrine—the Sermon on the Mount:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

—Matthew 5:43-48.

#### RELIGION, THE WORLD'S GREATEST NEED

The greatest need of the world today is religion—the religion of unselfishness, the religion of Jesus that teaches, “Thou shalt love thy neighbor as thyself.” (Matt. 22:39) “Be ye perfect,” etc. The unceasing influence of the Church for good is like a cord attached to the feet which continues always to bring back into that straight, that narrow way any who have deviated to the right or to the left, however great or however slight the deviation.

Scholarship has no such pull. Science, literature and the arts cannot take the place of religion. While religion never ceases to exert a powerful influence for good, nevertheless it takes a tremendous amount of it to keep us, with our many human frailties, doing our best all the time.

When Jesus said, “Be ye perfect,” he set for us a difficult task. It is the aim of the Church to keep us on the way to perfection insofar as unceasing vigilance can do this. I shall mention a few of the practises of the Church which help greatly in this respect.

#### TESTIMONY—EXAMINATION MEETINGS

One of these is a sort of annual examination or testimony meeting stake presidents are advised to hold with the members of their high councils, their bishops and other stake and ward workers who do their church work under the immediate direction of the stake presidency.

And all other stakes and ward officers, including of course the bishops, are advised to hold similar meetings with those who labor under their direction. In fact all Church officers and workers in every department, including those in auxiliary activities, are to be checked up at least once each year to find out with what degree of success we are, with our mortal imperfections, succeeding in our efforts to be better all the time.

May I illustrate what I mean by such an examination. The most rigid I ever had to take was given by Francis M. Lyman. He conducted the examinations for a group to which I belonged and over which he presided much as Benjamin Franklin proceeded with his examination of himself.

Franklin said he knew or thought he knew right from wrong and he did not see why he might not always do the one and avoid the other. But he soon found that he had undertaken a task of more difficulty than he had imagined. However, in his practical way, Franklin made a list of thirteen virtues and by placing particular emphasis upon one of these at a time, he expected to be able to

master that, and then proceed to another. By repeated efforts he planned to go on thus to perfection.

#### TESTS BY CHURCH STANDARDS

In much the same way Francis M. Lyman in his testimony and examination meetings named as best he could all the Church standards in accordance with which Latter-day Saints are expected to live. He referred to the payment of tithing, the keeping of the Word of Wisdom, attendance at sacrament meetings, observance of family and secret prayers, etc. He asked if the members of the organization were good husbands and fathers and neighbors. He advised that they speak ill of no man, not even in a matter of truth, but rather excuse the faults charged against others, and upon proper occasions, speak all the good they knew of everybody. He asked if they were good citizens, that is, if they took a proper interest in public affairs. He wanted to know if they were frugal and if they paid their obligations promptly. He insisted that it is the duty of Church members when employed to live within their means, to try to be better off financially at the end of the year than at its beginning, etc. In brief, like Franklin, he hoped to have all the people struggle toward perfection all the time.

#### "ALL THESE THINGS HAVE I KEPT"

We were all impressed with the effectiveness of these examinations when on one occasion a man arose and said, "I have no difficulty in living according to the Word of Wisdom, it is easy for me to attend sacrament meetings and to remember with regularity my secret and family prayers. I have no trouble living within my income. I am better off financially today than I was a year ago. In fact," he continued, using almost the exact language of the Bible, "all these things have I kept from my youth up, but I have one great weakness, an uncontrollable temper."

At the meeting we sang the familiar number, "Scatter Seeds of Kindness," which in part is as follows:

If we knew the baby fingers,  
 Pressed against the window pane,  
 Would be cold and stiff tomorrow—  
 Never trouble us again—  
 Would the bright eyes of our darling  
 Catch the frown upon our brow?  
 Would the prints of rosy fingers  
 Vex us then as they do now?

Ah! those little ice-cold fingers,  
 How they point our memories back  
 To the hasty words and actions  
 Strewn along our backward track!  
 How those little hands remind us,  
 As in snowy grace they lie,  
 Not to scatter thorns—but roses—  
 For our reaping by and by.

It was after hearing the harmony of this impressive song, glorified by the sweet tenor voice of George R. Emery, the leader, that our associate, our brother, with the tears flowing down his cheeks, said: "My great trouble is my temper. But I am struggling with it and I am glad to be able to report that during the past year I think I have made some progress."

#### PERFECTION THROUGH RELIGION

Thus a human soul was striving successfully to do that which real religion demands, namely, that we do our best to reach perfection.

It is doubtful if science, literature, art, scholarship, any one or all of these combined, can stir a mortal heart to put forth such strenuous effort as that, for the sole purpose of making a human being stronger and better. Only religion, the Gospel of Jesus Christ as revealed through the Prophet Joseph Smith, can do it.

#### SEVEN EXAMINATIONS

Another of the outstanding practises in the Church intended to make its members more nearly perfect is our way of advancing boys and young men in the priesthood. Our aim is to teach and train them to expect that at least seven times in their lives, if they are regularly promoted in the Church, they will find themselves alone with the bishop for the purpose of being given a kind and fatherly examination. The first comes when the boy is to be ordained a deacon, the second before he is ordained a teacher, the third before he is ordained a priest, fourth, before he is ordained an elder, fifth, when he is sent into the mission field, sixth, when he makes application to go into the temple, and seventh, when he is ready to take some charming young woman with him to the altar for his marriage ceremony.

These seven examinations are to consist of questions concerning details of Church duties and conduct, such as attitude toward tobacco, tea, coffee, liquor, tithing, keeping the Sabbath day holy, attending to secret and family prayers, being just and fair and charitable and patient in all dealings with neighbors and business associates. One question to be emphasized especially is "Have you lived in accordance with the Scout oath or promise, especially that part of it which says, 'On my honor I will do my best to keep myself physically strong, mentally awake and morally straight.'" Emphasis is placed especially on the last portion. Wise men have said if the Church can bring up a generation of men and women who all their days walk with accuracy in the path of virtue, then to such a generation nothing will be impossible.

#### ORDAINED ELDERS AT NINETEEN

And now, beginning with this year 1935, in addition to the seven exacting examinations above referred to, an additional pro-

cedure for the guidance and protection of boys and young men has been adopted. I refer to the new and definite policy of ordaining young men elders when they reach the age nineteen.

It has been the practise for years to ordain boys deacons when they are twelve, and now with the same unanimity and persistence worthy young men are to be ordained elders at nineteen.

Dr. Karl G. Maeser used to say to us his normal students, "You are being trained and educated to teach and I want you to know and to remember that if 95% of the members of any class do not finish the course with a passing grade there is something the matter with the teacher."

And so I say, if 95% of our young folks at age nineteen are not worthy, and the young men cannot therefore be ordained elders, make a careful survey of the situation and I predict you will find something wrong with the teaching or the training in the home or in the Church or in both of these.

The plan is to have all young men at nineteen become by ordination full-fledged men, to have thus put upon them the stamp of manhood, the stamp of character, the stamp of dependability. We want this ordination to be made a sort of commencement or graduation. It will indicate that the course begun at twelve is completed not only with credit but with honor as well.

#### SATISFYING A NATURAL CRAVING

You know when a boy is twelve nature fills him with visions of and ambition for the future. He begins to long for the company and fellowship and leadership of men, to desire to break away from his childhood surroundings. He wants to run away from home. He begins to hear nature's cry for association with grown-ups. It is the awakening of ambition in the soul of the boy. At his age practically all our boys are ordained deacons and enter the Mutual Improvement Association. In his M. I. A. work a boy is made a Scout and can be accepted as a member of the National Scout organization.

In order to satisfy that natural demand, that craving for the association of men, we are not only requesting, but urging that a strong troop committee, a committee of developed, powerful men, the strongest available, be appointed by all the bishops in all the wards.

The outstanding business of a troop committee is two-fold: First, to provide well-trained men to be Scoutmasters, assistant Scoutmasters, and leaders and associates for these boys. Second, to provide in some way or other whatever money is necessary to make the troop in every ward outstandingly successful.

#### YOUTH TO BE GUARDED

The prime aim and purpose of our program is to preserve young people from temptation, to protect them from evil. The Church stands strongly for purity rather than for repentance.



Is it not providential that this broad and intense training begins at the age of twelve? Remember Jesus was twelve when after three days his parents found him in the temple sitting in the midst of the doctors, the wise men of his day and time, both hearing them and asking them questions. Even Jesus at this age was hungering apparently for the association of men.

While I have been emphasizing the responsibility of preserving the boys and young men from evil and temptation as this responsibility rests upon the bishops and their associates, I desire to make it clear that great and perhaps greatest of all is the responsibility which rests upon the parents. The home must do its part, and often that part can be done best by the mothers. Men may fail but women never, is one of my favorite expressions.

From the Improvement Era I learned that one stake was organizing the mothers to help with the training of these young men and boys. If organized, the mothers of the deacons, the mothers of the teachers, the mothers of the priests, and the mothers of the Scouts can do more than any others in helping to train these boys so that at the age of nineteen they will be worthy men, noble, fine, young fellows, who can consistently be ordained elders.

The forces of all our organizations are thus combined to bring not only our boys but our girls also through their boyhood and girlhood into manhood and womanhood from age twelve to age nineteen as nearly perfect as possible.

With united ranks, we go forward singing, "Thus on to eternal perfection the honest and faithful will go."

The congregation and choir sang the hymn, "Do What is Right."

### PRESIDENT HEBER J. GRANT

As usual we are short of time. We shall not call on Bishop Sylvester Q. Cannon to speak to us as he addressed us in the General Priesthood meeting yesterday evening. We shall ask Elder Samuel O. Bennion and Bishop John Wells to each speak to us for ten minutes.

### ELDER SAMUEL O. BENNION

*Of the First Council of the Seventy*

One of the outstanding events of recent occurrence, if not an epochal experience in history, was the radio service held a few nights ago in which the President of the Church and the Prophet of the Lord greeted members of the Church and all others who were listening in in all the world where radio connections are made.

I am sure that no one can accuse the Church of Jesus Christ of

Latter-day Saints of neglecting its duty. For years the word of the Lord has gone forth from this country into all parts of the world. A solid history has been written for a hundred years. Sermons have been delivered, tracts have been distributed, books have been placed in the homes and in the hands of the people, that all men might receive a testimony of Jesus Christ.

Now, in the present day, with the wonderful achievements of modern discoveries, we are able to reach the hearts of the children of men in nearly all parts of the world in just a few moments of time. Truly it is a marvelous age in which we live, and the Church marches on.

The promise made by the Savior is still in effect. He said :

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

I know of no authority having been given to any man to make any change in the doctrines of our Eternal Father's Son. He preached the Gospel while he ministered in the earth, he established a Church with prophets and apostles, and gave unto the world a true order of worship. Paul the apostle explains the necessity and purpose of the Church organization :

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God.

In my experience in life I have not been able to find that anyone has had the right to change the plan established by the Savior during his ministry, and restored in our day.

I have often asked men and women to review the history of the Church as well as the doctrines, and see if they do not comply with the principles that our Eternal Father taught through his Son. If men and women would lay aside personal prejudices and seek for the things that the Lord has revealed they could not but be convinced of the truth! I appeal to people to listen in fairness to the doctrines of the Church of Jesus Christ of Latter-day Saints. They do not belong to us—they belong to our Eternal Father and his Son, whom he sent into the world.

As I stated before, this Church has distributed for a hundred years millions of pages of literature setting forth our views and our beliefs, without asking men to do anything except to repent, to change their lives if they are doing wrong, to investigate the Gospel as we see it, to ascertain if there is a need for prophets and apostles, and to learn if any revelation ever came from God to man to do away with the plan that he ordained. If I were a non-member looking for the Church that would give me an inheritance in the kingdom of

God,. I would most certainly look for one that offered me every opportunity to know the truth, to know what it means to live in the earth, and what it means to accept a plan which would take me back into the presence of God if I kept his commandments.

I have never found anything in all history that fills these requirements as does the Church of Jesus Christ of Latter-day Saints. It gives to every man and woman who enters it the same opportunity regardless of where they live or where they come from. It is for all and no one has any right over the other. It teaches us the plan of our great Redeemer; it acquaints us with the history of Joseph Smith, the Prophet, and those who have followed him.

To men and women who may hear my voice, who are not members of the Church, again I plead with you to investigate, while you are in this life, the workings of the Church of Jesus Christ of Latter-day Saints; lay aside prejudices of every kind; get acquainted with the doctrines, and read the word of God. It has brought joy and satisfaction to thousands of souls. It will do it to you. It will bring to you a happiness that you have never known before. It will bring to you eternal life in the kingdom of our Father.

This is my testimony to you and I bear it in the name of Jesus Christ. Amen.

### ELDER JOHN WELLS

#### *Second Counselor in the Presiding Bishopric*

Ever since the Manti choir sang the beautiful hymn, "Lord We Come Before Thee Now," this verse has been in my mind:

Send some message from Thy Word,  
That may joy and peace afford;  
Comfort those who weep and mourn,  
Let "the time of love" return.

I have repeated these words many times as my brethren have spoken and they have left comfort, understanding, and faith in my heart and an added appreciation for my membership in the Church and for this great latter-day work.

I desire to call attention to an incident in the life of the Master, which is recorded in the 17th chapter of Luke. The Master was traveling towards Jerusalem. He passed through Galilee and Samaria and entered a certain village where he was met by ten lepers. A leper could not enter nor live in a village or town. Hence these unfortunate creatures accosted the Master while he was still outside the village. Misery had broken down all race prejudice, for we find the Samaritan and the Jew among these ten unfortunates. No doubt they had heard of the wonderful works of the Master. They stood afar off and cried, "Jesus, Master, have mercy on us."

The Master, full of sympathy and love for suffering humanity, sent hope into the hearts of these ten men in these words, "Go, show

yourselves to the priests," and as they went they discovered that they were healed.

The scriptures say, "And one of them, when he saw he was healed, turned back and with a loud voice glorified God and fell down on his face at the Master's feet, giving him thanks, and he was a Samaritan."

The Master said, "Were there not ten cleansed? But where are the nine?" None returned to give glory to God and thank their benefactor for a deliverance from worse than death, save this Samaritan.

Brother George Teasdale on one occasion said, "Ingratitude is such a heinous offense that nobody ever admitted being guilty of it." I have always remembered his comment on ingratitude. On the other hand, gratitude is a state of being grateful, having a feeling of thankfulness for benefits or kindnesses received and grateful sentiments toward a benefactor.

Great changes are taking place in our civilization. We are passing through serious situations. Unemployment and drouth have become serious problems and have affected many of our people. Some have become dissatisfied. It is not easy for a man to keep happy when his family is in need. The Church has done much to relieve the suffering and distress of its members.

My brethren and sisters, in spite of all these trying conditions, there is reason to be thankful to our Father in heaven for the many blessings which we still enjoy. While many of the things which I shall mention have already been referred to during this conference, I think it not amiss to reiterate them in this closing session that we may cherish a deep sense of appreciation for our blessings.

We are living in the most important age of the world's history—the dispensation of the fulness of times—a day of the restitution of all things spoken by the mouths of holy prophets since the world began. Prophets of old have looked forward to this day and have longed to see it. Is it not a privilege to live in this day when great world movements preparatory to the coming of the Son of God are in progress?

We are living in a choice land, a land choice above all other lands, which is reserved for the people of God. As long as we keep his commandments, the Lord has said we shall prosper in this land. It is a land of freedom. Liberty and democracy still prevail. The Latter-day Saints were directed to these valleys of the mountains by living prophets of God. In vision, President Brigham Young beheld this place, and when with his natural eyes he saw the valley, he said, "This is the place." Here in these mountain valleys we have been gathered to develop the highest type of civilization the world has ever known, in preparation for the coming of the Savior.

God has again spoken from the heavens. True knowledge of the personality of the Godhead has been revealed. A great prophet has arisen. The Prophet Joseph Smith stands at the head of this dispensation. The Gospel, the science of salvation, has been re-

stored. It is the source of all man's spiritual and temporal guidance. The Book of Mormon, a new witness for God, which contains the fulness of the everlasting Gospel, has been translated by the gift and power of God. The priesthood, the power to legitimately act in the name of God, together with all necessary gifts, powers and blessings, has been restored. Thousands upon thousands have received this priesthood. It was an inspiring sight on Saturday evening to see more than six thousand brethren gathered in this building at the General Priesthood meeting.

We are here to accomplish God's purposes, to become a great and mighty people, not in wealth, but in faith and power to do good. We are engaged in the most important work in the world's history. It is our privilege to assist in the establishment of God's work upon the earth.

It is our privilege to listen to the voice of prophets, apostles and leaders of this Church and hear from them the living word of God, for they speak to us under the power and influence of the Holy Spirit.

Have we not much for which to be thankful? Our hearts should be filled with gratitude for the privilege of living in this time, in this place, with the Gospel of Jesus Christ as our heritage, and for prophets of God to lead us, and that we are permitted to assist in bringing about the purposes of the Lord.

No matter what our surroundings and circumstances may be, let us hold fast to our living faith. Let not our ideals be wrested from us. Let us contemplate often our blessings and hold fast to the enduring things of life, that which will bring us riches of soul—the Gospel of Jesus Christ.

May we cultivate gratitude. The spirit of gratitude always brings happiness. If we have this virtue we are more God-like. May we cultivate a thankful attitude towards God and our fellowmen. We will express our thankfulness for our blessings to our Father in heaven in daily prayer and show our love for him by keeping his commandments, in giving service in his cause, in contributing of our means for furthering his work, and in praise and song. The spirit of gratitude will grow in our hearts as we express it, and it will be germinated and grow in the hearts of those about us. Let us teach it in our homes to our children, that they may grow up with thankful hearts, that the spirit of discontent and unrest which is in the world may not affect their lives. Let us follow the advice given in our song, "Count Your Many Blessings":

When upon life's billows you are tempest tossed,  
When you are discouraged, thinking all is lost,  
Count your many blessings, name them one by one,  
And it will surprise you, what the Lord hath done.

May we, like the Samaritan, have grateful hearts and glorify God for our blessings, I pray, in the name of Jesus Christ, Amen.

**ELDER JAMES M. PETERSON***President of the Texas Mission*

I have been delighted, my brethren and sisters, as I know you have, with the splendid things of this conference. My heart has been touched with the testimonies given us by the General Authorities. I have been given new courage to go on in the tasks assigned to me in this great work, as I know you have. The thing that I think has touched me most in this conference is the statement that was read in the first session by President McKay relating to the growth and development of the Church. That statement reminded me of the words of one of the Book of Mormon prophets to the effect that man is that he might have joy.

My heart rejoices that more people are coming into this great Church, that their lives may be made better and happier, because in the Gospel of Jesus Christ there is happiness, there is joy—that joy which we can obtain through no other labor. I rejoice in the growth and advancement of the Church.

I am grateful beyond expression, my brethren and sisters, that I have been called into the service, if I may make that statement. I have been in the service a great many years, but for a year or more not in direct activity. I am so grateful that my brethren of the General Authorities found me worthy to go into the world to preach the Gospel, the message of salvation and of life. I cannot tell you how grateful I am for this confidence and I feel that no greater blessing can come to anyone.

God bless us that we may be faithful in this great work and valiant in carrying forward the banner of truth, that his blessings may guide and direct us in all our endeavors to further his work, I pray in the name of Jesus Christ. Amen.

**ELDER NICHOLAS G. SMITH***President of the California Mission*

My brethren and sisters, I am orthodox. I believe in Jesus Christ. I believe in Joseph Smith, and I know that I understand the Savior's life better because of that which has come to me through the Prophet Joseph Smith. I believe just as sincerely and truly in Heber J. Grant. I have known him personally for years, and I know that Joseph Smith was no greater in doing his work than President Grant is in doing his. I have been inspired by his utterances. I have marveled at his strength, at his kindness, and at the manner in which he has stood as our prophet, seer and revelator.

I believe in being obedient to this Church and to this doctrine, for I know that as was said of old by Isaiah, "If ye be willing and obedient ye shall eat the good of the land." Therefore, I know that those who are faithful and true in the performance of their duties in this Church shall not be crushed by this depression. They shall be happy and in their families love shall abide.



For the past sixty months I have been sending out into the world approximately \$50.00 a month to my two sons as they have performed missionary labors in far-off lands—\$3000.00. A tremendous sum it seems to me and far more, I think, than any man should send to his son to maintain him while performing missionary labors, but it was the custom—so much was necessary in certain missions. I have thought of the words of our Savior when he sent forth his apostles to preach without purse or scrip, and I find as I read in the 84th Section of the Doctrine and Covenants that in our day God gave the same counsel and advice to his servants through the Prophet Joseph Smith, that we should go to the nations of the earth and preach the Gospel without purse or scrip. I am reminded that a few days ago in a missionary report meeting in the California Mission, after each of the missionaries had expressed himself and told what it had cost him to live during the past months, one of them said: "Since I have been here I have had five pairs of garments given to me by my own people. My father and mother are dead, but I love this Church and I knew that inasmuch as the Christ had said that we were to preach the Gospel without purse or scrip it could be done. I have marveled as the months have passed by that my shirts have outlasted the shirts of my companions, my suit has outlasted the suits of my companions; and during the two years that I have been serving in this mission I have not received a cent from any of my people. I have preached the Gospel without purse or scrip, President Smith, and I want to stay here as long as you want me to stay here and continue to serve because I have been blessed."

I noted his appearance—the best dressed man we had in the room.

Then his district president arose and said, "I want to bear testimony to what Elder Rolfe has just said. I want to tell you that I have had four suits while he has had the one which he is now wearing. I spend \$25.00 a month and he has spent nothing. Now I have been notified that my money is finished, but I want to volunteer now, President Smith, to stay another six months and be permitted to serve as this loyal man has served, without purse or scrip, in this great cause."

Brethren and sisters, where do you think these men got such ideas? They have lived in that mission under the inspiration of the man who formerly presided there, Elder Alonzo A. Hinckley. They believed what he taught them—they believed in God, and they knew that God would sustain and support them, and so they have gone forth. The missionaries now are getting along on \$10 a month and less. Some are spending \$25.00, but we are encouraging them to stay within \$10.00. The lady missionaries naturally need more. The Lord has blessed them and been with them, and the spirit of Alonzo A. Hinckley shall never die so long as there is a California Mission. God bless that mission. I thank the brethren for honoring me and permitting me to go there. I am grateful to you for your faith and prayers. Your boys and girls are doing a wonderful work. The Lord is with them. May his spirit ever be with his Church, is my prayer in the name of Jesus Christ. Amen.

## PRESIDENT HEBER J. GRANT

A young man who claims to have counted the audience at our meetings from day to day announces that there are 8,029 people here this afternoon, and that there have been in this building during the conference sessions 50,562 people. I hope he is correct.

I should be very pleased if I had the time to make some remarks, but by the time the choir has sung an anthem and the closing prayer has been offered the radio will be disconnected, and it would not be fair to the people who are listening to the radio broadcast for me to try to say anything and they not hear it. I offer my apologies to the leading brethren who are here who expected to speak but did not have an opportunity to do so.

## GRATEFUL FOR BLESSINGS OF CONFERENCE

I earnestly and sincerely express my gratitude to the Lord for this conference. Like all the conferences that I have attended during the past fifty-two years, it is the best we have ever had. I have heard that expression regarding all the general conferences of the Church; and the only way that I can account for it is that we are hungry, and the same bread and butter tastes a little better when we have an appetite than it does otherwise although it is the same material. We have indeed been blessed of the Lord, and I am grateful for his blessing.

I am thankful beyond my ability to express myself for the opportunity we had last Sunday morning at 12:30 to broadcast a message to the people of the world.

## DELIGHTED WITH THE SINGING AT CONFERENCE

I wish to endorse all that has been said in regard to the singing to which we have listened during this conference. We were charmed and delighted with the singing by the choir from Manti, and by the Singing Mothers, as also by the Tabernacle Choir.

An anthem, "O, Great is the Depth," was sung by the Choir.

Elder Charles R. Jones, President of the Arizona Temple, pronounced the benediction.

Conference adjourned for six months.

The singing at the Friday sessions of the Conference was by the Relief Society Singing Mothers, under the direction of Charlotte O. Sackett; at the two sessions on Saturday by the Manti Choir, under the direction of Ellis E. Johnson; and at the Sunday sessions by the Tabernacle Choir, under the direction of Anthony C. Lund.

Accompaniments and interludes on the great organ were played by Frank Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
*Clerk of the Conference.*

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