

NINETY-SEVENTH
ANNUAL
CONFERENCE

**Of the Church of Jesus Christ of
Latter-day Saints**

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

April 3, 4, 5 and 6, 1927

*With a Full Report of
All the Discourses*



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

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

FIRST DAY

MORNING MEETING

The Ninety-seventh Annual Conference of the Church of Jesus Christ of Latter-day Saints opened in the Tabernacle, Salt Lake City, Utah, on Sunday morning at 10 o'clock, April 3, 1927.

President Heber J. Grant presided.

Every seat in the main hall, galleries and choir stand about the great organ was occupied, and many hundreds were standing in the aisles. There was also a crowded house in the Assembly Hall, where an overflow meeting was conducted by Elder J. Golden Kimball, of the First Council of Seventy. Many were unable to gain entrance into either building, but assembled at the Bureau of Information building and listened to the Tabernacle services as they came over the radio.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

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

Presiding Patriarch.‡

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

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

OFFICERS AND OTHER AUTHORITIES PRESENT

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

*Reed Smoot absent, owing to serious illness of his wife.

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

‡Hyrum G. Smith absent, on account of illness.

§Joseph W. McMurrin absent, owing to serious illness of his daughter.

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

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

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

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

Elder Peter G. Johnston, of the Church Auditing Committee, offered the opening prayer.

The choir sang the anthem, "They that sow in tears."

PRESIDENT HEBER J. GRANT

It has been customary at the April Conferences to make announcements and to read some statistics. We regret the absence of Elder Reed Smoot, of the Council of the Twelve. I have a telegram from him reading as follows:

TELEGRAM FROM ELDER REED SMOOT

"I send greetings to the Saints assembled at the General Conference. Alie's serious sickness, only thing that prevents my presence. Blessings of God is the only power that can save her. I would appreciate the faith and prayers of the people assembled, asking our heavenly Father to grant, if it is his will, that she be given further life, with renewed health and strength."

REED SMOOT.

OTHER AUTHORITIES ABSENT

The Presiding Patriarch is absent on account of ill health.

As you all know, Elder James E. Talmage, of the Council of the Twelve, is presiding over the European mission, and cannot, therefore, be with us. I regret, on account of the serious illness of a daughter of Brother Joseph W. McMurrin, of the First Council of Seventy, that he also is absent. All the others of the General Authorities of the Church are in attendance today.

CHANGES AND RELEASES

There has been a change in the presidency of the Lethbridge stake, President Hugh B. Brown being honorably released, and Asael E. Palmer appointed president; a change also in the Maricopa stake, J. W.

Lesueur being honorably released and James Robert Price being sustained as president.

Changes and releases in the mission field: John H. Anderson has been released as president of the Swedish mission, and Andrew Johnson appointed to succeed him.

Ernest LeRoy Butler has been released as president of the Samoan mission, and Willard L. Smith appointed as president.

Brigham S. Young has been released as president of the Northwestern States mission and William R. Sloan appointed as his successor.

Joseph Quinney, Jr., has been released as president of the Canadian mission, and Charles H. Hart appointed as his successor.

Brigham H. Roberts has been released as president of the Eastern States mission, and Henry H. Rolapp appointed as his successor.

New wards have been organized: Kimball ward, St. Joseph stake; Cedar Third ward, Parowan stake; Manila ward, Lyman stake; Lankershim ward, Los Angeles stake; Littlefield ward, Moapa stake; Ogden Twentieth ward, Ogden stake; and the Graham and Hibbard wards in the St. Joseph stake have been combined.

We mourn the loss of the following bishops since our last meeting: John A. Hunt of St. Charles ward, Bear Lake stake; Edgar O. Nielson of Cleveland ward, Bannock stake; Edwin Olpin of Pleasant Grove First ward, Alpine stake, and John J. Burgner of Darby ward, Teton stake.

FINANCIAL STATEMENT

Following is a list of expenditures from the tithes of the Church for the year 1926:

Stake and Ward Purposes—There has been returned from the tithes to the stakes and wards for operation, maintenance, and building construction, \$1,530,243.64.

Education—Expended for the construction and operation of Church schools, \$837,810.47.

Temples—Expended for the construction, maintenance, and operation of temples, \$322,500.36.

Charities—For the care of the worthy poor and other charitable purposes, including hospital treatment, \$187,570.43.

Missions—For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions, \$738,737.75. Total \$3,616,862.65.

Other Charities—In addition to charities paid from the tithes, as before named, there have also been disbursed the Fast Offerings, other charities and assistance rendered by the Relief Society, in the sum of \$436,055.44, which amount, added to the \$187,570.43 paid from the tithes, makes the total charity assistance rendered by the Church, \$623,625.87.

There were transferred from the California mission, at the time of the organization of the Los Angeles stake of Zion, the Adams ward

chapel and other chapels to the value of \$200,000. The California mission at the present time owns chapels of a value of over \$400,000. The chapel at Oakland is as fine a chapel, and holds about as many people, as any of our ward chapels in the stakes of Zion. It has been decided to organize another stake of Zion in Northern California, with San Francisco, Oakland and surrounding country to compose that stake.

There have been collected by the various wards of the Church and paid to missionaries, to assist in their maintenance, \$128,299.65.

REPORT OF THE AUDITING COMMITTEE

"President Heber J. Grant and Counselors, Building.

"*Dear Brethren:* As the Church Auditing Committee, we have to report that the accounting of the Church, as shown by the records in the First Presidency's office and in the office of the Presiding Bishopric, is all that could be desired. The receipts and disbursements, the revenues and expenses of the Church are so carefully and accurately kept that the present worth or financial status of the Church is clearly shown. The affairs of the Church are wisely administered, and the present showing is excellent. It is gratifying to know that the credit of the Church comes under the very highest rating, but it is still more gratifying to know that the Church is under no necessity at present to use its credit in the commercial world by borrowing money.

"(Signed)

"HENRY H. ROLAPP,

"JOHN C. CUTLER,

"PETER G. JOHNSTON,

"Auditing Committee."

STATISTICS

Church Growth—Children blessed and entered on the records of the Church in the stakes and missions, 19,701.

Children baptized in the stakes and missions, 15,024.

Converts baptized and entered on the records of the stakes and missions, 6,663.

There are now 96 stakes of Zion, 915 wards, 77 independent branches connected with the stakes, and 27 missions and 734 branches in the missions.

Social Statistics—Birth rate, 31 per thousand.

Marriage rate, 13.9 per thousand.

Death rate, 7.7 per thousand.

Families owning their own homes, 72 per cent.

Persons recommended to the temple, 58,958, or 6 per cent more than in 1925.

Missionaries from Zion, December 31, 1926.....2,188

Local missionaries 72

Engaged in missionary work in stakes2,260
1,140

Total3,400

The Assistant Historian of the Church, Elder Andrew Jensen, has

handed me a compilation of the missionaries that have been in the field from the year 1830 until 1926. The lowest number is 16 missionaries, the first year of the Church. The highest number sent out in any year is 1,313, in 1925; 1,235 in 1926, and 1,211 in 1919. The total is between 35,000 and 40,000 missionaries that have been sent into the field.

REPORTS FROM THE MISSIONS

Speaking of the missions, I will read some few requests from a number of mission presidents:

The Northcentral States: "We shall be losing about twenty missionaries in the next twenty days, which will bring us down to about fifty-seven. Our greatest need, therefore, is more missionaries."

Central States: "We need long-term missionaries more than anything else right at the present time."

California mission: "We are parting with short-term missionaries almost daily, and need fifty elders and twenty-five lady missionaries to care properly for the districts that are open. More missionaries will be released during the next three months than the foregoing number."

Australian mission: "In this report we have four fewer missionaries than a year ago, and in February we have nine who will leave this mission, and unless we receive recruits very fast we will be very short-handed by the first of March."

German-Austrian mission: "Our work is going forward by leaps and bounds. We are needing four or five elders each month in order to hold our present field. We should be opening new fields."

Danish mission: "Elders are needed as we will soon be seriously handicapped on account of so many who will receive releases to return home."

Swedish mission: "During the coming month there will be about five other elders released. We would appreciate receiving more brethren, especially those who understand Swedish; or better still if they can speak it."

The French and Swiss-German missions also make the same appeal.

(At this point President B. H. Roberts remarked: "I wish to join the chorus in behalf of the *Eastern States mission*.")

I might say that the chorus will be unanimous, for I do not believe there is a single mission that has not made appeals, but I have just put down a few to read here this afternoon.

(President B. H. Roberts: "President Grant, remember our great population in proportion to our number.")

I find that each and every mission president is thoroughly converted that he needs more missionaries than the others.

There is another thing that I rejoice in, above everything else in our missionary work, and that is, all the missionaries are thoroughly convinced that their mission president is the finest of all the mission presidents, and that their mission is the best, although it may be in far-off Australia, or any other place. The outpouring of the Spirit of the

Lord upon our missionaries is such that they rejoice and are happy in their labors.

VISITS SINCE LAST CONFERENCE

Since our last conference it has fallen to my lot to be actively engaged in visiting some of the stakes of Zion. I have visited the Big Horn section of the country and other sections of Wyoming and Montana. I also visited some of the wards in the San Luis valley, dedicating a small chapel in Wyoming and one in Denver, Colorado. I visited the St. Joseph, Maricopa and Los Angeles stakes, and some of the stakes in Utah, holding meetings with the Saints in Arizona and dedicating two chapels there and four in the Los Angeles stake. I have had the pleasure of holding meetings with the Saints and missionaries in Omaha and Lincoln, Nebraska; Rock Springs and Green River, Wyoming. This was the first time that I have had the pleasure of being at Lincoln, the capital of Nebraska, or at Green River and Rock Springs. In addition I have visited a number of the wards in the different stakes here in Utah, dedicating chapels, during the last six months.

FAVORABLE ATTITUDE TOWARDS THE CHURCH

There is a most wonderful change in the attitude of the people of the world towards the Latter-day Saints. I find no difficulty whatever in getting publicity in the various papers; and when I travel, in different cities in the east and west, the north or the south, those who have interviewed me have given correct reports of the interviews. Brother James E. Talmage is also getting splendid publicity in the European papers. He has extensive notices and there seems to be no prejudice in the press of Great Britain at the present time.

AN ILLUSTRATION OF THE FORMER ATTITUDE IN ENGLAND

When I was in Europe, as the president of the European mission, during the entire three years that I was there, they published no article that we presented, and no report of a favorable nature was ever published in any of the papers. I call to mind visiting one of the great London papers that had published from seven to ten columns of the vilest statements regarding the Latter-day Saints. I took with me a letter of introduction from the manager of the shipping house in Liverpool with which we had done business for over 60 years, vouching for the integrity, not only of myself but of all my predecessors as the presidents of the European mission of the Church. The editors of this paper positively refused to make any refutation of the slanderous articles they had published, or to publish a single thing that I wrote, announcing that they thought they had published exactly what they ought about the "Mormon" people. I told them that I defied them to find a man that had written any of those articles who could furnish them with a certificate of character, but that I carried with me a certificate of my integrity and honesty, signed by all the non-"Mormon" bankers in Salt Lake City at that time; that I also had letters from bankers and in-

fluent business men from New York to San Francisco; that I did not carry with me any recommendation from "Mormon" institutions or from "Mormons." Had I done so, I told the editor, it would be like writing a letter myself: "To Whom It May Concern: The bearer, Heber J. Grant, is honorable. Respectfully, Heber J. Grant." He said, "Never mind your opinion, Mr. Grant, we will not publish anything regarding your people." I happened to remember that the gentleman's name was Robinson. As I reached the door and put on my two-story hat—which it is necessary to wear in Europe, if you are considered anybody—I turned around, took it off and said:

"I understand that your name is Robinson, that the editor-in-chief, to whom my letter is written, is out of the city." He said: "Yes, that is right." "Are you acquainted with Phil Robinson?" "Yes." "Would you believe anything and everything that Phil Robinson says about the 'Mormons?'" He said: "I certainly would." I said: "Was he the correspondent of the *London Daily Telegraph*, one of the two greatest—and I emphasized 'greatest' because his paper was not one of the two—in London?" He said: "He was." "And you would believe everything he wrote?" "I would." "Buy his book entitled *Sinners and Saints* and you will find that everything you have published about the 'Mormons' is a lie, pure and simple. If you can't afford two shillings, I will buy the book and present it to you with my compliments." He said: "You astonish me." I said: "You are not the first man who has been astonished when confronted with the truth regarding the 'Mormon' people. I have met your kind from Tokyo, Japan, to London, who have refused to publish the truth about the 'Mormons.'" He said, "Write a half column." I said, "Thanks for small favors, large ones received with greater thanks. Seven to ten columns of falsehoods written against our people, and a half column allowed for refutation!" Within a couple of hours he had the half column. He kept it the usual 30 or 60 days and returned it with the usual printed slip that I have seen many times: "The Editor regrets that he cannot find space for the enclosed manuscript, and it is returned." When I see those "regrets" I cannot but think of the saying: "Polite lying is an accomplishment. It lubricates business, varnishes unpleasant facts, and promotes friendships."

TRIBUTES PAID TO THE LATTER-DAY SAINTS

Since that time there have been thousands of splendid tributes paid to the Latter-day Saints. I have before me one which was written. I think, seven years ago this coming June. I have never heard it quoted in this Tabernacle, so I am going to read it. It is from Franklin K. Lane, secretary of the interior, as I remember, under President Wilson:

"Cross the border you come down into Utah.

"Never speak disrespectfully of the 'Mormon' Church. It has as law-abiding, steady, hard-working, kindly a group of people in Utah as will be found anywhere this round globe over. Brigham Young may not have been a prophet of Almighty God, but he worked a miracle when he crossed from the Missouri river over that desert, leading his band of a few hundred followers with their push-

carts, going out into that unknown waste, and turned the land that lies around Salt Lake City into a garden.

"I brought from Egypt, several years ago, the greatest irrigation expert in the world, perhaps, the man who built the Assuan Dam upon the Nile—Sir William Willcocks, the man who claims to have discovered where the Garden of Eden was located, at the junction of the Tigris and Euphrates rivers—and I sent him to look over the irrigation enterprises of the United States, and he said: 'Nowhere else have I seen people who understand so wisely how to apply water to land as around Salt Lake City.'

"Utah has wonderful beauty in it as well as great stretches of desert that are to be reclaimed. We have just discovered a new beauty spot there, Bryce canyon."

And many of them are just discovering Cedar Breaks, Zion canyon and the north rim of the Grand canyon, also.

As I stated before, I say again, I rejoice in the change of sentiment of the press of Great Britain, the splendid fruits that are attending President James E. Talmage in getting publicity in the newspapers.

MONUMENT TO THE THREE WITNESSES DEDICATED

I had the pleasure here, yesterday, of dedicating a little monument to the memory of the Three Witnesses of the Book of Mormon.

THOUSANDS IN ALL PARTS HAVE A TESTIMONY

I rejoice that there are thousands and tens of thousands of people from the country of the midnight sun, Scandinavia, to South Africa, from Canada to South America, and upon the islands of the sea, reaching clear out to New Zealand and Australia, who can testify that God has seen fit to answer their earnest prayers and has given to them, as is promised here in the Book of Mormon, a testimony regarding this remarkable and wonderful record. I read the words of Moroni:

"Now I, Moroni, write somewhat as seemeth me good; and I write unto my brethren, the Lamanites; and I would that they should know that more than four hundred and twenty years have passed away since the sign was given of the coming of Christ.

"And I seal up these records, after I have spoken a few words by way of exhortation unto you.

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

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

"And by the power of the Holy Ghost ye may know the truth of all things.

"And whatsoever thing is good is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is."

CHRIST IS DENIED BY MANY

The Christ is denied today by hundreds of thousands of people. Many of the men who are teaching in our great universities are denying that Christ was the son of God. Many men who are

teaching from the pulpit do not acknowledge that Jesus Christ was in very deed the Son of the Living God, the Redeemer of the World, coming to the earth with a definite mission.

While in Europe I purchased a book by Senator Albert J. Beveridge entitled *The Young Man and the World*. One of his chapters was devoted to the young man preparing for the ministry. He said:

"Any man who assumes to teach the Christian faith, who, in his own secret heart questions that faith, commits a sacrilege every time he enters the pulpit.

"He is like the chemist's grain of wheat, perfect in all its constituent elements except the mysterious spark of life, without which the wheat grain will not grow.

"If, then, you do not believe what you say, and believe it with all your soul, believe it in your heart of hearts, do not try to get other men to believe it. You will not be honest if you do. The world expects you to be sure of yourself. How do you expect to make other people sure of themselves if you are not sure of yourself?

"I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the United States, or to occupy any position of honor or power the world could possibly give," said a man whose name is known to the railroad world as one of the ablest transportation men in the United States. * * *

"A few years ago a certain man with good opportunities for the investigation and a probability of sincere answers, asked every young preacher whom he met during a summer vacation these questions:

"First: Yes or no; do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God, a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?"

"Not a man answered 'Yes.' Each man wanted to explain that the Deity might be a definite intelligence or might not; that the 'latest thought' was much confused upon the matter, and so forth and so on.

"Second: Yes or no; do you believe that Christ was the Son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?"

"Again not a single answer with an unequivocal, earnest 'Yes.' But again explanations were offered and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world had seen and humanity's greatest moral teacher."

I maintain that Christ could not have been humanity's greatest moral teacher unless he was in very deed the Son of God, because he announced that he was the Son of God, that he was the express image of his Father, and that those who had seen him had in very deed seen the Father; therefore if the foundation of his structure were false, he could not be a great moral teacher.

"Third. Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

"Again not one answer was unconditionally affirmative. 'Of course, they were not sure as a matter of knowledge.' 'Of course, that could not be known definitely.' 'On the whole, they were inclined to think so, but there were very stubborn objections,' and so forth and so on.

"The men to whom these questions were put were particularly high-grade

ministers. One of them had already won a distinguished reputation in New York and the New England states for his eloquence and piety. Every one of them had had unusual success with fashionable congregations.

"But every one of them had noted an absence of real influence upon the hearts of their hearers, and all thought that this same condition is spreading throughout the modern pulpit.

"Yet not one of them suspected that the profound cause of what they called 'the decay of faith,' was not in the world of men and women, but in themselves. How could such priests of ice warm the souls of men? How could such apostles of interrogation convert a world?"

THE TESTIMONY OF THE SAINTS

I rejoice that every Latter-day Saint living can answer without a moment's hesitation all three of those questions, "Yes, yes, yes." The very foundation of the Church rests upon the fact that a boy not yet 15 years of age saw God himself, a glorified man, beyond the power of any individual to describe, and that God introduced Jesus Christ to this boy. The very foundation of the Church rests upon the further fact that the man who baptized the Savior of the world, John the Baptist, laid his hands upon the heads of Joseph Smith and Oliver Cowdery and ordained them to the Aaronic Priesthood, with the authority to baptize each other and commanding them to do so; that Peter, James and John, the apostles of the Lord Jesus Christ, laid their hands upon the heads of these men and ordained them to the apostleship, giving to them the power to proclaim the gospel of the Lord Jesus Christ and build up his Church in the world.

There is no Latter-day Saint that would deny the vision in the Doctrine and Covenants which I have quoted time and time again, and perhaps did so at our last conference, stating:

"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."

MARRIAGE FOR TIME AND ETERNITY

I rejoice in the fact that every man and every woman married in the temples of the Lord are married for time and for all eternity. What an absurdity for us to believe in a ceremony uniting our wives to us for eternity if there were no existence beyond the grave.

The Church is also founded upon the fact that Moroni came and delivered the plates to Joseph Smith. We have no doubt as to the individuality of Moroni who delivered these plates.

AN ILLUSTRATION, WITH TESTIMONY AND COMMENTS THEREON

It seems that there are others who lack faith in addition to those that I have referred to in my quotation from Senator Beveridge's book.

Away back in 1910, January 31, Reverend T. H. Martin made some very remarkable confessions that were published in the *Anaconda Standard*. A man challenged me, after I had read these statements and

commented upon them, and said I would get myself into trouble because it was only a lot of "Mormon" lies; that no minister ever delivered such a sermon, and he warned me to stop or I would get into trouble. The warning, however, did not take root nor yield any fruit. The next time that I spoke he asked me if I had seen the *Anaconda Standard*. I told him no, but inasmuch as I gave the exact date that it appeared, it was up to him to bring an *Anaconda Standard* and to come and show me that it was not in it. The very next time that I saw fit to preach upon this subject was in the North Sanpete stake of Zion. After my sermon Elder Barrus Cox came to me, and said:

"Brother Grant, I am the identical elder who sent that *Anaconda Standard* to the *Liahona*, from which they published extracts. I have an extra copy. Would you like it?"

I told him I needed it in my business, and he gave it to me; so I have read this sermon with my own eyes in the *Anaconda Standard*. Reverend Martin said:

"For a long time the following questions have been uppermost in my mind:

"Is the church anything but a mere social organization? Is the Christianity of today the true doctrine of the Christ of the Bible? Has the so-called Christianity of today anything in it that ought to attract more than any other creed that is supposed to help humanity? Is not the church of today being boycotted and that justly?"

"I know that such interrogations will not be very savory to many people, but knowing something concerning the church from top to bottom, and as I fear God, and would rather be true than be esteemed, I fearlessly propound them. * * * But with all of this I maintain that the Christianity of the present is face to face with a lamentable loss. The Christianity of today has acquired much, but in its getting it has lost its own soul, it has lost the Holy Ghost."

I declare in all soberness that all over the wide world wherever the gospel of Jesus Christ has gone, (the gospel revealed to us through the Prophet of the living God, Joseph Smith), the Holy Ghost has been bestowed upon men and women by the hundreds and thousands, if not tens of thousands, and they are willing to testify to their knowledge regarding the divinity of this work and to bear witness that God has, by the revelations of the Holy Ghost to them, given them a testimony of the divinity of this work, also a testimony of the divine mission of Joseph Smith and the divinity of the Book of Mormon.

"No true man will dare to refute this argument, for go where you may in Christendom today you will find that our religion is void of the supernatural element which the Bible claims it must have in order to exist."

Go all over the wide world, wherever you will today, and you will find that the supernatural element does exist in the Church of Christ.

"The commission to the early Christian teachers was that they must be imbued with power from on high and then go and baptize all nations in the name of the Holy Ghost, and that power was always manifested when they performed the deed."

And that power has been manifested among the Latter-day Saints all over the world.

"The Christian religion of the present is merely a social code and has nothing

in it whereby it could claim a divine origin. It is truly pitiable to behold the church religion of today trying to save this sinful world.

"We have lost our magnet. The Christ who said he would draw all men to him if he is lifted up is disobeyed and ignored in the multiplicity of our present church life. Since we have presented many substitutes to the world for genuine spiritual power, but they are of no more value in the saving of the sinner than an artificial heart would be in pumping blood through the arteries. We are like men trying to run an engine without steam.

"The church of today is the church of man, not the church of God. I predict its crashing to pieces like a ship on the rocks before a heavy sea, in the near-by years, unless there is a mighty turning to God in our ranks."

I announce to all the world that the Church of Jesus Christ of Latter-day Saints is in very deed the Church of God, and that there are thousands and tens of thousands who have been given this knowledge just as absolutely and as perfectly as I have it.

"We have a great, educated, school-made ministry, but an unconverted ministry."

We have a great converted ministry. I remember on one occasion preaching in Phoenix, with the late President John Henry Smith. The legislature was in session at the time. They called upon us at the hotel and asked if we would condescend to preach, stating that they had rented the opera house and would crowd it to overflowing. As we were in the habit of renting our own houses and generally failing to get an audience we very kindly condescended. They fulfilled their pledge. The house was crowded to overflowing. Some of the good people came from Mesa, about twenty miles away. After the meeting one of the Saints told me that a man in front of her, turned to his friend, and, with the word "damn," that some people claim is only emphasis and not swearing, said with emphasis, "That man is an earnest talker." Pretty soon he said, with emphasis, again: "That man is a good talker." Pretty soon he said, with double emphasis: "That man believes every word he is saying."

TESTIMONY OF A MINER

On another occasion I remember being with Elder John Henry Smith and Charles W. Penrose in Park City. The opera house was filled to overflowing, and men were standing up. Someone afterwards told one of our brethren that he heard a man sixteen hundred feet under the earth, one of the miners, turn to his friend and say: "Did you hear those three 'Mormons' preach?" "Yes." "What did you think of it?" "Oh, I did not pay much attention." "Well, I want to say to you, away down here sixteen hundred feet in the earth, that what those men said rings in my ears. They said, each one of them, they knew that God lives, they knew that Jesus is the Christ, the Redeemer of the world, the Son of God. They said they knew that Joseph Smith was a prophet of God. I have been dropping into their meetings occasionally since then. They have a little bit of a rented hall but they have decided to organize a ward here instead of a branch and to build a meeting house, and I have sent ten dollars in an envelope 'from an un-

known friend.' There were no if's, no and's, no but's, about what those men said. It was an absolute, direct declaration of their faith."

KNOWLEDGE COUNTS IN TESTIMONY

I remember one occasion when a professor, who was studying in Berlin in preparation for his doctor's degree, said to my daughter, who was there studying the German language, that it was a shame the way the three young elders murdered the German language, and how poorly they had explained our faith. He said that he had read a hundred tracts about our faith and all our Church books, and he would be very glad to stand up and deliver a lecture of an hour on the faith of the Latter-day Saints and make a fair explanation of it. I was very glad that my young daughter gave him to understand that he did not know that God lives, that Jesus is the Christ, or that Joseph Smith is a prophet of God, and she would prefer to have those young boys who murdered the German language declare those three things, than to have somebody explain that which he thought was the faith of somebody else.

It is knowledge that counts. I have had as high as twenty missionaries arrive at once in the Liverpool office, scarcely one of whom had ever stood upon his feet to say a word about the gospel, and I have known the entire lot of them to run out of ideas in less than two hours, after I had told them that we sometimes held meetings for five hours, and that they would be permitted to speak as long as they desired. Those same elders, who did not deliver more than a half dozen sentences, have returned to the Liverpool office at the end of two years, and they have delivered clear-cut sermons, bearing testimony of the absolute knowledge that God had given them of the divinity of the work in which we as Latter-day Saints are engaged.

"We have a great host on our Church rolls, but they are, with but few exceptions, an unconverted host."

We have a converted host. It is very seldom indeed that any individual out in the world receives "Mormonism," the gospel of Jesus Christ, except with the opposition of family and friends and relatives. Very many young men have been turned out of their homes by their parents for embracing the gospel. I could give you incident after incident where young men and young women have been cast out as a thing of evil, by their own parents, for embracing "Mormonism." It is not popular. It has never been popular, and nothing short of an absolute conversion in the hearts of men and women would lead them to embrace the gospel of Jesus Christ.

"There are periods in the Christian era we look back upon with wonder and admiration. In those days men were convicted of sin and a judgment to come."

In our day men are convicted of sin and a judgment to come, and all over the world where that conviction comes into their minds they go down into the waters of baptism for the remission of their sins and they do receive the Holy Ghost.

"Then the more than human element was visible in our creeds."

The more than human element is visible today in the Church of Christ all over the world.

"Holy men had heavenly visions."

Holy men and holy women have had heavenly visions by the hundreds and the thousands in our Church.

TESTIMONY OF HEALING

"Sickness was cured by spiritual power."

I could stand here and relate to you by the hour instances where sickness has been cured by spiritual power in this Church of Christ, where men and women and children who have been given up to die have been healed by the power of Almighty God. I spoke here of Brother Joseph W. McMurrin being among those who are absent. Brother McMurrin was shot clear through his vitals, and the bullets lodged right under the skin on his back. I heard John Henry Smith promise that man, when blessing him, by the authority of the apostleship of the living God, that he should live and not die, as he had received these wounds while guarding the servants of the living God, and that there should be left upon his body no physical weakness because of these terrible wounds that he had received. I have it from the lips of Brother McMurrin himself that he has never felt any physical weakness because of these wounds.

While relating this incident in the Farmers' ward, upon one occasion, Stanley Taylor, the one-armed hackman, arose and said: "Brother Grant, it was in my hack that Brother McMurrin was picked up and carried to his home. I heard the doctors say: 'Take his dying statement, because no man ever lived who was in such a condition.' But he did live. Right at that identical time a man was shot in this city, with one bullet through him, exactly where the two went through Brother McMurrin, and he died on time.

The very last time that I had the pleasure of conversing with President Joseph F. Smith, except the night before he died, he said:

"Heber, I never saw you looking better. I recall that as I was in the hospital when you were operated upon, the chief surgeon, Dr. Allen Fowler, turned to me and said: 'Mr. Smith you don't need to discuss the possibility or the probability of this man living. He has to die. It would be a miracle if he were restored to health, and this is not the day of miracles.'"

I give to the Lord Almighty the credit and the glory, for it is by his power that I am here today. There were nine doctors present when I was operated upon, and eight of them said I had to die. The nurse told me this the day I was leaving the hospital. I said: "I have no desire to meet the eight, but I would like to meet the ninth, the one who said I would live." I asked him why he disagreed with all the other doctors. He was a southerner and he said: "Mr. Grant, I just took a chance, sir. I have felt the pulse of

thousands of gentlemen in my life, but I never felt a pulse just like yours, sir. That heart of yours never missed one, single, solitary beat during the one hour and three-quarters, sir, that you were under the knife, and I said to myself: 'that heart will pull him through'; so I just took a chance."

ON OBSERVING THE WORD OF WISDOM—ANOTHER TESTIMONY

We have in our Doctrine and Covenants a revelation 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."

One of the laws of the Gospel of Jesus Christ is that each and every Latter-day Saint shall keep what is known as the Word of Wisdom; that we shall abstain from tea, coffee, tobacco and liquor. Had I not lived the Word of Wisdom, had my blood not been pure. I am convinced beyond the shadow of a doubt that I would not have been entitled to that wonderful promise contained in the Word of Wisdom, that those who obey this Word of Wisdom shall be blessed, and that the destroying angel shall pass them by as he did the children of Israel and not slay them. I am convinced that my heart would not have had pure blood, had I not fulfilled the law, and I would not be standing here before you today.

Upon one occasion when my brother, Joseph Hyrum Grant, (who in later years, presided over the Davis stake of Zion) was in charge of a livery stable in this city, a number of employes of the Z. C. M. I. shoe factory were enjoying an outing at Calder's Park, now known as Nibley Park. My brother who had charge of the transportation, called their attention to the fact that a storm was threatening, and he urged them to return home, stating that a part of the road between the park and Salt Lake City was a turnpike and there was danger of this long drag being overturned in a storm and in the darkness. But they passed a resolution that they would hold the firm blameless if any accident occurred.

Going home in the darkness the vehicle was overturned and several people were quite seriously injured. One of the girls had a number of bones broken and as a result of her injuries and exposure in the storm, pneumonia set in. The doctor in attendance declared that she could not live, and would probably die before morning. My brother felt very much distressed about the matter, having been the driver of the vehicle. He asked me to go with him to administer to that girl, stating that he had received the witness of the spirit that she should live.

When we stepped up to the bed, I told him that she was dying and would be dead before we could get our hands off her head. He turned deathly pale and declared that he had received a manifestation of the Lord, and that he knew, as he knew that the gospel is

true, that if we would bless her she would live. We did bless her, and in confirming the anointing I was impressed to promise her that the bones should knit, that she should be made well and go back and run her machine in the Z. C. M. I. shoe factory. I did not know that she had been running a machine or what was her work. That evening I met the superintendent of that factory and he said: "I have just returned from the home of Marie DeGray, and she was dying. I am convinced she is dead by now." I said: "Brother Rowe, you go up into your office and sit down and write: 'Marie DeGray is not dead. Marie DeGray will not die, but she will get well and come back and run her machine in your factory.' It has been manifested to me by the spirit of the living God." He said: "I don't need to write it, because from what you say, I know that she will live."

STILL ANOTHER TESTIMONY OF THE HEALING POWER

He then related to me an incident which had occurred in his own family. Said he: "In London, before I came to this country, one of my daughters was very sick, and the attending physician said she could not live till morning." He sent, as I remember, three miles across the great city of London, for Junius F. Wells and his companion to come and administer to his daughter, and she was restored to health. "The next day," said Brother Rowe, "the doctor came to my home and handed me a written certificate, duly signed, stating that my daughter was dead. I invited him into the parlor and introduced him to the 'corpse.' So when you tell me that this girl will recover, I accept your statement, for I know that the healing power of God is in this Church, as well as I know that I live."

TESTIMONY OF THE GIFT OF TONGUES

"Holy men spoke with other tongues as the spirit gave them utterance."

Holy men and holy women have spoken with other tongues, as the spirit has given them utterance. One of our Articles of Faith reads:

"We believe in the gift of tongues," and in the interpretation thereof. Karl G. Maeser—than whom no more devoted Latter-day Saint ever lived—told me with his own lips of such an incident as I took a trip with him to Baker City. He said: "Brother Grant, the night that I was baptized I looked up into heaven and said: 'Oh, God, I have found, as I believe, the gospel of thy Son Jesus Christ. I have rendered obedience to it by going down into the waters of baptism. Give to me a manifestation, give to me an absolute witness of the spirit that I have found the truth, and I pledge to you if necessary my life for the advancement of this cause.'"

At that time Brother Franklin D. Richards was president of the European mission, with headquarters at Liverpool. He went

over to Germany to be present at the baptism of the first converts to the gospel in that great empire. Walking from the place where he was baptized to his home, a distance of several miles, Brother Maeser expressed a desire to converse upon different principles of the gospel, through an interpreter. That interpreter was Brother William Budge, afterwards president of Bear Lake stake, and finally president of the Logan temple. Brother Maeser, who understood no English, asked questions in German, and Brother Richards, who understood no German, answered them in English; Brother Budge interpreting the questions and answers. After a few questions had been asked and answered through the interpreter, Brother Richards said: "Do not interpret those questions, I understand them;" then Brother Maeser said: "Do not interpret those answers, I understand them." They conversed for miles, the questions in German, the answers in English; neither man understanding the language of the other. They arrived at the River Elbe and while crossing the bridge they were separated; when they reached the other side Brother Maeser asked another question, and Brother Richards said: "Interpret it, Brother Budge." When the answer came, Brother Maeser said: "Interpret it." His next question was: "How was it, Apostle Richards, that we understood each other, and now we cannot understand?" Brother Richards told him that one of the fruits of the gospel of Jesus Christ was the gift of tongues and the interpretation. Then he said: "God has given to you and to me this night the privilege of partaking of one of the fruits of the gospel by having the interpretation of tongues. Brother Maeser, you have received a witness from God that you have found the truth."

Brother Maeser told me: "I trembled like a leaf, and I again raised my eyes to heaven and said: 'Oh, God, I have received the witness that I asked for, and I pledge to you my life, if need be, for this cause.'"

Every Latter-day Saint knows that Karl G. Maeser did give his life; that he labored without ceasing, without any thought of personal advancement, personal honor or credit, but he labored untiringly for the advancement of God's kingdom at home and abroad, as a missionary in his native land, and at the head of our great educational system.

TESTIMONY OF PROPHECY THROUGH THE GIFT OF TONGUES

When I was a child, in a Relief Society meeting, Eliza R. Snow, by the gift of tongues, and Zina D. Young, by the interpretation thereof, promised that child playing on the floor—in the home where Grandma Whitney, my mother, Eliza R. Snow, Zina D. Young, Clara Kimball and other leading Relief Society sisters in early days were meeting—that that child should grow to manhood and become an apostle of the Lord Jesus Christ. My mother often said to me; "Heber, behave yourself, and you will some day

be one of the apostles in the Church." I always laughed at her and said: "Get it out of your head. Every mother thinks her son will be the president of the United States or something wonderful. I have no ambitions in that regard."

When I was called to be one of the apostles she asked me if I remembered that meeting in the home of the late William C. Staines on the corner of South Temple and Fifth East. I told her I did. "Do you remember anything that was said?" I replied: "No." "Well," she said, "do you remember Aunt Eliza talking to you on the floor?" I said. "Yes, but I did not understand it."

"Of course, you did not, because she spoke by the gift of tongues." Then she said: "Do you remember anything that Aunt Zina said?" "Yes, I do, mother. I remember that she lifted her hand and said that I would become a great big man."

So when I became tall I used to think of it occasionally, that Aunt Zina said I would be a big man. My mother responded: "She said nothing of the kind; she said you would be a great big man in the Church of Jesus Christ of Latter-day Saints, that you would be an apostle." That is why I have told you, knowing that the gift of tongues was in the Church.

I wish to say to you that my wife, who is dead, promised me, by the gift of tongues, that I should live to proclaim this gospel in many lands and in many climes, and after she passed away, and at a time when eight doctors out of nine said I had to die, I had not then proclaimed this gospel "in many lands and in many climes," but I recovered, and since then I have lifted up my voice in the far-off land of Japan, in the Hawaiian Islands, in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Norway, Sweden, Denmark, Canada and Mexico, bearing witness that I know that God lives, that I know that Jesus is the Christ, that I know that Joseph Smith was a prophet of the true and the living God, and that every gift, every grace, every power that this man says should be in the true Church of Christ, is in the Church of Jesus Christ of Latter-day Saints. We have the Pearl of Great Price, the gospel of the Lord Jesus Christ.

That God may help me and you and every soul within the sound of my voice who has a testimony of the divinity of this Gospel of Christ so to live it that other men, seeing our devotion and seeing our integrity and our determination to live the lives of saints may be inspired to investigate the message that we have to bear to them, is my prayer, and I ask it in all humility, and in the name of the Lord Jesus Christ, our Redeemer and Savior. Amen.

Solo, "Come ye blessed," was sung by Jessie Evans.

PRESIDENT ANTHONY W. IVINS

My heart is full of gratitude and praise to the Lord, my brethren and sisters, as I stand before this vast congregation and observe what President Nibley just called my attention to, that it is made up largely of men. As I think of it, it would appear almost unnecessary that I express the thoughts which I desired to present to you. I shall read first from the words of the Prophet Zechariah, as I wish to make his words the basis of the brief remarks that I expect to make.

SPEAK THE TRUTH

"These are the things that ye shall do; Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates:

"And let none of you imagine evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith the Lord." (Zechariah 8:16-17.)

THE CHURCH CRITICISED

It is now nearly one hundred years since the organization of the Church of Jesus Christ was effected. Three years hence and a century will have elapsed since that event occurred. From the time of its organization the Church, and those who make up its membership, have been misunderstood and misrepresented.

The Church has been referred to as an organization founded upon a pernicious superstition and delusion, and the man who was chosen to be the instrument in the hands of the Lord in the opening of the present gospel dispensation and organization of the Church, as either a wilful imposter or a deluded incompetent.

Those who have identified themselves with the Church, and make up its membership, have been accused of establishing a new form of religion, a religion founded upon Mosaic law, following the creed of Islam, rather than the gospel plan as it was taught by the Redeemer of the world. They have been ridiculed, abused and persecuted, in some instances unto death.

At this period in the history of the Church, after its doctrines have been before the world for a century, and its history and accomplishments are, or should be, well understood, it would be supposed that these criticisms and misrepresentations would have ceased, and it is obvious that where they are resorted to, it is the result either of inexcusable ignorance, or wilful desire to deceive those who are not well informed as to the truth, which in either case would be wrong, because no one is justified in sitting in judgment upon another where the merits of the case are not understood, and wilfully to misrepresent the truth is a very grave offense.

That the campaign of misrepresentation, ridicule and abuse, the methods to which people always resort, when reason and argument fail, is still being vigorously prosecuted is evidenced by the following to which I desire to call your attention. These clippings from which I

am about to read are only a few from the many which I have collected during the past year.

AN EXAMPLE

"There are many signs," this speaker says, "having the appearance of being hopeful that the old 'Mormondom' known in the days of Brigham Young is crumbling and that a new system slightly nearer the Christian ideal is being built up. Many 'Mormons,' not of the old school, no longer regard Joseph Smith as a prophet with a mission from God, which Joseph Smith claimed, and many do not accept the present heads of the Church as called of God. The present leaders of the Church would not dare to represent themselves as the mouthpiece of God to the membership. Apostasy among the male portion of the membership is growing fast, and the Church would have been bankrupt seven years ago if it were not for the women and children who alone pay tithes."

The speaker held up to ridicule certain of the "Mormon" pioneers and made fun of what he deemed as the superstition of the "Mormon" doctrines. The alleged betrayal of women by "Mormons" was depicted as were methods which he declared existed early in Southern Utah history where the "Mormons" hurled Gentiles from the cliffs. The audience which listened to these remarks loudly applauded them.

A REPLY TO THE ACCUSATIONS

If these statements were true, my brethren and sisters, there might be some justification for the hope expressed by the minister who uttered them that the bulwarks of the Church are crumbling, that the time is coming, and is not far distant, when it will collapse, and the fond hopes of those who have opposed it from the beginning will be realized. But fortunately for the Church, and unfortunately for those who oppose it, this is not the case.

THE LATTER-DAY SAINTS A CHRISTIAN COMMUNITY

The inference that the Church of Jesus Christ of Latter-day Saints is not a Christian organization is too absurd to require any extended comment. The foundation upon which the Church rests is faith in God the eternal Father, his Son Jesus Christ, and the Holy Ghost, which constitute the God-head. The Church teaches and its members testify that Jesus Christ is the Son of God, that by him the worlds were created, and that through the redemption wrought out, because of the atonement which he made, all mankind are redeemed from death, the penalty which was pronounced upon our father Adam because of transgression, and that through obedience to the doctrines which he taught we may be redeemed from personal sin. We bear witness to the world that there is no other name under heaven, nor is there any other means by which man can attain to glory, exaltation and eternal life except through the medium of Christ our Lord.

APOSTASY NOT GROWING

If apostasy is growing fast we are not aware of it, and the careful record which is kept of those who become members of the Church, and those who withdraw from it, would certainly provide this information were it true. It is true that not all who obey the gospel and identify themselves with the Church remain steadfast in the faith, and it has always been so, but there are fewer in number who go back to the world and its devious paths than in the early history of the Church. A net cast into the sea, the Savior says, gathers fish of all kinds, and the Church in this dispensation does not differ from the Primitive Church in that respect.

TITHES ARE PAID BY MEN AND WOMEN

If the statement that only women and children pay tithes, and but for them the Church would have been bankrupt seven years ago is true, the women and children are entitled to great credit, for it chanced just at the time that this statement was made that the tithes paid showed greater returns for the year than ever before in the history of the Church.

STRONG BELIEF IN THE DIVINE MISSION OF JOSEPH SMITH

If it is true, as stated, that the members of the Church no longer regard Joseph Smith as a prophet, with a message from God to the people of the world, and that the men who preside over the Church are no longer recognized as the mouthpiece of the Lord to the membership, then indeed are we without hope, for we are immediately reduced to the condition of these critics. The Lord has declared that where there is no revelation and prophecy the people perish.

Never before since the organization of the Church has there been such overwhelming proof of the divine calling of the prophet Joseph Smith, and the inspiration of his successors in office as at the present time, for the past century has not proved him, or them, to have been wrong, while it has added greatly to the evidence which existed at the time the Church was founded, both from a scriptural and historical point of view to prove that he was divinely called to do the work which he accomplished.

PROPHECIES ON THE LATTER-DAY DISPENSATION

During his personal ministry but few people accepted Jesus Christ as the Son of God and Redeemer of the world. Notwithstanding the fact that the Jewish people were looking forward to the coming of their Messiah, they rejected Christ, and have vainly looked forward for the coming of another since the time of his appearing. Another has not come, and will not come until he shall return to reign in power, majesty and dominion upon the earth. Then, and not until then, will Judah fully appreciate the error of his rejection.

Just as definitely as the prophets had foretold the coming of the

Christ, and the work which he was to accomplish, the greatest accomplishment since the creation of man, for it involved the redemption of mankind from the fallen condition into which transgression had plunged them, so definitely did they foretell the coming of another epochal event, second only to the appearance of the Messiah himself.

The time of its accomplishment was at a period referred to as the latter days, a time when spiritual darkness would cover the earth, and gross darkness the minds of the people. A time when the laws of the gospel of Christ would be transgressed, the ordinances of his Church changed, and the everlasting covenant broken.

At this time, when these conditions prevailed, the Lord, just prior to his crucifixion, declared to his disciples that a light would break forth among those who sit in darkness, which light would be the fulness of his everlasting gospel, a light which the people of the world at large would not perceive, and from which they would turn because of the precepts of men.

John, the beloved disciple of our Lord, looking forward to that time, tells us that the opening of this greatest of all gospel dispensations, greatest because the Lord has said that in it he will gather all things together in one, and consummate his work, would be ushered in by an angel whom he saw flying through the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, to every nation, kindred, tongue and people.

While the primary purpose of this restoration was to prepare the world for the second coming of the Redeemer, and bring all people, Jew and Gentile, atheist, infidel and professed Christian, to recognition of Christ as the Redeemer of the world, and submission to his will, there were certain well defined purposes to be accomplished before this is to be consummated.

Scattered Israel is to be gathered and established in the land given to them to be an everlasting inheritance, in accordance with the promise made by the Lord to Abraham, and repeated to his sons Isaac and Jacob. The promise sealed upon the head of Joseph, the son of Jacob, when the latter sealed the heirship of that branch upon the head of Ephraim, and extended the promise which had already been made to the utmost bounds of the everlasting hills, a promise which is being fulfilled, as witnessed in the coming together of this great congregation, whose genealogy traces direct to Ephraim. Judah is to re-possess Palestine, the Promised Land of his fathers. The mountain of the Lord's house is to be established in the top of the mountains, and be exalted above the hills, and many people are to be gathered to it in order that they may be taught the way of the Lord, and learn to walk in his paths.

The prophet Isaiah, speaking of the House of Israel, says:

"Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust.
* * * And the vision of all is become unto you as the words of a book that is

sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men:

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

Referring to the same period the prophet Ezekiel says:

"Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

THE PROPHECIES FULFILLED

If the events, to which the scripture, to which I have referred, have not occurred, if Ephraim is not being gathered to the tops of the mountains, where they are being taught the way of the Lord that they may walk in his paths, if the Jews are not beginning to re-possess Palestine, the Promised land, if the house of Israel has not been brought down, and has spoken low out of the dust, with the voice of a familiar spirit, if an angel has not restored the everlasting gospel to be preached to all nations, if the record of Judah and of Ephraim have not come together for the purpose of uniting the entire Israelitish family, if these things have not occurred I say, then we must look to the future for their accomplishment, for they are the unchangeable decrees of the Lord, and his word never fails.

The Lord has said that the record which was delivered to Joseph Smith, and which was translated by him, and published to the world as the Book of Mormon, was the record of the stick of Ephraim. The Bible is the record of the hand-dealing of the Lord with the House of Judah. The two have been brought together to the confounding of false doctrine, both bearing witness, as they do, to the divine mission of Christ our Lord.

When the keys of the Lesser Priesthood were conferred upon Joseph Smith and Oliver Cowdery, and later the Melchizedek Priesthood under the hands of Peter, James and John, the words of John the divine were fulfilled, for authority was restored to earth to preach the gospel in its fulness, and administer all of the ordinances of the Church.

OUR CLAIM, TESTIMONY AND APPEAL

The restored Church has never resorted to ridicule, abuse or misrepresentation. It has never persecuted any person because of his or her religious belief, nor any person because he had no religious con-

victions. It is true that its members have been drawn from other denominations, and from among people who were not professors of religion at all. We pray for all men who seek to do good, for it is a part of our creed that everything which is good, or induces men to do good cometh of God.

We do, however, claim the right to carry the message of the restored gospel to all men; it is our mission, as it was the mission of the disciples of Christ. Go ye into all the world, he said to his disciples, and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned.

We bear testimony to all people that Joseph Smith was divinely called to the work which he accomplished. That he was not an imposter, but a chosen vessel of the Lord. That he did receive the plates which contained the record of the Book of Mormon, and translated them by the gift and power of God. We do not expect all people to accept the message which we bear, it would be contrary to prophecy if they did.

We do, however, appeal to those who differ from us to speak the truth, that honest men and women be not led astray by their sophistry and misrepresentations. Time will determine who is right, and we abide the verdict of the future for our vindication.

May the Lord our God keep us all in the path of truth, righteousness, and virtue, I humbly pray, through Jesus Christ our Lord. Amen.

PRESIDENT HEBER J. GRANT

Telephone calls from various parts of the state report exceptionally fine radio reception this morning. Reports from Provo are to the effect that the lower floor of the Provo tabernacle is crowded and the people are hearing every word.

The Tabernacle choir sang, "The Inflammatus," Laurinda Brewerton, soloist.

The closing prayer was offered by Elder H. Melvin Rollins, president of the Lyman stake.

The conference adjourned until 2 p. m.

AFTERNOON MEETING

President Heber J. Grant, promptly at 2 o'clock p. m., announced that the choir and congregation would sing the hymn, "The Spirit of God like a fire is burning."

After the singing the invocation was offered by Elder James Robert Price, president of the Maricopa stake of Zion.

The choir sang the anthem, "Grant us peace."

PRESIDENT CHARLES W. NIBLEY

Here is a printed card of radio instructions which reads, The speaker is to speak in a conversational tone. He must not shout, he must not get too far away from this little microphone—"Little Mike," as they call it—and he must not strike the pulpit because this fellow objects to being jarred.

The thought occurred to me that probably in a short time instructions will be given advising the speaker not to speak too loud because the natives of Australia or the natives of Africa, listening in, haven't the same kind of ear-drums as ours, and you may hurt them.

Such may be the developments of science.

THE SAINTS BETTER UNDERSTOOD

I have been interested in the proceedings of this conference. I am delighted to see this magnificent audience, notwithstanding the rain storm. It takes more than rain to keep the Latter-day Saints from a conference. We have heard of those who criticize this work, and we have seen all through our lives the opposition that has been manifested to it. This opposition, however, is being overcome by the gradual growth and spread of intelligence and knowledge regarding us, so that we are becoming better understood and appreciated.

PERSISTENCE OF THE CHURCH

From the very beginning the world has been at a loss to account for "Mormonism." Only the other day we had in the President's office a distinguished visitor. He said he had been at our tabernacle, enjoyed our services, noted the class of people; and what he had heard and seen, including his observation of the developments that were being made here by the Church, and the people of the Church, had impressed upon his mind the thought that there was something more to this than he had ever imagined.

In the days of the prophet, when he was laying the foundations of this great work, he had few friends indeed. On every hand he met ridicule, contumely, hatred, persecution, mobbing, tar and feathers. All through his life such was his portion and you can easily understand how painful it was to endure it. Surely he did not get much out of it in a worldly way, and yet he stood firm, and accomplished the work which the Lord gave him to do. It was said in his day: "This man Joseph Smith is something of a marvel. He is a leader. He carries people with him, but when he dies, that will be the end of 'Mormonism.'" Well, he was martyred with his brother; the Saints were driven, and a new leader—Brigham Young—took hold of the reins.

I recall very well, as a boy in Brigham City, working in the hotel, when noted travelers stayed there—railroad builders—such men as Stanford, Huntington and others of that class. I heard them discussing this very point. I was only 19 years of age, but I kept my ears open.

They marveled at the wonderful capacity of Brigham Young as a leader, but they concluded—and that rather surprised me—they concluded that when Brigham Young should die, that would be the end of the whole thing; it would all go to pieces.

Well, it will be 50 years this very year since Brigham Young died. We have had five presidents since that time, President Grant being the fifth, and still this thing called “Mormonism” persists. Not only so, but it is greater today than it ever was. It is more powerful, has more influence. It is richer, it is stronger in faith, and more potent in every way for good, for righteousness, than ever before since the day that the prophet had the first great manifestation from heaven.

THE POWER THAT LEADS AND GUIDES

What power is it that brings you here? I never saw a congregation like this anywhere else in the world. Religious congregations which I have attended elsewhere are very largely composed of ladies, not men. Our good sisters more naturally take to spiritual longings and spiritual life than men do. In religious circles everywhere else the ladies predominate. But look at this congregation. Here you see strong, virile, hard-headed, forward-looking, determined men. They know what they are about. They are cultured, they are well read. They have traveled as missionaries more than any other people have traveled. So that I say they are better informed, more cultured, and have had more advantages of education which comes from travel than any body of men that can be picked in any state or territory of all the United States. Hence they are not the kind of people who can be misled. They are not misinformed. On the contrary, they know what they are about.

What power, then, what mysterious power is it that has led and guided them and that still leads and guides them and holds them together as they are held? Let me tell you what it is. I will read from the book of Doctrine and Covenants, Section 84:

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

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

“And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto man in the flesh.”

That is what holds these people together—the power of the priesthood. And in the administration of it we have seen and do see the power of godliness; not a form of godliness, mind you, but the power of godliness. Paul said that in the latter days men would be “having a form of godliness but denying the power thereof;” but what I refer to is the power of godliness. Have you ever seen it manifested in your lives? We heard of it this morning from the leader of the Church as manifested in the healing of the sick. We see it in the temples of the Lord; we see it in the sick rooms; we see it manifested in presidencies of stakes, bishoprics of wards.

In all the leadership of the priesthood you see that same power of godliness. This is a little different from the overruling and general

power of God that is over all nations and peoples. "He hath made of one blood all nations for to dwell on the face of the earth and fixed the bounds of their habitations." That is the overruling power of God in all nations. We can trace it readily in this nation from the days of Washington, and even before, down to the present day. The power of God is with this nation. But this power of the Priesthood, that the Lord defines in this scripture that I have read, is just a little different. It is the power of godliness, of godly lives. It is the power of godly men and godly women, through the ordinances of the Priesthood made manifest; and everyone shares in it.

WE HAVE THE WORDS OF ETERNAL LIFE

If I should ask you high priests, seventies, elders, priests, teachers and deacons, who hold the priesthood, to arise, it would be seen that practically every one here holds the Priesthood, which, as I have read to you, contains and holds and reveals the key of the knowledge of God. That is what the world lacks, that is what they haven't got.

President Ivins told us this morning about those people who have passed resolutions against us, and who say there is going to be a great apostasy, there is little or no tithing paid, and all that. Why, I have heard that sort of stuff all my life. It is not worth listening to. They say "These 'Mormon' people will get rid of all that foolishness, and those visions and the Book of Mormon, and prophets, and they will come over to us." Come over to you! What in the name of common sense have you to offer? Husks—merely a form of godliness—no power in it; never was, never will be. It isn't there. We are sorry for you, brothers. We would be glad to help you. We have no ill will, no ill feelings; but when you talk of our leaving what we know we have, and going over to you—oh, please don't mention it. We can say as Peter said to the Savior, when many could not stand the strong doctrine that the Savior laid down. I will quote:

"From that time many of his disciples went back, and walked no more with him.

"Then said Jesus unto the Twelve, Will ye also go away?

"Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life.

"And we believe and are sure that thou art that Christ, the Son of the living God."

That is what we have here—"the words of eternal life," the power of godliness made manifest to men in the flesh. Do you see that power of godliness made manifest anywhere else in the world? Look around you and see if you can find it. I haven't seen it elsewhere, but I do know it is here. I see it here every day of my life. I have seen this power made manifest in the mission field very often.

THE MISSIONARY AND HIS FLOCK

Only the other day I received a letter from a young missionary in a foreign country, and he told me he had often heard the elders who

returned from missions say that about the hardest part of their mission was to leave their field of labor. He said: "I never believed them, but last night we held a meeting at which Elder So and So was presiding, and now I know it is true."

This elder had been released to return home. He had built up a little branch of some twenty members in the two or three years that he had been there. They were his flock. They had partaken of his spirit. He had brought them from darkness into light. For, let me tell you, darkness covers the earth today, spiritual darkness, in the absence of the knowledge of God. People do not know it, but darkness covers the earth and gross darkness the minds of the people. This is a light shining in darkness, and the darkness comprehendeth it not. They do not know it, but it is here just as truly as the Savior said it would be. And so this young man, when bidding adieu to his little flock, told them how he had been called on that mission; how keenly his parents had felt to see him leave home, because of the tenderness and love in their hearts for him: how it had taken of his means very considerably to go there and stay two years and more; and what joy he had had, notwithstanding all the sacrifices, in bringing that little flock into the fold.

They had partaken of the Priesthood and the key of the knowledge of God, and now he was to leave them. They had in their hearts boundless gratitude towards him. They were in tears; he was in tears with them. That was the spirit of sacrifice and the spirit of godliness, the power of godliness, made manifest before that people. I mention this to show that it exists in the mission field and here at home, where we work for it, just as strongly as it ever did in the history of the Church.

THE PRIESTHOOD THE POWER THAT LEADS

Let me read just another portion of this same revelation. By the way, this revelation was given in 1832, when some of the first elders had returned from short missions and were telling of this very kind of experience to the prophet, and he inquired of the Lord and received this revelation:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling (don't forget that, brethren), are sanctified by the spirit unto the renewing of their bodies.

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

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

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my father;

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

"And this according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved."

That is the power that leads and governs this Church, if the people want to know it. That is what brings you here; that is what holds you together. That is what impels us to go on missions and give of

our lives to the work. These people say, "We will call these 'Mormons' over and they will come to us." I think of the words of Hamlet in the play: "Could you this fair mountain leave to feed and batten on this moor?" I don't think so. They won't get many.

THE POWER OF THE PRIESTHOOD PARAMOUNT

Now, my friends, just one word and I close. I am glad to know of the great work that is done by the Boy Scouts. Splendid! I hope it will be kept up. But I would like to say to you presidents of stakes and bishops—bishops especially, for they preside over the lesser priesthood: In all the fine work of the Boy Scouts, don't forget the deacons' quorums, nor the teachers, nor the priests. We approve of the good work that is done in other directions. "If there is anything lovely, of good report or praiseworthy, we seek after these things." They are a part of our religion. But let it be understood now and forever in our hearts that the paramount thing is the power of the priesthood of the Son of God, the knowledge of God; for the Savior himself said: "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

A man is spiritually alive who has that knowledge. We have it and we can keep it if we will magnify our callings. Therefore, magnify the Priesthood, glorify the priesthood from the president of the Church down to the last deacon. Amen.

ELDER JOHN A. WIDTSOE

My brethren and sisters, I have enjoyed greatly the proceedings of this conference; the valiant testimony of our President, and the splendid analysis of present-day conditions by President Ivins this morning, and the declaration of unshakable faith by President Nibley, this afternoon. I bear testimony to the truth of that which has been spoken.

AN EVIDENCE OF THE GENUINENESS OF THE WORK

It is an evidence of the genuineness of this work, that we can gather here in large numbers, from conference to conference, to hear taught the same, simple principles. They must be true, otherwise we would not be satisfied to come here, time and time again, to hear expounded the few, easily understood truths of the gospel. If a man eat good wholesome food regularly, his body is kept in good condition and he feels well; physical happiness is his. If he has access to truth, accepts it and practices it regularly, he becomes spiritually contented. So I feel that these great gatherings, continually growing in numbers and importance, form a mighty evidence of the correctness of the latter-day work, established through the instrumentality of Joseph Smith the Prophet.

I am glad to know that obedience to the principles of the gospel is not beyond my reach. A few principles, relatively, constitute the gospel of Jesus Christ; they are given for the definite purpose of bringing

happiness and joy to man in this life and in the life hereafter. It is possible for a man to obey all of them. The Lord has so ordained it that, in giving his spiritual laws, they are within the easy comprehension and full power of all honest men and women.

WE SHOULD PRACTICE ALL THE PRINCIPLES OF THE GOSPEL

I should like to impress upon the Latter-day Saints that we must, as a body of worshipers, receivers of the Latter-day truth, accept and practice as best we can *all* the principles of the gospel. I observe a tendency to make a selection of the principles of the gospel, and to say: "This one I like and shall practice; that one I am not so thoroughly converted to, and I shall not practice it." The object of the gospel, human happiness, may be won only if one practices completely the set of laws and principles which we call the gospel of Jesus Christ.

Let me draw a comparison from the physical world. The white light that comes from the sun is made up of many colors, varying from violet, through all the colors, to deep red. If we take all these colors and mix them carefully, pure white light appears, but if one color is missing, the resulting light is impure. Even so with the great spiritual spectrum; only when all the principles of the gospel are practiced with all our might, are we able to win for ourselves the spiritual contentment and happiness which should characterize the private and public lives of Latter-day Saints.

OUR DUTY IN SERVING THE DEAD

As I have said, the Lord has not given us more laws than we can understand and obey. We are told to care for ourselves, that we may increase in righteous stature; we are to render service to our fellow-men; and we are instructed to help open the gospel door for those who have passed into the other life without having accepted the gospel. I desire to say something about the commandment to devote a part of our strength and means to serving the dead who have not heard or accepted the gospel. The principle of salvation for the dead is one of the most effective in tempering human character, in making men unselfish, and in enabling them to walk in the paths laid out for mankind by the Savior. Moreover, the doctrine of salvation for the dead unifies all the other principles of the gospel. When we consider that this gospel principle implies that the Lord, in his mercy and love for his children, has made it possible for every soul who loves and will obey truth to receive salvation, we begin to glimpse the unspeakable love, and the fulness of the blessings that the Lord has for his children. All that we do within the Church, whether for ourselves or in preaching the gospel to the living, can be interpreted in terms of this great fundamental principle which holds together all the other principles of the gospel. "This is my work and my glory, to bring to pass the immortality and eternal life of man." We have been told by the Prophet Joseph Smith that without our dead we cannot be saved; or, as he stated it, "the salvation of our dead is essential to our salvation." We have believed this doctrine, we believe it today, and as a result we have become a

mighty temple-building people, the only temple-building people in all the world, today. There are thoughtful men who declare that the great blessings that await this people may be, after all, an effect of our possession and use of sacred houses dedicated to the Lord in which holy ordinances for the living and the dead are consummated.

OUR NEARNESS TO THE SPIRIT WORLD

Ninety-one years ago today the ancient Prophet Elijah stood before Joseph Smith and Oliver Cowdery in the Kirtland temple and delivered to this generation the keys of salvation for the dead. Since that event the spirit of that work has been poured out upon all nations and there has been developed a new feeling with respect to our ancestors. Men are beginning to look into the other world; and never before has the spirit world seemed so near to us as at the present time. It seems as if President Nibley's suggestion may be carried even further than perhaps he intended—that we shall soon be able, even by mechanical means, to come so near to the veil that separates the living and the dead as to be absolutely certain, through the use of every human sense, that the vast spirit world lies about us. I speak into this microphone and by some mysterious process my words are spread throughout space, through an unknown world, which yet is known—a world that I cannot touch, and yet just as real as the world I know by touch and by every other sense. Two months ago, I picked up the newspaper of that day, and read on the front page that that forenoon a person in New York had called up London, and another in London had answered his New York friend over the radiophone and that others had conversed over the instrument, through space, during the whole of that day—perhaps the most eventful day of the period since our last conference. Such developments, discoveries and new powers won by man, bring us nearer to the unseen world in which I have no doubt the dead live, among other beings of whom we have only slight knowledge. The world no longer argues, as in the past, against life hereafter, because fact crowds upon fact, and the logic of men is convincing, that there must be life after this, and that that life is not greatly different from the life we have lived on this side, so far as the utilization of the laws of righteousness is concerned.

THE SPIRIT OF THE AGE DRAWN TOWARD THE DEAD

In yet another way has the spirit of the age been drawn toward the dead, for, since the memorable visit of the Prophet Elijah, men and women by the thousands have given themselves to the discovery of the genealogies of the world. Thousands of volumes have been published, dealing entirely with the records, names and salient, vital data pertaining to those who have lived upon the earth, giving us exactly the identification needed for our work in the temples. I look upon this as one of the great gifts to our people, for, though we are one of a city and two of a family, we are nevertheless so many that we touch, practically, every family within the civilized parts of the world from which

we have come. The necessary work in genealogy has been done for us, to a great extent.

Brethren and sisters, assembled in this great conference, I believe the Lord requires of us that we all set our houses in order in this respect, that each man and woman, every family, set about to secure, just as completely as may be possible, a record of their dead, so that thereby the genealogies of the human family may be gathered and increased in number, and we may have ample material with which to labor in the temples of the Lord. Such work is not difficult to do. It may be done by any man or woman. The intricacies of arranging names in systematic genealogies may be done by those who are experts in such work, but every man and every woman in Zion may gather names, later to be fully arranged, and should give some little time to such work. With respect to gospel principles, perhaps none is more important in developing spiritual power and strength than that which pertains to the salvation for the dead. Whether we are near a temple or far away from it, we may be able to give some little time to the important work of gathering the names of our dead and arranging them for use in the temples. The Church maintains the Utah Genealogical Society, which upon request will give ample help in such genealogical endeavors. Likewise, to prevent duplication of temple work, even if we increase in numbers, the Church has provided and completed, since our last conference, a Temple Index, which permits every person who goes into a temple to assure himself that the person for whom he is working has not been served before.

THE SPIRIT OF ELIJAH RESTING UPON THE PEOPLE

Thus, within and beyond the Church, the spirit of Elijah is operating and is resting upon the people. I trust that this spirit may enter even more completely into the hearts of the Latter-day Saints, that they may continue to be a temple-building people, that we may use our temples more abundantly, that we may provide ways and means, by earnest effort, through which such work may be done. I feel assured in my own heart, from my own experience and the experience of my friends, that those who give themselves in wisdom and with propriety to this work will round out their spiritual experiences, enrich their lives, and find a new and abiding joy in all duties pertaining to life under the gospel of Jesus Christ.

TESTIMONY

I know that this afternoon is a precious one. Many should be heard here today, before this great congregation. I am happy to have had this privilege of bearing my testimony to you, and of speaking briefly upon an important gospel principle. I bear witness to the existence of God, the Father of our spirits; to the divinity of Jesus Christ, his Son; to the divine mission of Joseph Smith, and to the truth of the faith that brings joy and happiness to faithful members of the Church. I know this work is true. God bless us and establish us in the testimony of the truth, I pray, in the name of the Lord Jesus Christ. Amen.

Jessie Williams sang a solo, "The Voice in the Wilderness."
(Isaiah 40.)

ELDER BRIGHAM H. ROBERTS

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

My brethren and sisters, in view of the announcement made by President Heber J. Grant this morning, in regard to my being released from the Presidency of the Eastern States mission, I think it is quite likely that the parents, the brothers and sisters and friends of those who are now in the Eastern States on missions, would be glad to receive word from that mission as to the general welfare of their sons and daughters. I am happy to report to you that it is a general time of health with us, that all is well with your kindred and that the Spirit of the Lord is a common heritage, it seems to me, to all those who are now engaged in the work of the Lord in the Eastern States.

I wish to express my gratitude unto the Lord and to the authorities of the Church that I have had the opportunity of laboring during the past five years in that mission. It has been a time of great joy and satisfaction to me to be conscious of the esteem and friendship of the five hundred young people with whom I have come in contact since I began my labors in the Eastern States. To receive the friendship and feel the supporting influence of their confidence has produced in me a joy unspeakable. While I acquiesce fully in the release that has come to me, and recognize the wisdom of it, you will have to forgive me if I confess also that I received the word with some degree of personal sadness. I feel honored in the selection of my successor, and I wired that word to the secretary of the mission last night, and congratulated the mission upon the appointment of Elder Henry H. Rolapp, and I pray for a continuation of the *esprit de corps*, may I call it, of the mission. I am very sure that the mission force will give to him all the loyalty and the support they have given to me, and that the work of the Lord without let or hindrance will continue to expand even as it has in the past.

The Eastern States, in my judgment, is one of the noblest missions in the world. Within its boundaries are thirty-three millions of people; and of the cities in the United States that have a population of four hundred thousand and over, of the fifteen such cities, eight are within the boundaries of the Eastern States! I am happy in the reflection that there has been continued growth in the work, that each successive year in the five of my administration has been greater in its success than in the one that preceded it. During the time of my labors there has been an increase of four chapel buildings in the mission; that is, it will be four when the one under construction at the present time is completed. I was very happy before leaving New York to secure for the Manhattan or New York branch of our mission more adequate quarters, and more worthy of the chief branch of our mission. We secured quarters in the Carnegie building. We have now a beautiful hall with

suitable classrooms in it to assemble the classes of our Sabbath school, and also obtained one of the smaller halls for mid-week services for the Young Men's Mutual Improvement Association and the Relief Society, so that we will be more suitably located hereafter than in the immediate past, at least, in that important branch.

We are expending in the mission about eight thousand dollars yearly in rental for halls. This has been an increase in this item from three thousand dollars yearly to eight thousand. We have been successful in obtaining better halls and more of them, but of course at considerable increase of expense.

Among the outstanding features of our work in the Eastern States during my administration has been the holding of five mission schools. These schools have brought in about one-third of the whole mission force at a time to each school for intensified training during four solid weeks, and if I could take time to recite the curriculum of these schools you would agree with me that the training is both intensive and comprehensive.

It has been my pleasure to write thirteen new tracts for the mission since the opening of my administration; and these have not only been used in the Eastern States mission, but other missions also have taken up some of them in their work, and altogether, year after year, the work has grown. I am extremely happy to be conscious of the fact that we quit service on a "rising market."

There is one circumstance that I shall take the liberty of referring to a little in more detail. In New York City alone, that is, in greater New York, there are two millions of the House of Judah, and for the last several years I have been wondering how we could make an approach to those people, attract their attention, and have the material to present to them that would place in their hands the great message that God has for that branch of the House of Israel. In very many of the revelations to the Church, where the Lord sets forth this latter-day work, you will find this phraseology often employed when referring to the preaching of the gospel—"first unto the Gentiles, and then unto the Jews." That occurs quite a number of times in the revelations contained in the Doctrine and Covenants; and, of course, being in the midst of so large a population of the Jews, one's thought would naturally go out to them with a desire to get some word of our message over to them. Well, during the past six months, it seems to me that the way has wonderfully opened up in that direction, in the city of Birmingham, Broome county, New York, a name that will be familiar to many of you who are acquainted with the history of the Church, for it is territory in which the Prophet Joseph Smith operated during the translation of the Book of Mormon, and also in the early movements of the Church. It is only about twenty-three miles from this city that the Colesville branch was organized, which was the first community unit to begin the great work of the gathering together of our people to the west. It was the Colesville branch that as a body, and by cooperative methods of mutual assistance, moved through the states of New York and Ohio, halting for a while in Kirtland, and then continuing

their journey through Indiana and Illinois, and so on into Missouri, and to the western borders of that state, and made the first settlements in Jackson county, Missouri. Well, in Binghampton, near where this stream of western migration started, came our opening for an approach to the House of Judah. There is in that place a converted Jew, who is converted to Christianity, but not to our gospel, the true Christianity. He accepts Christ as the Messiah of the Jews, and he publishes a magazine entitled *The Redeemed Hebrew*. He received a paper from a Jewish Rabbi, in Canada, in which the Rabbi set forth his reasons for rejecting Jesus Christ as the Messiah, and concluded that it would be sin for him, and disloyalty to Jehovah for him to accept Jesus of Nazareth as the Messiah. The article was published and an invitation extended to Christian ministers to answer the Rabbi, an editorial note stating that the paper which should most completely answer the Rabbi would be published in the magazine. It may be a bit out of good taste for me to say it, perhaps, but the paper which I submitted to the magazine was accepted and published as a reply to the Rabbi. After the first article was published, I thought it needed a little amplification, and so I sent in a second article, and that, too, was published. Then it seemed to me that we had just reached the threshold of the subject, and there was just a fine opening made for proclaiming our message, God's message to the Jews, as we may gather it from the Book of Mormon; for, as pointed out by President Anthony W. Ivins this morning, the outstanding feature of our Book of Mormon scriptures is, that the book shall be a witness to the Gentiles and especially to Jews, that Jesus Christ is the Son of God, and the very Eternal God, manifesting himself to all nations. That is found, as you all know, on the title page of the Book of Mormon, which the Prophet Joseph Smith declared was not his composition. He found it engraven on the title page of the gold plates.

When I sent this third article to the editor of *The Redeemed Hebrew* he informed me that it made thirteen pages of his magazine; and as he expected to devote the whole magazine to that paper, he said he could publish sixteen pages nearly at the same cost as thirteen, and would I supplement what I had written with something further. I did so. When that was published it made eighteen pages instead of sixteen; but he refused to select the part to be cut down, and I did not have the heart to sacrifice any part of it, so the eighteen pages were published.

In the supplemental matter I sent to him, I used what I have before used as a theme, I think in this tabernacle; namely, "A Prophetic Page of the Book of Mormon." I am sorry that we do not have here one of the older editions of the Book of Mormon, because then I could conscientiously tell you that all the prophecies that I referred to were upon one page of the Book of Mormon, but in our more recent editions, in dividing the pages into two columns for each page, that particular group of prophecies are distributed over two pages. But it only makes sufficient matter for one page, and I think I may still say that it is a "prophetic page of the Book of Mormon." You will find it now in your current editions on page 101 and page 102; in the older

editions it occupied page 122. Of course, I shall not have time to enter into a discussion of all these prophecies of this page—there are five of them; but suffice it to say that the first prophecy predicts, that many shall believe in the Book of Mormon; and, second, that they shall carry the words of that book unto the remnants of the land, meaning of course, the American Indians, descendants of the Nephites and the Lamanites of ancient times; and third, that the remnants of those ancient people shall know their origin, that they are descendants of Israel; the gospel shall be declared among them, that they shall believe it, the scales of darkness shall fall from their eyes, and before many generations pass away, they shall become a white and delightful people. Then we come to the prophecies that are germane to what I want to tell you. It is declared on this prophetic page:

“And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ.”

That is a subject that I have had under consideration during many years, and I have made a considerable collection of utterances from prominent Jewish Rabbis that indicate a marked change of mental attitude on the part of leading Jews towards Jesus of Nazareth. I think perhaps one of the most striking of these utterances, and one that indicates the whole shifting of thought on the part of Jews toward the Christ, was uttered March 25, 1901, by Rabbi Isador Singer, Doctor of Philosophy, in New York City. He said:

“I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people are beginning to love. His teaching has been an immense service to all the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in the Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact. When I was a boy had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now it is not a strange thing in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting. In fact, we are all glad to claim Jesus as one of our people.”

About a year ago Rabbi Wise of New York, in Carnegie Hall, the hall that is near to ours now in the Carnegie Building, before a record crowd in his lecture room declared that:

“Jesus of Nazareth was a man, not a myth, as I had been taught in my earlier manhood Jesus was; that is, he existed,” said the Rabbi. *“I accept this despite the information I had been led to believe earlier in my life, a notion that Jesus was a myth, and never existed. I tell you, and I will repeat these words to every Jew in the world if need be: Jesus was, and we must accept this fact at once. Shall we not say that this Jew [Jesus] is soul of our soul, and that the soul of his teaching is Jewish, and nothing but Jewish? The teaching of Jesus, the Jew, is a phase of the spirit which has led the Jew Godward.”*

I could continue to read to you many excerpts of this kind, more than twenty such excerpts are written in the third article of *The Redeemed Hebrew*, that I told you about. It merely tends to show that the Jew is “beginning to believe in Christ.” He has not yet accepted

him as the Son of God, as God manifested in the flesh, the Redeemer of the world, and the one who fulfills the Messianic prophecies of the Old Testament. There is nothing in this movement that indicates belief of Jesus in that way; but there is much that proclaims the fact that the Jews are "beginning" to admire, they are beginning to accept as a great religious teacher this Jesus of Nazareth; to respect him. Ultimately that respect will turn to love, and love will turn to acceptance of him as the Son of God. There will be some, at least, of the House of Judah who will begin to react toward this message, this proclamation, that our Book of Mormon makes as to the Deity of the Christ, "the Eternal God" manifested in the flesh.

The second part of this prophecy is that not only shall "the Jews which are scattered begin to believe in Christ," but "they shall begin to gather in upon the face of the land;" that is, begin to gather to their promised land, to Palestine.

I remember that the British Consular reports of 1856, said that less than fifteen thousand Jews were in all Palestine. Twenty years later this number had increased to sixty-five thousand. Then came the Zionite movement, under the leadership of Dr. Herzal, supplemented later by the influence of Israel Zangwell, a Jewish writer of some note, and what is known as the "Zionite movement" received an impetus, and began to grow in the minds of the Jews until there began what we may now call the modern gathering together of the Jews in Palestine. The gathering is continuing. Millions of dollars have been subscribed by that people to establish their exiled brethren in the land of their fathers, and the ambition is to resume the national history of the Jewish people. That movement has grown until it has attained large proportions, and very wide interest in the world. This prophecy, then, is in course of fulfilment—"The Jews that are scattered are beginning to gather in upon the land of their forefathers, to the land of Palestine and to Jerusalem!"

We may pause here to ask what is the motive power, what is behind all this movement—this change in the mental attitude of that people towards Christ;—this gathering together of the Jews in Palestine? This is the explanation of it: In the Kirtland Temple, in 1835, Israel's great prophet, Moses, appeared to Joseph and Oliver Cowdery and delivered to them the keys of the gathering of Israel and the restoration of the Ten Tribes from the land of the North. In 1840, in pursuance of this work, an apostle of the Lord Jesus Christ, an apostle of this new dispensation, a Jew, by the way, was appointed by the Prophet Joseph to a special mission to the Holy Land, to Palestine, to dedicate that land for the gathering of the Jews to Jerusalem, and to bless the Jews with a disposition to return to their land and to their city. The mission of Orson Hyde is well known to the Latter-day Saints; how, under very great difficulties, trials and hardships, he made his way to Jerusalem, went to the summit of the Mount of Olives, and there wrote out a prayer that God put into his heart, dedicating the land of Palestine for the return of the Jews, and for the renewal of their national existence. That prayer—and it is a most wonderful

prayer—has been published many times in our periodicals. It is published also in the *History of the Church*, which is derived chiefly from the office journal of the Prophet Joseph. Orson Hyde, returning from his mission when in Alexandria, also wrote to the *Millennial Star* of the then current date and there made a rather wonderful prediction. He said in substance that it was by political power that Judah had been broken and scattered abroad, and that it would be by the exercise of political power that Judah would be restored; and furthermore he declared that *England* would be the leading national power that would befriend Judah, and aid him in the re-establishment of his people in the land of Palestine. This was published in the *Millennial Star* of 1842, and may be found by those curious enough to seek for the source of this information.

That is the source of the power underlying the development of this great work. God is moving underneath all these facts—this changing of the mental attitude of Jews towards Jesus—this latter-day gathering of the Jews to the land and this city of their fathers.

It is interesting to note that the predictions of Orson Hyde, the man set apart to perform this special mission, in behalf of Judah, are being wonderfully fulfilled. The defeat of the Turks in the World War was by British forces under the English General Sir Edmund Allenby. The official entrance of General Allenby into Jerusalem on the 11th of December, 1917, and the subsequent course of England in respect of Palestine; the fact that Great Britain now holds the administration of the affairs of that land under the appointment of the League of Nations,—this fills out the story of Elder Orson Hyde's mission, and prophecy. The policy of England in respect to its administration of the affairs of Palestine as foreshadowed in the declaration by Lord Balfour when, on the 2nd of November, 1919, he said officially, and with the approval of France, Italy and President Wilson of the United States:

"His Majesty's Government view with favor the establishment in Palestine of a National home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object."

England has ever since consistently pursued that policy; and is now pursuing it.

I regret that I have taken more time than I should have done, but I think these matters of sufficient importance to have entered upon the record of this conference, and I wish to say, my brethren and sisters, that I cannot but regard the opening that has come to us in the Eastern States to furnish material by which we may approach our cousin Judah with the message of the Book of Mormon, as an opening of the way by the inspiration and power of the Spirit of the Lord. I may not have made that very clear to you, but I feel it in my own heart, and I pray that God will bless this branch of his people, the Jews, and that the time will come when we shall have larger access to these people in the proclamation of God's message to them. I hope so, and pray for it, in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

President Southern States Mission

My brethren and sisters, as the President of the Church was delivering his sermon this morning, I thought, What a great spiritual comfort and sustaining power it is to the Latter-day Saints to hear him speak in the spirit of testimony, and truly his testimony is invaluable to the Church. In Atlanta a few years ago we accepted an invitation for President Grant to speak in a Unitarian Church. At the close of his sermon the minister said: "Mr. Grant, I wish I had your earnestness, your testimony, and your faith." I felt that that minister voiced the feeling of millions of people in the earth whose religious beliefs are vague and therefore not very comforting.

In the 133rd section of the Doctrine and Covenants the Lord sets forth the mission of the Church. He says:

"And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

"To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.

"And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit."

And are not the elders preaching in plainness and in simplicity? They are preaching in the power of the spirit of testimony.

"And after your testimony cometh wrath and indignation upon the people. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds."

When your sons come into the mission field, I meet them in a spirit of love and sympathy, for I feel that these young men need sympathy and love. I believe that the Lord prefers mercy, prefers executing mercy rather than judgment. As I stand before these splendid young men, I have no doubt of their ability to preach the gospel. I believe in them, for in my heart are the words of the Lord, which are as follows: "For the power is in them wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." And when the Lord says the power is in them, who shall doubt the ability of these young men of Israel to preach the gospel, if they magnify their calling?

Recently I honorably released a young man, and he told me some of his history. He said: "I am the fifth son of a family to have filled a mission, and it has cost my father, who is a poor farmer, over eight thousand dollars to keep me and my brothers in the mission field." This case is by no means uncommon, but it shows the background of this missionary work: a background of sacrifice and sacred devotion to the work of the Lord. And shall we forget this sacrifice? Who would not

be willing to help these fine young men, brethren and sisters? When they come into the mission field, I look at them and try to think of their fathers and their mothers who have reared them, and I say to myself: "With the help of God, it is my duty to continue this noble work and to help the parents develop the power that God has given their sons, as ministers of his word, to preach the everlasting gospel."

To the testimony of my brethren I add my testimony: I know, by the power of the Holy Ghost, that Jesus is the Christ, our Redeemer and our Savior, the Son of the living God, the resurrection and the life. By the same power I have been favored with a testimony that Joseph Smith was a man sent from God, a messenger of the Almighty, a choice being raised up by the Lord to complete the glorious work of having all dispensations merge into this, the dispensation of the fulness of times, that God "might gather together in one all things in Christ, both which are in heaven and which are on earth;" and prepare the world for the second coming of the Son of God: and this testimony I humbly bear, in the name of Jesus Christ. Amen.

ELDER WM. J. HENDERSON

*President of the Panguitch Stake and Recently Returned from a
Short-term Mission in the Southern States*

My brethren and sisters: I feel thankful to our heavenly Father, and to the brethren who preside over the Church, that I have had the wonderful opportunity and experience of a short-term mission in the Southern states. I am on my way home from that mission, where I have been laboring as a missionary since last October. That mission is a wonderful field of labor. The leading thought in my mind, almost continuously, in laboring with the young men sent out to preach and teach the gospel in that land, was, What a blessing it would be to the elders and to the people of that mission and other missions, if men of experience could be constantly associated with them. I am thoroughly convinced that it was through the inspiration of our heavenly Father that short-term missionaries were called into the field. The men needed to carry forward short-term missions, especially in the Southern states where I have labored, would be the busy, the active men, men who are doing things, who have their fingers on the financial pulse of the country, as well as affairs spiritual. The mission needs the professional men—the doctors, the lawyers, the educators, the financiers, men who measure up with the general practical conditions as we find them.

There are some wonderful cities in the South, which have been making rapid progress during the last few years. There are men in the South with keen minds, up-to-date, who are doing things, men of intelligence, approachable, willing to listen. If we send missionaries who are qualified to take up the principles of life and salvation with this class of men, it would be a great strength to that mission. It would also be a source of great strength to the young elders. They need

encouragement, sympathy, someone to help them to get started in this great work in which we are engaged.

I have in mind one small city of 42,000 people. I was told, by a member of the Chamber of Commerce, that the payroll of that city was three hundred thousand dollars a day. I was also in Birmingham, Alabama, where a member of the Chamber of Commerce said that the payroll of that wonderful city was four million two hundred thousand dollars a week. The south is filling up with wonderful industries from the north. They have all of the latest modern improvements in these great cities. They have spent millions of dollars for water systems, and for other improvements. Many of those wonderful cities are modern, up-to-date in every respect, and forging ahead with marvelous rapidity.

We have an excellent membership in the South. Many choice men and women who have received the testimony of the elders. They have a testimony of the divine mission of the Prophet Joseph Smith. They are devoted to the work, are giving their time and their talents to the cause, willing to serve, and assume responsibility. It is a great work. The training that our boys and girls are getting in the mission field is admirable. We can scarcely conceive of the worthy training they are receiving, but they need the help of more of our men of ability, who have had greater experiences in the gospel. I am hoping and praying continuously that men of this class may be separated for a short time from their business cares, and see their way to give a few months of their time to assist these young men in carrying forward the testimony that we have received of this wondrous latter-day work. I am sure that it will profit them, their families, and their associates. They will get more out of it themselves than they will be able to give to others. That has been the experience of our missionaries; and we feel indebted to our heavenly Father for the blessings that have come to us.

I have often heard people say: "We have made a sacrifice to go on a mission. I have made a sacrifice to send my son, or my daughter on a mission." It never appealed to me as a sacrifice at all. It has always appealed to me as a glorious privilege and opportunity to be called by the servants of the Lord to preach and teach the gospel, and to administer in its ordinances. I have proved it a great privilege and a blessing. I have received more personal joy in preaching and teaching the gospel and mingling and associating with our young men in the mission field, than I have ever received in any other way.

I pray that the Lord will move upon the hearts of our busy men throughout the Church, to be anxious to fill a short-term mission, and assist in carrying on this work and labor. You have no idea of the wonderful good that you can accomplish, and the encouragement that you will be able to give the younger missionaries. And they need encouragement. When our boys and girls are started out properly and rightly in the mission field, they become strong men and women, and are able to accomplish a great amount of good. They develop, grow, and increase in power and ability to a remarkable extent. That is my

testimony of the wonderful improvement and advancement that our sons and daughters have made in the mission field. For this reason and others, I do pray that the mission presidents throughout the United States will be blessed in the future more than in the past with the presence of men of ability, and experience, who can do greater service in carrying forward this latter-day work.

I have received many testimonies in regard to the truth of this latter-day work. I know that it is true. I know that the testimony which the young men and women who are called into the mission field have received through their parents is supplemented and developed as soon as the responsibility comes to them. It will grow, and they will make good, if they have the proper care and training, in starting out in the mission field. I pray God to bless us all, in the name of Jesus. Amen.

The choir sang the anthem, "The Lord now victorious."

PRESIDENT HEBER J. GRANT

Can you beat that in any land or any clime? [Referring to the wonderful rendition of the anthem, just sing.] There will be a concert given here Tuesday evening by the choir. The admission price is twenty-five and fifty cents, and we owe it to the choir to give them a rousing reception. I think our music today very superior indeed. I rejoice exceedingly in it.

Brother David K. Udall will come to the stand on Monday morning to offer the opening prayer. Brother Udall has been appointed president of the Arizona Temple. The Temple will be completed within a few weeks, but will not be dedicated until after the October conference. It will cost us about three quarters of a million dollars.

Prayer was offered by Elder Carl K. Conrad, president of the Nevada stake.

The conference adjourned until Monday, 10 o'clock a. m., April 4, 1927.

FIRST OVERFLOW MEETING

An overflow meeting of the conference was held in the Assembly Hall at 10 o'clock, Sunday morning, April 3, 1927.

Elder J. Golden Kimball, of the First Council of Seventy, presided.

The music was furnished by the Dutch choir, of Salt Lake City, Elder A. Van Rosendaal, conductor; Elder Tracy Y. Cannon at the organ.

The choir and congregation sang, "Come, let us anew our journey pursue."

The opening prayer was offered by Elder John Q. Cannon.

The choir sang, "All hail the risen Redeemer." The solo parts were sung by Jane Van Roosendaal and Mrs. Vant Hof.

ELDER RUSSELL H. BLOOD

Former President of the French Mission

I feel it a great privilege, my brethren and sisters, to stand before a general conference of the Church. This is the first opportunity that I have had since October, 1921, to attend a general conference of the Church and during the larger part of the intervening time I have been in Europe.

It was my privilege to labor during the latter part of the time among the French-speaking people, and I can assure you that I bring back from those countries some of the fondest memories of my life. The French mission was reorganized at the commencement of 1924, at which time the French-speaking people of Belgium, and those of the French cantons in Switzerland, and the people of France, were united under one head. Up to that time there had been missionaries laboring in Belgium and Switzerland, and years ago missionaries had done work in France, but these countries had not been grouped together as a French mission, until 1924.

I am sure that the movement that was taken by the authorities was the proper one. While our labors will perhaps be slow among the French people, for some time, because of the fact that they have not heard of the teachings of our Church and because missionaries have not been among them, yet I am confident that we have a great work to perform among those who speak the French language.

I can say truthfully that there are no finer people to associate with than those in Belgium, in France, and in Switzerland. Some misunderstanding has arisen here in our country with respect to the French people, and some of us have been prone to criticize them for conditions that have been forced upon them; and, perhaps, also, for their attitude toward the people of the United States; but could you go, as I have gone, and as many others have, through the war-torn countries of France and Belgium, I am sure that you would then appreciate more fully the conditions under which they have been laboring in the past few years. There are four or five divisions of France which were completely devastated during the war, and these, by the way, were the agricultural districts. Not only were homes destroyed, but much of the land was damaged to such an extent that, perhaps, it can never be reclaimed. However, the French government is spending large sums of money in an effort to clear the shell-strewn land, and to remove the effects of war throughout this territory. Their homes, their means of livelihood, were taken from them, and then we, who have not been touched to such an extent, criticize them because of the fact that they feel they are overburdened and because they have expressed their feelings.

I like the French people. I like the way they extend their hospitality to all those who go among them, and especially to our missionaries. When missionaries go into their homes they are received, and the people listen to their message. True, it is entirely new to them and they cannot understand, as we do, some of the principles of the gospel, but we are making an effort to teach them, and they are earnestly investigating our teachings.

There are no people more energetic than the Belgians, and while their country is small, they, too, have suffered under similar conditions to those that exist in France. Their country, also, was destroyed; their homes were taken from them; they had no place to go. Fathers and sons were taken out of the homes and the wives and daughters were left to "carry on." It is a pitiful sight, in passing through Belgium at the present time, to see the women working—working too hard—in the fields, working in the shops and factories, working along the canals and rivers pulling the boats laden with products and sharing their part of the labor in loading and unloading the boats at their destinations. These sights are very common. The women are working just as hard as the men to rebuild their beautiful and beloved little country, and we who have known their sacrifices, and witnessed their sturdy determination to rehabilitate their lands sympathize also with the Belgians for what they have passed through, and admire them for what they are doing.

Switzerland was not touched as these other countries were by the war. It is a most delightful country, as most of you know. It is called "the playground of the world," and truly it is a playground, beautiful and inviting. There the people are a little more care-free than they are in the other parts of the French mission; and, being in general a Protestant country, they are less difficult to approach on religious matters.

So, summing up the conditions as they exist at the present time in France, Belgium and Switzerland, I can truthfully say that I believe our missionaries will accomplish just as great a work among the French speaking people as has been accomplished among the British, the Norwegians, the Dutch, the Germans and those of other parts of the world, if we continue to work to that end; and, for one, I feel to encourage those who have the opportunity of going to France, or to the French mission to accept the call, and devote their time, efforts and talents to the building up of the Lord's work in those countries. The gospel is for all mankind. It is not alone for the British people, although our first missionary labors in Europe were among them, but it is intended for other nations of Europe and for those in the far parts of the earth.

It is interesting to note the change that comes into the lives of those who have accepted the gospel. It is interesting to note the difference in home life; the change of conditions; the better feeling that exists between father and son, between mother and daughter. There seems to be kindled in their hearts a new love for one another and for their fellow-men, and truly that is the spirit of the gospel of Christ.

It has been my privilege to watch these changes in the lives of some of those with whom I have been associated, and I declare unto you that the gospel is molding the lives of those who receive it and are living it. I believe that we, the members of the Church of Jesus Christ of Latter-day Saints, should devote our time and talents to the advancement of the Lord's work, because, after all, we are here but a short period of time and it is our duty to give these glad tidings that we have received to others who have not been so fortunate as we have been in being born here in the valleys of the mountains. I feel and believe as did Nephi of old when he said, "I will go and do the thing which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." I believe that where the Lord has laid down a rule, where he has given a commandment, that in every case he provides the way by which we, his children, may fulfil these commandments which have been given unto us. So, is there any reason that, as Latter-day Saints, we should falter? Is there any reason why we should not heed the principles of the gospel of Christ? Is there any reason why we should not perform the duties assigned us by the authorities of the Church? I say there is no reason. I believe that it is the duty of every Latter-day Saint to observe the principles of the gospel in his life. I believe that it is the duty of every man, woman and child who has been baptized into this Church not only to keep the commandments of the Lord, but to strive also to give some new hope, some encouragement, to those who have not been blessed as we have been.

When we are traveling in the world, we find that the conditions which exist among Christian people are appalling, i. e., we find such diversity of opinion with reference to the teachings of Christ. We find that different sects are teaching various doctrines, and the result is that the world at large is thrown into confusion. It is difficult for one who has not heard the teachings of a commissioned servant of the Lord to select the principles and doctrines that he should follow in his search for the way of salvation. It is the hope and purpose of our missionary work to give guidance, and point the way, to those who are seeking truth, and I am glad to say that so far as my travels have revealed, our missionaries are accomplishing that purpose. There is no work in the world that gives a testimony of the gospel as does the missionary work. To go forth, bearing the Priesthood, to give a reason for the hope that is within us; to go out and stand for truth and for righteousness, against the evil forces which are constantly opposing, is a great privilege, a choice blessing.

The missionaries in France are devoting their time willingly; they are working conscientiously. They know the obstacles before them. They realize that the French have not in the past received the gospel as have the other people in Europe, because they have not had these teachings as some of the other people have had them. Therefore the

missionaries are devoting extra time and additional effort for the furtherance of this noble work.

I commend very highly the faithful and conscientious efforts of all those with whom I was privileged to labor, because they are men of true character—they are men who have the spirit of the gospel at heart.

I had the pleasure of going to Palestine, about two years ago, and while traveling there many things occurred that have strengthened my testimony and increased my understanding of the great value of our teachings. On one occasion I entered the Church of the Nativity at Bethlehem—a church which has been erected over the birth-place of our Lord and Savior. I had two companions with me, and as we viewed with reverence the interesting things within the church, our attention was drawn to long strips of carpet and small mats which seemed to separate the floor space into various sections. We walked on through the church toward the back where we were conducted through a small door down a few steps to the manger, the very place, we were told, in which the Christ-child had been born. But our curiosity was again aroused when we noticed that an Arab, wearing the Mohammedan costume and armed with a rifle was standing guard over this sacred place, and it was upon inquiry that we learned the reason for this unusual condition. A few years previous to our visit the different Christian denominations who had been worshipping at the same time in this church had not agreed upon some particular topic of discussion and a battle had arisen; a real genuine fight in which several were wounded. As a result of this it was decided, perhaps unanimously, by these Christian sects, these pseudo-Christians, may I call them, to divide the Church into sections designating a particular section to each sect; and in order that there should be no further confusion or fighting they also decided to place an Arab guard, not a Christian, but an Arab guard, over the birthplace of the Savior. Imagine such a condition! How disgusting it seems to us to know of the necessity of having an armed Arab guard standing in that most sacred place to keep Christians from killing one another.

That brings to mind the very thing that exists today throughout Europe, that exists generally throughout all the world—the lack of brotherly love and respect for the rights of others. Hatred often arises among Christian denominations—not love for their fellow-men; not the spirit of the gospel of Christ, but in their place antagonism, strife and contention.

Now that my mission has been completed and I am back among the Latter-day Saints, I rejoice in the opportunity of meeting with you. I am happy in the knowledge that we, as a body, are united. We are making an effort to wipe out the differences that exist throughout the Christian world, by earnestly teaching the true gospel of the Lord; the gospel of good will and fellowship; the gospel of peace. True, we are having difficulty in winning our way and bringing people to the light of gospel truth. Perhaps, in numbers, we shall for a long time be in the minority, but we have the assurance that to us has been given the

true and everlasting gospel of Jesus Christ. We know that the prophet, Joseph Smith, was a true prophet of God, and we know that in these, the last days, we are being directed by the Lord through his servants. This is his Church; we are his children and it is our privilege to receive the blessings which he has promised us, provided we are faithful and true to all the covenants we have made with him.

I bear you my testimony that I know that this is the true work of the Lord. I know that we are living in a day and age when it behooves everyone of us to hold firm and steadfast to the principles of the gospel. I pray that the Lord may strengthen all of us, that he may give us his Spirit at all times to guide and direct us in all that we do, so that eventually we shall attain salvation in his kingdom. May God bless us all. May the spirit of this conference influence our lives, and may we carry to our homes the determination to go on in this work and to do the things which will bring us happiness and joy, not only in this life but in the life to come. I pray for these blessings in the name of Jesus Christ. Amen.

ELDER EUGENE J. NEFF

Former President of the Hawaiian Mission

Last evening I had decided that I would come to conference early this morning, that I might gain entrance to the Tabernacle and hear the keynote of this conference given by the President of the Church, when a party, casually, informed me that I was to be one of the speakers here this morning. I assure you, my brethren and sisters, that I desire an interest in your faith and prayers the few moments I may stand before you. I have stood before many large congregations, but I have never stood before any that I did not feel reliance on the Spirit of the Lord to give me utterance. I have preached the gospel in the Hawaiian Islands, spending eight years of my life there. I have stood before thousands of tourists and aboard steamers, enroute to and from that land, the governor in his palace, and defended the word of the Lord before him. I have stood in large hotels before five hundred or more of their prominent citizens in a reception given to Prince Otoni, a Japanese who is the head of ten million Buddhists of Japan. I have stood in our conference assemblies in Honolulu, in our beautiful chapel there, where we have had a congregation as large, or nearly as large, as the congregation here today. I have also met with our Hawaiian people in a little grass hut, when only four or five of us would be gathered together, sitting on the mats and there preaching the gospel to one another. But, as I say, I never stand before a congregation of any size or kind but that I feel reliance on the holy Spirit to give me utterance.

I was pleased this morning to hear this splendid choir of the Dutch people. Like Brother Kimball, I am a descendant of the Dutch people, my father being one of the Pennsylvania Dutch, who

emigrated to Utah in 1847. I am thankful also that God has made as one all nations of men, that he has gathered us from the north and from the south, from the east and the west, from the isles of the sea, and that all over the world he has sent his messengers of salvation, and the people have come to Zion. I regret, however, that some of those who have made such sacrifices to come to Zion, who have made all but the supreme sacrifice to come to Zion, have come only to apostatize. I also know missionaries who have spent years in the mission field bringing salvation to the souls of people who sat in darkness, who have returned home and neglected the chance of salvation to their own souls.

As I said before, I have spent eight years in the land of sunshine and flowers, in the land of fair Hawaii, the land said to be the only place under the sun—the only part of the garden that was not touched by the curse on man. Those little dots, as they appear on our map, in the Pacific ocean, really seem to be a part of the paradise which has not received the measure of the curse which some of the other nations have received. The gospel has been firmly established there. We have there the third largest mission in the Church, with fourteen thousand members, with baptisms exceeding all except two others in the Church.

It was partly through the instrumentality of George Q. Cannon, I believe, the father of Brother John Q. Cannon, who offered the opening prayer, that the work was established there.

The Lord has always been mindful of the seed of Lehi, and as early as 1842, the Prophet Joseph, by revelation, sent Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson on a mission to Missouri to bring the message of salvation to the seed of Lehi. While their mission was not altogether successful as far as conversion was concerned, yet it showed the deep interest which the prophet had in that chosen people, the seed of Lehi.

Before the prophet's death he sent missionaries to the Society Islands, and they labored there and opened up that mission.

Three years after the pioneers arrived here in Utah, in 1850, at the conference held in October of that year, Brigham Young called ten missionaries to go to Hawaii and open up the work there. Some people thought it was wrong to take the strength of their manhood out of the valleys at that time and send men to the nations abroad; they needed them here; they wanted to redeem this desert. Why should they go to Hawaii and other lands on missions, when it seemed that their services were most needed here in Utah, in redeeming the country from its barrenness?

In those days many missionaries went on foot over the plains, third class on the boat, and second on the railroad—if there was any second. Things have changed since then, and today we go on beautiful, palatial ocean liners, with all the conveniences of the world, and we go first class. Not so with these first missionaries who went to Hawaii. They embarked on the voyage, and worked

their way to the port of Honolulu, arriving there and wending their way up through the narrow streets to find lodging for the night, and the next day repairing to Punchbowl Hill, or, some say, Pacific Heights; and there they knelt in prayer and dedicated the land of Hawaii and themselves to the preaching of the gospel of Jesus Christ. That was in 1850. Since that time there have been over eight hundred missionaries go to Hawaii. There have been many hundreds and thousands converted. Today we are reaching back and working for the forefathers of those people and are doing work for them, in the temple at Laie. Truly the gospel of Jesus Christ has reached out for the salvation and redemption of the Hawaiian people.

Elder George Q. Cannon, who was the youngest of the first missionaries to go to Hawaii, went from Lahaina to Wailuku, going down the valley of Iao and to the city of Wailuku. As he crossed the Wailuku river, his foot slipped and he fell into the water. Discouraged he arose and intended to retrace his steps, but the Lord revealed to him that he was to go to the city of Wailuku and there the way would be opened up before him, so he continued on his way. Now it happened that a certain chief who lived in that city had a manifestation that a white man would come that day to him with the message of salvation. He related this to his little girl. As Brother Cannon came along, the girl saw him and ran to her father informing him that the white man had come. The chief went out and invited Brother Cannon into his home and Brother Cannon taught him the gospel. That was the means of opening up the work in that place. Brother Cannon learned the language and with the other elders went from city to city, and at Pulehu they performed the first baptisms. It was in this village that Elders David O. McKay, Hugh J. Cannon and E. Wesley Smith, in 1921, the latter then presiding in Hawaii, were visiting when they were led to pray. As they were praying under a beautiful pepper tree, one of the Hawaiian brethren had a manifestation. As they finished the prayer, Elder McKay officiating, the native elder said to Brother E. Wesley Smith: "Did you see an arm extended while Brother McKay was praying?" Brother Smith answered that his eyes were closed and he did not. The other brethren seemed to sense an unusual feeling as if visitors from the unseen were present, and when they were leaving the place Elder McKay declared that the veil between them and the spirit world was very thin. Elder Cannon spoke up and said, "There was no veil." I believe that the spirit of his father was present upon that occasion, as he loved the people of those islands. I believe that he loves them today and that he is interested in them as much as he ever was.

The first missionaries went from this section around to another little town on the east side of the island, and there they gathered in a grass hut one hundred people to hear the message of these strange white men. As they all sat around the mat and heard the voice of

this missionary from Utah, they were transfigured before George Q. Cannon, and he saw ninety-seven of them become white, and three of them remained dark. He did not understand. He did not know why it was that three of them would remain dark and all the rest should become light. He received a partial answer to this manifestation when it was learned that ninety-seven of those people in meeting at this time joined the Church, became devout members, lived and died Latter-day Saints, while three of them never did. It is said that they will become a white and delightsome people. They are delightsome at present, and I believe they are going to become white. They are growing whiter from year to year. I have said to myself and to some of my intimate friends that I thought the Hawaiian people would become white and delightsome, through intermarriage. I do not know whether that is according to the doctrines of the Church or not, but they have married the oriental races and married white people on the islands to such an extent that today there are more half casts than there are pure Hawaiians.

Possibly the natives appear light to us and dark to people who are not acquainted with them. When we are laboring among them we do not notice their dark skin, we are one with them. We are not two nations but one nation in the work of the Lord. I remember that twenty-five years ago, on my first mission, when I first arrived in Honolulu, I saw the little Hawaiian boys diving for pennies dropped from the boat. I thought they were dark, but they do not look dark to me today. The Book of Mormon is the only record that reveals the origin of these people, although some people have endeavored to connect them with the negro, which cannot be done.

During the time of the Johnston Army difficulty all the missionaries in the islands and in other lands were called home to Utah. Several thousand of the natives had joined the Church and for a while they were left without missionaries. The Church bought land at Lanai for the purpose of gathering the members of the Church there. Walter M. Gibson, an adventurer and an ambitious man, joined the Church and was sent to the islands as a missionary. He was to go to the Society Islands, but he landed in Honolulu and thought that place was good enough for him, so he stayed. He represented himself as an elder and had his certificate and other credentials to show and thus won the natives who believed him to be one of the leaders of the Church. He gathered the people together at Lanai and ruled over them with a high hand. He took advantage of their native simplicity and established himself among them with almost supreme power. A report reaching President Young of conditions, he sent Elders Ezra T. Benson and Lorenzo Snow, who were apostles, and Elders Joseph F. Smith and William Cluff, down to the Hawaiian Islands to adjust the trouble there with Gibson. Elders Joseph F. Smith and William W. Cluff had been missionaries in the islands and were therefore acquainted with the people and their language, Elder Smith speaking it very fluently. When

the brethren arrived they discovered that Walter M. Gibson had organized the members of the Church in various ranks, charging them for the Priesthood he conferred according to the importance of the office. He was also collecting their tithing and spending it as he pleased and thus he was becoming rich at their expense. The missionaries endeavored to get Gibson to repent, but he would not, and so they had to cut him off the Church. After laboring diligently and with much difficulty, they finally got the native Saints to understand that they had been deceived. The brethren predicted that Walter M. Gibson would lose his influence and power and would eventually die in the gutter if he did not repent. After this he rose in power on the islands for a while but eventually was forced to leave and went to San Francisco where the prophecy was literally fulfilled. Mr. Gibson endeavored to convince the Saints that the missionaries were usurpers, and he said: "Hearken to them, if you will, but you know what I have done for you." Elder Joseph F. Smith who was spokesman for the brethren said in substance: "This man whom you uphold as a leader and a representative of the brethren in Salt Lake City is a usurper. He was not sent here. He has gathered you and has changed the ordinances and transgressed the laws of the Church," and finally the people were convinced.

The people after they were convinced gathered again at Laie, where a gathering place was established and where the temple now stands.

I rejoice in having had the privilege of laboring in Hawaii. These eight years have been the sweetest years of my life, and I long to see the interests of the Hawaiian people promoted. I want to see them grow, as I know they will grow under the able leadership of President William M. Waddoups. The work is growing there, and it is marvelous how many God has called together from that land. People today almost concede the Hawaiian people to the "Mormon" Church. I have never seen Chinese and Japanese—those who we claim are not susceptible to the truth—intermarry with the Hawaiian race without their descendants becoming susceptible to the gospel, and we are bringing them now to a knowledge of the truth.

I see my time is up. I pray that the Lord will bless the people through these sessions of conference, that we may be inspired of the Lord in gathering together to hear the word of the Lord.

"Blessed is he who can play upon the harp of life the harmony of God,
Who can see in lofty heights, and moonlit plains,
And wooded dell, and flowing fields of grain,
The love of his own Maker;
Who can hear in song of bird and buzz of bee,
In rippling rills and mighty cataract's fall
The voice of his own Creator;
Who counts himself as one small part of God's great whole,
Yet forms a golden link in life's unbroken chain.
Who sees and knows and feels God's presence everywhere:
He has learned the harmony of love and life,
Of God and man."

Amen.

A male chorus from the choir sang, "Rock of my refuge."

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I am very desirous that what I may say to you good people will be under the influence of the Holy Spirit.

I have been in the service for a long time. If I have ever been vain—and no doubt I have been—I think men are really more vain than women, and that is a hard blow!—I have no ambition at the close of my life other than to serve God and keep his commandments, give service, and do my duty.

I do not know that I have ever had a greater desire in delivering a message to the people than the hope that the Lord will burn it into their hearts. After years of experience, I have learned that it is not what you say that counts, it is what you feel. It is not what the speaker delivers, it is what he thinks. If Latter-day Saints are to fulfil their destiny among the children of men, they must do their own thinking, and men and women and children in this Church, if they keep the commandments of God and are under the influence of the Holy Ghost, are entitled to inspiration, to revelation, to dreams and visions, for their own salvation. But that is as far as you can go, and any person who thinks he is living so close to God that he can direct this Church, unless he repents, he will apostatize, as surely as God lives. God never gave us inspiration and revelation to take the place of the prophet of the living God.

I am a great believer in looking forward, not downward. I am not a believer in looking backward, except for wisdom and for the experience that others have had. With me it is the future. But I want to tell you there can be found a great vision in the past, and what Brother Neff has said about the brethren in the Hawaiian mission can be said of other men. When I think of men, I think of my father. He was a young man—they were all young men at the time of the great apostasy, when there was not a quorum in the Church, from the presidency down, that was not shaken—when Hyrum Smith, the patriarch, the brother of Joseph, whispered in father's ear, "You are to go to England for the salvation of the Church."

One thing I desire to get before you is this: Our people are sensitive to some things, they are full of criticism. God never created a man that could please *all* the "Mormon" people—and if any one ever tries to please all of them, he will fail. You cannot please all the people. The Savior did not please all. They crucified him and killed all his witnesses. And so it has been throughout history. Some people do not think you can write anything by inspiration and read it. But I want to ask the people, after all the experience I have had, "How can you tell when you have the spirit—when you pray and when you administer? I have never been able to tell until it comes, and when it has come to me and I have thought I had it, some people did not think so.

I have before me, in a written document, something I am going to say. You may not remember it, but I will say it anyway. I never wrote

a book in my life and never will, but I have written thousands of things and pigeon-holed them and never read them to anyone else but myself. I want to advise this people, if the Lord ever does give you an inspiration, for heaven's sake write it down and remember it. If Joseph Smith the prophet had not done that, you would never have had some things contained in the Doctrine and Covenants. I have in my possession an inspired writing by my father that no one in this Church outside of a few of his family has ever read and no doubt it never will be in print. Why? Because it was given to Heber C. Kimball for his own good, for his own encouragement, and it would surprise you more than anything you have ever received, if I should stand here and read what God revealed to his servant Heber C. Kimball. But it was not for the Church.

I am about to read something to you. You know I am a native. I guess I look like it too, don't I? I was born in these valleys, up here on the hill, six years after the pioneers arrived. I do not remember much about their hardships and about the famine, but I certainly look like I had passed through the famine! I recall that the first thing these great men did, President Brigham Young and his followers, was to select their inheritances. Heber C. Kimball had the privilege of taking one of these city blocks. And now his posterity are a *race* of people that we think numbers more than two thousand. He went up on the hill, dug the rocks out, and built a stone wall around the block. And I was kept inside of it on Sundays. And I hate rock walls yet!

I will read to you from a talk I made in San Francisco about four years ago. I have never delivered it or read it since. I desire to find out what you think about it. It is about "The Most Beautiful of Cities," and it begins with a quotation.

Kenneth L. Roberts said: "There is frequently a peacefulness and tranquility about various ancient things like old furniture and old books and old clothes and old cities, provided they were good before they began to grow old, that tend to soothe the minds of those who associate with them."

"The inhabitants of the youngest states and the newest cities are the ones that emit ear-splitting screams of wounded pride and injured innocence at the mildest and most justified of criticisms." "Mormons" may modestly advertise Salt Lake City as a wonder, or an enchanted city and it might sound by comparison with New York, Chicago, or San Francisco like a child's description of a new henhouse, which may or may not be an exaggeration. I read Brisbane's comments as he passed through Salt Lake and, being a native, I branded him as a poor humorist.

I am told, in a mild-mannered way, that Salt Lake City would have had a population of 500,000 people, if 350,000 hadn't gone to California. We have a process of cleaning our city of all growlers and kickers. We smoke 'em out and then the atmosphere clears, the sun shines, the grass turns green and the flowers grow, and we honestly can claim Salt Lake to be—"the Most Beautiful of Cities."

The following excerpts were taken from an article entitled "The West as I Saw Her." I read the article while in California, and if I had not written it down, I never would have had it, because I am like you people, I only hold a pint and I soon run out! The article was written by Shaw Desmond, Irish author and publisher, in the March number of *Scribner's Magazine*. The article is based on the writer's experience gathered during three visits to America in which he spent nearly a year, lecturing in the chief cities and covering some 50,000 miles:

"There is a City of Dreams in America as little known, so far as I have read her guide-books, as one of Rider Haggard's *Lost Cities of Africa*. Nobody that I have met in America knows anything about this city, and this especially applies to those who say they have visited it.

"It is easily the most beautiful city I have seen on the North American continent. I think it must be one of the most beautiful cities in the world, and the way to it in mid-winter is hard and cold and cruel; then, all at once, it burst upon me, 'my City Beautiful.' I was running into Salt Lake. Once more I, with whom the Indians had ridden along the invisible trail by the side of which the iron rails had been laid, seen by the eye of imagination, was looking at a tented wagon, at the 'prairie-schooner' of the old days, about it a body of silent men, with mouths of leather and jaws of steel as they broke through the last pass in the mountains to find the land of promise laid out before them with the snow-capped mountains eternally sentinelling," [Do you feel that? I feel that in every fibre of my being] "inside which they were to build their city, the city to be the most beautiful of the cities of the continent.

"Europe believes two things about Salt Lake and believes them periodically. It believes that every man there has at least four wives and that every now and then its streets 'run with blood.' (Europe still has confused ideas about avenging angels.) My first difficulty in Salt Lake was to find a 'Mormon.'" [They are hunting for them yet!] "A red-faced man in a wondrous uniform of gold and crimson with a badge in his hat looked like the real thing, but upon near inspection and conversation, turned out to be a Baptist and a red-hot Baptist at that. He had some mystic job at 'meeting strangers,' though I did not find that he 'took them in.' I rather think they had to be Baptist strangers. Salt Lake City is the city of shocks. I received shocks to every preconceived opinion I had ever had about the 'Mormons,' not only did I discover that plural marriages are unknown, but that it was quite impossible, save by a doubtful effort of imagination, to separate the sheep from the goats, that is to say, the 'Mormon' from the Gentile; and to you kind reader I leave it to decide which are sheep and which are goats." [And you have to have inspiration to separate them today. I am in favor of ear-marking and labeling them, so you will know them!] "I discovered a quiet respect for the 'Mormons' by their Gentile friends, a constant and ever-flowing tribute to 'Mormon' industry, 'Mormon' art, 'Mormon' initiative. The 'Mormons,' I discovered, were not '100' but '101' per cent Americans, obvious by their loyalty to the American

flag, proud of their American citizenship, and proving it all by shedding their blood under Uncle Sam in the great war." [By the way, the Kimballs were just as loyal, for Heber C. Kimball had thirty grandsons in the world war. I am happy to say that not one of them was killed—and they did not run, either.]

"I hold no brief for the 'Mormon' outlook," says this Irish poet, "but in a rather lengthy stay in Salt Lake, during which I was afforded unexampled opportunities of investigation free from 'suggestion,' I accumulated enough genuine data, checked from Gentile sources, to cause a revelation of the real 'Mormon,' whenever it is given to the world. I made hosts of friends at Salt Lake, where I lectured to all sorts and conditions of men and women, from the Chamber of Commerce to a lecture under the auspices of the University of Utah. I came to the city without expectations, I left it with the picture of its icy snows under the dawns descending, as I lay in my room with its glass walls, left with the memory for all time of its broad streets, of its giant organ, upon which my 'Mormon' friend permitted me to play, of its white 'Mormon' temple, its lake of the dead and the limitless sage and salt surrounding it. It remains for me a remembrance unforgettable."

Did you ever hear a "Mormon" talk like that? Did you ever hear a "Mormon" damn this country? Well, I want to advise them to quit it. Every "Mormon," son and daughter, ought to lift up his voice in praise to God that he led those great prophets and their people to a place of safety. Think of it for one minute, my father, among the rest, was driven from his homes five times! No wonder they felt to praise God and dedicate this place to his service.

I have now come to what I want to burn into you, and I wish the Lord would give me the power to do it.

A NEW GENERATION HAS ARISEN

A prophet in the wilderness was still crying, but there were few to pay heed—there was scarcely anyone to listen—material force was in evidence in its might. It seemed so foolish to rely on so slender a thing as Divine support.

It ought to be self-evident to a Pagan that arrogance and earthly power can vanish over night, all that is not built upon God shall fail. To trust to material standards of strength brings calamity; material force, as apart from God and opposed to him, cannot succeed. Why can't race-"Mormons" understand that?

A new generation has arisen! The people seem so content, so free from all concern; but like the Jews, in the days of Joseph, they can be hurled from their high position into the bitterness of slavery. And we are going into slavery and bondage, and debt, as fast as we can go!

We older men think our story should be told of our pioneer fathers and mothers, and the faith of our ancestors, and we write a book, preach a sermon or two, and think our task is ended.

This new generation that has arisen have discovered over night that a new world has been born and that the United States of America

is about to assume the responsibility of saving the world, and they are content and satisfied.

At no time in the history of the Latter-day Saint people has there been greater danger for the new generation. The danger comes from ease, idleness, and luxury; as there never was a time when the people were spending their means as prodigally as now and ever reaching out after material things.

The prodigal dollar seems to be swallowing all that is great and noble with some of the new and rising generation.

To my mind many of the "Mormon" people are becoming content and self-satisfied. They show evidence of falling down in their spiritual efforts. I know it takes courage to say it. I know that if we say anything to criticize the "Mormon" people, they are disturbed. Well, they need to be disturbed! What they need is a little dynamite! It seems to me a great deal of that which has been gained by faith, adversity, sacrifice and years of hard work is being let loose of by the thoughtless and careless.

Our fathers and mothers died for the faith and we are living on the faith of our pioneer ancestors: But behold! another generation has arisen, and in the very instant of our self-content the silence is broken by our being hurled from our mighty purpose.

Joseph Smith, the mighty prophet, was chosen of God to send forth the message of salvation to the children of men—he was martyred—but that was not the end. It was the beginning of this great work.

President Brigham Young rightfully succeeded him, and his followers with him fled to the Rocky Mountains.

Brigham Young led the way for the first treckers of adventure—some spirit in the year 1847, and he and his followers were the original builders in what Daniel Webster christened "The Great American Desert."

On entering the Salt Lake Valley, Divine Intelligence at once manifested itself in all his deliberations. "This is the place." Why, to some people that has become a chestnut, a hoary chestnut! But it was inspiration from God. "This is the place." There beat in the heart of this great man—he was a master, a prophet of God—a great load of care, the destiny of his people! How I have suffered for just being the father of a family, the destiny of my children! And here was a great prophet, with the destiny of a great people.

One has to believe to understand the destiny, object, and purpose of this people. The leaders understood and believed; they knew; God revealed it to them. President Brigham Young and his followers said, We will make this barren waste bloom and furnish clean, unsullied wealth for thousands of poor people from all over the world, who have been crushed under the Juggernaut of our Christian civilization—we are going to plant them under the shadow of the Rocky Mountains, we will create an Eden out of the desert, we will lay out townsites, cities, and build churches and schoolhouses and raise wheat and vegetables. God's children shall be converted to the gospel of Jesus Christ and be

given land. They shall have a chance for life, liberty, and the pursuit of happiness. They shall know their toil will bring them some returns, so that they can have a home and a hope for the future.

It was a big thought, a great idea, manifested by Divine Intelligence. He was a prophet. He had a vision of the future.

These great leaders did not want the land and water for themselves—they wanted men to be God's agents—stewards for God, and hold the land in trust as a sacred inheritance. This land was to belong to the lowly of the earth and to be saved for the hewers of stone and the drawers of water.

When I think of my father, who had his inheritance, owned the land where most of the Capitol grounds are and away off to the left, I remember that he took these poor English people that had emigrated from Europe, and took them up on the hill, showed them a lot, and asked them if they would build a home, and they said they would, and it cost them \$2.50! Heber C. Kimball and the brethren never speculated and made money off the people. Any charges to the contrary are false.

These valleys in the mountains were to be made to bloom and blossom for the poor, whose hope is the land, that gave them birth and life and would receive them in its bosom when they died and made a safe return to their home.

Just take the time to think of the thousands of acres of lonely, thirsty land waiting for centuries to be reclaimed from the ruins of ages. They saw in vision green fields, and farms, just as Joseph Smith prophesied it would be. "It is the place where you'll find all the things your souls are hungering for. Where the people will own big farms, with green fields of wheat and grass, with purple blossoms and long rows of fruit trees and vegetables." Is that true? It should be true, and that was the intent and purpose of our leaders. My father pleaded with his family, almost as he would plead for life, to keep their inheritance. I am the only one of them on the block, and I am trying to sell, too!

All will be most beautiful, in the Desert! Through those words I can get a vision. I have a moving-picture mind. It was a vision, a dream come true. Nobody was there to despoil their dream.

A new generation has arisen. Think of your pioneer fathers and mothers who built better than they knew. Think of the men, women, and children toiling in sweat shops, with little food, families without money, without hope and without fuel, facing cold winters in these great cities, who have been gathered to a barren empire which our ancestors have transformed into an Eden—a land of liberty—a home for the oppressed of God's children, where they can have life, liberty and the pursuit of happiness to worship God according to the dictates of their conscience. The stranger has found his way amongst us and many of us have "sold our inheritance for a mess of pottage" and are seeking elsewhere hoping for more ease, more idleness, more luxury. In this once lonely, sage-covered, wind-swept valley there should be erected a granite monument and written thereon this epitaph:

"Who seeks for heaven alone to save his soul,
May keep the path, but will not reach the goal,
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

Henry VanDyke.

On that occasion, looking upon those people in the San Francisco chapel and I prophesied; (You know I am a son of a prophet.) and our young elder there, Joseph E. Larkin, wrote:

"A prophecy made by President J. Golden Kimball of the First Council of Seventy, at a meeting held in the San Francisco L. D. S. chapel, March 16, 1924, and is, as near as I remember, as follows:

"I prophesy that before many of you go to the other side you will have a burning desire in your hearts to return to the places where the leaders of the Church have counseled the Saints to settle, and you will give anything in the world to have a home there."

Brethren and sisters, I am told that North and South America is Zion, but with all of its beauty and splendor and wonderful opportunities, there is no place in the world as safe for the Latter-day Saints as where God's servants had their inheritance. God bless you. Amen.

The choir sang, "Hark, hark, my soul," with Jane Van Roosendaal, Nellie Katwyk and Nellie Bruin singing the solo parts.

President Kimball announced that the audience had certainly appreciated the music rendered by the Choir, "I always feel to bless our singers."

The benediction was pronounced by Elder Arthur Barnes.

SECOND OVERFLOW MEETING

A second overflow meeting of the conference was held in the Assembly Hall at 2 o'clock, Sunday afternoon, April 3.

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

The music was furnished by the Dutch choir, of Salt Lake City, Elder A. Van Roosendaal, conductor; Elder Frank W. Asper at the organ.

The choir and congregation sang, "How firm a foundation."

The opening prayer was offered by Elder R. S. Collet.

Miss Nellie Bruin sang a solo, "Save me, O Lord."

ELDER BRIGHAM S. YOUNG

Former President Northwestern States Mission

My dear brethren and sisters: It is a great privilege I enjoy in standing before you for a few moments. During that time I trust that I may enjoy the spirit of the conference, which has marked the preceding meetings of the morning. I have recently returned from a mission to the Northwestern states. It was a glorious period in my life. One of my regrets is that every man in our communities may not have

the pleasure and enjoy the profit of presiding over a mission. It is one of the finest and most developing experiences that can come into the life of a Latter-day Saint.

Perhaps the most baffling and most difficult problem to overcome in missionary labor is the indifference of the world to the gospel of the Lord Jesus Christ. We learn that men of intelligence, who are otherwise engaged in the deep quest for truth, give no consideration to the most wonderful and vital philosophy that has ever been revealed to the world, in the system incorporated in the gospel of Jesus Christ and revealed through the Prophet Joseph Smith. It establishes an idealism that is incomparable, in the history of the world, except where the truth has formerly existed. Men who are seeking the good of their fellows, if they would but heed the call of the gospel, could accomplish to the fullest of their heart's desire. I was disappointed in men whom I met, men of high character, men of intelligence, men with vast intellectual understanding, but who were incapable, apparently, of seeing either the philosophy or the wondrous saving power incorporated in the system of theology revealed through the Prophet Joseph Smith. And yet when I come to draw comparisons between the indifference of the people of the world and, unhappily, the indifferences manifest among the people here at home, I am not so greatly astonished.

Today marks the 97th anniversary of the establishment of the Church of Jesus Christ of Latter-day Saints. How far have we who have lived in the light of that gospel progressed under this wonderful system that God has given us for our development? You have but to ask yourselves what effect it has had in our lives; and as it has affected our lives, so have we made progress. As we advantaged ourselves of that which the gospel has for all men, and particularly for those of us who have been reared in it, to that degree are we extended in the breadth and depth of our understanding. The gospel is of a character that a man may be benefited by it if he will, but it has no help for the man who fails to take advantage of that which it offers. It is a perfect system of self-development. A man can rise to the most exalted heights, if he will; or he may loiter by the way, waste the day-light until he is overtaken in his darkness and thence must grope his way, because he failed to take advantage of the light.

Today is our day, brethren and sisters. We cannot hope, when the night comes, when the grave has demanded its own, for the development and progress that is available to us today. These bodies of ours God has given us for development. We are separated from them when we go into the grave. We are not ourselves, we are only partial when the body and the spirit are separated. Why will we loiter, instead of developing that which is perfect, the human soul. Separated, it is a divided thing; together, it may rise to the most exalted height. We preach to the world faith. Have we faith? We preach to the world repentance. Do we repent? Do we place our feet each day upon the mistakes of yesterday, using them as stepping stones to a higher life, to the new birth symbolized by the baptism of water? Have we taken

to ourselves every day the new birth of the Spirit? Have we risen to more exalted heights? Are we in closer communion with God than we were yesterday? If not, we have failed to take advantage of the opportunity offered in the gospel of the Lord Jesus Christ.

The prophet said, "You must acquire capacity." To do what? To endure, to suffer, to wait, to be patient, to plod, ever with the goal in view of the service of the Almighty and the salvation of his children. The reason God is God is because he has acquired all for which we are laboring. To the degree that we fail in acquisition and development, to that degree must we wait before we can come into the presence of him who has overcome all things.

It is true that we have the gospel of Jesus Christ, but it is only of value to us as we profit by what it offers. Are we profiting? That is for us to answer. If we are not honest, if not truthful, do not love our neighbors; if we are not devoted to the service of God, we have lost, have failed in development, failed in expansion. We have failed, as the Prophet adjured us, in the acquisition of capacity.

The glorious thing in this gospel to me is, as the Prophet has told us, that we must acquire capacity that we may learn how to be gods ourselves. The most tremendous thought that was ever revealed to the human family was, that we, the sons of God, may rise to be what he is. That is the most glorious thing that ever animated the human heart or stimulated the human mind, that we, weak, erring though we are, may be even as God, our Father. What a tremendous thought. Can we do it by permitting ourselves to be engaged in the grovelling things of the world, or descend into the filth that marks the age in which we live, or shall we rise above it? As Brother J. Golden Kimball said here this morning, shall we think for ourselves? Shall we be of those who radiate the light of the gospel of the Son of God, or shall we follow after the world, partaking of what the world has to offer and sharing in the sufferings that must inevitably ensue? Sin is death, as righteousness and the works of God are salvation. Let us hold, as Shakespeare says, a mirror up to our souls wherein we may see reflected what we are. We are radio stations. From us emanates just what we are. We are sending out into the universe these flashes that come from the human heart, that come from the soul which is a god in embryo.

This people, after 97 years of activity and teaching, should be as a city set upon a hill. And, as was said here this morning, Salt Lake City is a noted city, by reason of its history, its manner of establishment, the circumstances which produced the development of this intermountain country. We are a noted people, by reason of the achievements of the Latter-day Saints in the valleys of the mountains. This is a remarkable city. But, if we were living as the Almighty intends that we should live, we would be so remarkable that no man or woman would come among us but would testify of the truth that this is indeed the city of the Saints, a place where God abides.

I am anxious for our people. I am anxious that the gospel of Jesus

Christ may be extended to the world. We can preach it. May all of us in our lives so manifest the glories of the gospel that men and women shall praise God because of having seen manifest in us the gospel of his Son. This I ask in the name of the Lord Jesus Christ. Amen.

ELDER JOHN H. ANDERSON

Former President Swedish Mission

My dear brethren and sisters: I sincerely pray that God may inspire me with his holy Spirit in what I shall say.

The Church of Jesus Christ of Latter-day Saints has a message to the world: they declare that God created the heavens and the earth and all that is in them; that he is the Father of our spirits; that we lived with him in the eternal world; and that Jesus Christ is his only begotten Son, the Savior and Redeemer of the world. Further, that God arranged a plan before this earth was organized by which his sons and daughters who would obey could return into his presence.

The fundamental of that plan is faith in God and in his Son Jesus Christ. Jesus, in speaking to the Jews, called their attention to this very important fact. He asked them, "Do ye believe in God?" They claimed to believe in God. Then he said, "Believe also in me." Have the people of the world the message of Jesus Christ? Do they actually believe in him as the Savior and Redeemer of the world? Christ says, "Whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father, but by me." Jesus is the way, the truth and the light; no man cometh back to God except through Jesus Christ.

This plan requires not only faith in God and in his Son, but it requires repentance from sin, leaving off wickedness and all that which is wrong before God; for if one desires to enter into the presence of God, one's sins must be taken away. The plan provides baptism for the remission of sins. And in order that one may remain faithful and true to God, so that he shall not falter by the way-side, a further arrangement is provided, the bestowal of the Holy Ghost, which leads men and women into all truth, leads them back to God, and makes it possible for them to live that Christ-like life which shall eventually prepare them for, and entitle them to, eternal life.

We read in the holy scriptures that Jesus took Peter, James and John upon the Mount and there conversed with Moses and Elias, and a cloud over-shadowed them, and a voice was heard from the cloud saying, "This is my Beloved Son, in whom I am well pleased, hear ye him." Was this voice only to Peter, James and John? It was the voice of God to all his children, born and unborn, declaring that this was his Son Jesus Christ, the well beloved. "Hear ye him." Have the people of the world caught the echo of the sound of that voice? Has faith entered into their souls? Do they believe Jesus Christ to be the very Son of God, as the Father declared he was? More than a hundred years ago

this same voice came back to the earth and declared to the boy prophet, Joseph Smith, that this was his beloved Son and to hear him, and from that day to this the message has gone forth from the Church of Jesus Christ of Latter-day Saints that God has again spoken, declared anew the divinity of his Son, the way to salvation, the plan prepared for his children, that it might be possible for them to return to him and gain eternal life.

What the world needs today is a spiritual awakening, a realization of what God requires of them, a turning away from sin, seeking the way to which Jesus Christ calls attention.

Jesus remarked to his disciples, when he sent them out to preach the gospel and to baptize in the name of the Father and of the Son and the Holy Ghost, "I will be with you even unto the end of the world." But what requirements did he make? "Observe all things whatsoever I have commanded you." That warning is to all the world, to those who accept Jesus Christ and the gospel plan. They are required to observe and keep all of the commandments and the sayings of Jesus. If it so be that we do that, he will be with us even to the end of the world. Salvation and exaltation are promised only upon condition that we remain faithful unto the end.

I bear witness to you this afternoon that the gospel of Jesus Christ is restored and that this is the Church and kingdom of God established upon the earth. I also bear witness to you of the truth of the saying of Jesus when he said that the kingdom of heaven is likened unto a pearl of great price, that when men found it they went and sold all that they possessed that they might possess that pearl of great price.

The gospel of Jesus Christ means more to me than all the gold and silver of this world, and all that this world has to offer. I prize my standing in this Church above all. And I pray that God will bless you, and each of us, that we may continue faithful unto the end, and those who have not yet made covenant with God, that they may seek until they shall find. Go to God and he will not turn away from you but will show you the way, the truth, that shall eventually save and exalt you in his presence. God bless you. Amen.

ELDER JOSEPH QUINNEY, JR.

Former President Canadian Mission

I believe I appreciate the great responsibility that rests upon one who is called upon to proclaim the gospel of our Lord and Master Jesus Christ. Four years ago, it was my privilege to enter the ministry in the Dominion of Canada. During that length of time there have been many experiences which have come to me, for which I am grateful. Like President Young, I feel that if it were possible for every man to be called into the ministry, what a wonderful blessing it would be to him. I appreciate beyond my power to express to you today the honor that came to me to preside over one of the missions of the Church. I am grateful to the authorities of the Church that they have had confi-

dence in me that has given me inspiration and encouragement to work in that part of God's vineyard. I am grateful that I have been associated with young men and women who have devoted themselves to the work of the ministry, in bearing their testimony concerning this great and mighty work. I am grateful that I succeeded a man who had spent a number of years in different parts of the world, whose experience taught me many things. I am grateful that there has been a man chosen and selected to take my place who is filled with the testimony of this work, whose fine intelligence and spirit will count much for his leadership in that part of the world. It was my privilege to accompany him during three or more weeks through different parts of the mission, and I want to say in favor of President Charles H. Hart, that he has won for himself a place in the hearts of those with whom he has come in contact. I am sure that his leadership will bring many souls to a knowledge of this work. I am grateful for my honorable release. I am grateful for the responsibilities that now confront me. And through the help of God I hope and pray that I shall always be engaged in some activity where my life will touch the hearts of men and women and inspire them to a greater realization of the greatness of the gospel of our Lord and Master Jesus Christ. This period of my life in the Canadian mission has been the greatest since I can remember. I have filled missions before, but I believe that I have a deeper understanding of life as it fits into the gospel of our Lord and Master than I ever have had before. My testimony concerning the divinity of this work has grown, and my joy has been when the opportunity has come to me to stand in the presence of men and women, on the streets, in the halls and in the cottages, bearing witness to the restoration of the gospel of our Lord and Master Jesus Christ.

Just prior to the time of my departure from the mission field, I was invited into a home, and in the course of our evening's conversation, naturally we drifted upon those principles that we were advocating. The gentleman of the home made this statement, "I believe that you have one of the finest and best religions that I have ever known, but there is one thing that I cannot understand or comprehend: Why is it necessary in this day and time to have a prophet, or prophets of God?" I asked him if he accepted the Bible as being the word of God. His reply to me was that he accepted this sacred record.

"You believe, do you, that Adam, in the beginning, talked with God, and that it became necessary for God to reveal to him his mind concerning the gospel of Jesus Christ at that time?" He said, "I accept that without any mental reservations."

"You accept the thought, do you, that is expressed in Holy Writ, that God directed Noah through the light and power of his Holy Spirit to do the work that he did, and that Noah was in constant communication with him concerning the work that he should do, in order to bring the gospel message to those who were then living?"

"I accept of that," he said.

"And you accept the historical record that Enoch talked with God,

and that all that Enoch did in bringing to pass the proper interpretation of the gospel of our Lord was a necessary thing in his day?"

"I accept that without any mental reservations," he said again. And so we went down through the prophets until we came to the day of our Lord and Master Jesus Christ. We asked him the question if he accepted in his heart the plan of life and salvation as it is recorded in the New Testament, and that that plan of life and salvation affected human life here, hereafter, and in the days before we came into the earth. He said, "So far as I have been able to see and understand, I believe Jesus Christ is the Son of God, that he is the author of such a plan as you suggest, and that he was guided and directed by the spirit of revelation in all the things that he accomplished while he was upon the earth; that, through his sonship, through his mission as the Messiah, as the Redeemer of the human race, he brings not only salvation here upon the earth but an exaltation through obedience to his principles in the kingdom of God, in the hereafter."

I said to him, "If you believe all of that, I think that I am able to reason with you and show you how necessary it is to accept Joseph Smith as an instrument in God's hand in bringing to pass the restoration of the gospel of our Lord and Master Jesus Christ."

He replied, "I would be glad if you could impress that thought in my heart and in my mind."

We therefore referred to that passage of scripture that we so frequently use in the ministry, the revelation of John, while he was upon the isle of Patmos: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." And I asked him if he believed in that scripture.

He said, "I must accept of it, if I accept of Jesus Christ the Lord, because it was his gospel that the angel was to bring."

"Then you must accept the thought that either that angel has come and delivered his message, or that he is to come."

"I believe," said he, "that that angel must come or that he has come."

Then we spent the remainder of the evening in explaining to him the claims that were made by the Prophet Joseph Smith concerning the advent of the angel Moroni, bringing to him the everlasting gospel, as we see it and understand it and feel it, as we read those passages in the Book of Mormon. We were able to come to a conclusion that the gospel of our Lord and Master had been restored to the earth. His heart was lifted and there seemed to be a spirit take possession of him and he praised God. From the expressions that followed, weeks afterwards, I am sure of his appreciation of the knowledge and the feeling that he had concerning the divinity of this work.

My brethren and sisters, I believe there is no need in all the world

that is of greater importance to us than to have a deeper meaning of the gospel of our Lord and Master. I wonder, sometimes, if we understand that passage of scripture that is so frequently quoted in the world: "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." I wonder if we catch the significance and the depth of that thought, that love. We know our love for our own offspring, and how difficult it would be for us to sacrifice any one of them for a cause, unless we were commanded of God. I believe that we can understand pretty well what Abraham was up against when he was commanded by God the eternal Father to offer his son Isaac as a sacrifice. But that was not comparable to the love that God had for his children here upon the earth, that he would offer his only begotten Son to redeem mankind, to introduce into the world a plan of life and salvation, that by yielding obedience to it we would receive our exaltation in God's celestial kingdom. And that is what the message of Jesus Christ means to every man and woman in this world, so far as they are able to understand it.

I am thankful, beyond my power to express, that I have had the opportunity of bearing witness that Jesus is the Christ, the Son of the living God, that the gospel of redemption was instituted by him in the eternal worlds before his advent into mortality, that I was a party with you in accepting of that plan. I am grateful that I have had the privilege of bearing witness that the restoration of that gospel has come to mankind through the instrumentality of the Prophet Joseph Smith.

I stand as a living witness to the healing power of God, my eternal Father. Had it not been for the power of the Priesthood of God, I should not be here today, I should have passed on years ago. But through the love of God, through his son Jesus Christ, the recognition of his Priesthood, the healing power thereof, I have been permitted to live on the earth, to leave my testimony not only at home but in many of the nations of the world and on the islands of the seas. I bear it to you at this particular time, and ask God to bless it and sanctify it to our use and us to his service, in the name of Jesus Christ. Amen.

The choir sang, "God is with his people," Elder D. Jongejan singing the solo part.

ELDER E. L. BUTLER

Former President Samoan Mission

When I was introduced as one who has been president of the Samoan mission, I imagine, possibly many of you felt somewhat as Brother Parry, who, when I was bringing some children with me through the Temple grounds with a party of tourists a week or so ago, asked if there were any missionaries present, and if so to stand up. When I arose, he said, "Brother, where were you a missionary?" I

said, "In Samoa." And he said, after scratching his head, "All right, I'll bite. *Where is Samoa?*"

I assure you that it is indeed a pleasure to me to be here today. I certainly enjoyed the first meeting of this conference in the Tabernacle this morning, the good sermons of President Grant and President Ivins. It has been nearly six years since I had the opportunity of attending a general conference of our Church. I have been in the islands for five years and four months on this, my second, mission to Samoa. In all, I have spent about nine years in the islands.

Possibly that mission seems insignificant to many in this audience, but it might surprise some of you to tell you that we have more adherents to our Church in Samoa than we have in the whole great continent of Australia. And I believe there are just as faithful souls among the Saints in that mission as there are in any other mission in the world. I believe that last year we had more converts in that mission, with our eighteen missionaries, than they had with somewhat more than forty in the Australian mission. They are sincere converts, and they are a fine race of people. And what I would like to say today, if God will bless me with his Holy Spirit while I stand before you, is something that will cause the mothers, the fathers, or the brothers and sisters, or those who are supporting their loved ones in the various mission fields, to feel that their means are not wasted. I want to thank the fathers and the mothers, yes, and the brothers and the sisters, of those missionaries we have in Samoa for the hearty support they have given them, in the way of encouraging letters, and in the money expended to care for those missionaries while they are in the mission field. Brethren and sisters, your means and your kind words are not wasted. Those missionaries are giving an account of themselves, are doing a splendid work; and the prophet of God is not wrong when he is sending out somewhat more than 1,200 missionaries each year to different parts of the world. As Brother Young and Brother Quinney have said, it is one of the grandest opportunities that comes into a man's or a woman's life. Many of us who are in this audience are missionaries or have been missionaries. Some of you are sending your boys and girls; some of you are waiting for their return. Sometimes we feel that it is a sacrifice, that it is hard to raise the means to support John while he is away, or Mary while she is in the mission field. But it is just as essential that we work for the development of the spiritual side of the nature of our children as it is that we work for the development of their mentality, or the development of the physical side of their natures. With all due respect to the work accomplished by the auxiliary organizations of our Church, the greatest training our children get is when they are in the mission field preaching the gospel.

I want to tell of a few little incidents that happened while I was in the mission field, just to illustrate the experiences that your sons have. After I left Salt Lake City and while we were on board the steamer, I was in charge of a company of eleven missionaries, a number of them going to Honolulu, the others to the Samoan mission. On

the way between here and the Hawaiian Islands, there was on board an officer of the Reorganized Church, and we had many opportunities for a discussion of the principles of the gospel. At Honolulu another officer of the Reorganized Church came on board, and he asked the privilege of explaining to these young men the difference between our doctrines and those of the Reorganized Church. He said, "Some day we expect to have all you 'Mormons' come in with us in the true Church." I said, "All right, brother, but if you want to explain your side of the question to these young men, I think it no more than fair that I have a chance to answer you and have them all listen." He said that was fair. I said, "I have no doubt that any one of them could answer you all right, but I ask that privilege."

We went to one of the largest staterooms on the boat, and for an hour and a half this man explained the principles of his religion and the difference between the "Mormon" Church and the Reorganized Church. We did not have time that day to finish our discussion, but the next day we met in this same stateroom and for about an hour and a half I answered his arguments one by one to the best of my ability. I felt satisfied when these young men came up and shook my hand and said, "Thank God, we are 'Mormons.'"

Brethren and sisters, as mission presidents, we are doing all we can for the development of your boys and girls who are placed under our care. We are doing our best for their benefit, to see that the spiritual side of their natures are developed as they should be. But do not expect too much of the mission! Do not expect too much of a mission president. I say, do not expect too much, but do all you can at home before they go on missions to see that they live their religion. Do not believe that old saying that a rough and ready boy, or one who has sown his wild oats, makes the best missionary. It may be true to the extent that the boy or girl who has the energy in them makes the best missionary, but it is not true that the one who has sown wild oats makes the best missionary. That is not true, because he has to overcome many of the characteristics developed through his life before he can be a true missionary.

We have a varied experience in our mission. We have to learn another language, and we meet and do most of our work among the islanders, the natives. But we also have the opportunity of meeting the white people who are there. One or two instances I would like to relate.

About three years ago, my wife and I were asked by a chaplain of the navy in Tonga Tonga, Tutuila, Samoa, to take charge of his service. (This is in line with the statement of President Grant this morning, speaking of the tolerance that is shown today toward our work.) The chaplain sat in the back of the hall. We had an audience of about forty-five or fifty, consisting mainly of the officers of the U. S. Navy with their wives. Governor Kellogg of American Samoa was present. We did our best to present the truths of the gospel to those people. Most of them had never heard the principles of our religion. You can judge of

our success by the fact that when that meeting was closed, from the Governor down, every one came and shook our hands and invited us into their homes—something which had never been done before. Later we had an opportunity of holding service there a number of times. The youngest elder in our mission at that time, Elder Benham, from Clinton, held service there. At one time when the chaplain had gone away the Governor came to me and told me that he was going to ask one of our missionaries to take charge of the Thanksgiving service for the Navy, because the chaplain would be away. Elder Benham, who had associated with these people, was chosen to take charge of that service. That chaplain had experienced difficulty in getting more than five to ten out to his services, but on the morning when Elder Benham went down, the sailors, the officers, got together and they were practically all unanimous in their decision to attend the service—because of their love and respect for the “Mormon” missionary; not because of the principles of the gospel of Jesus Christ, but on account of their love and respect for that young man who was holding the service.

We had the opportunity of entertaining Sir Charles Fergusson, the Governor General of New Zealand, and Lady Fergusson at our mission headquarters in Apia, Samoa, together with Sir George Richardson, the Governor of Western Samoa, and Lady Richardson, his wife. I presented both of those gentlemen with a volume of the book, *The Fruits of Mormonism*, by Dr. F. S. Harris and N. I. Butt. I learned afterwards that the gentlemen read those books. They acknowledged to me that they did not know anything about “Mormonism,” but they told one of our elders later, when they visited one of the other islands, that they were interested in our doctrines. At the time that I was released to come home and my successor, Elder Willard Smith, from Canada, was appointed to take my place, we called upon Sir George Richardson at his home. I might say, incidentally, that it is the old home of Robert Louis Stevenson which is now the Government home. Our mission headquarters are in the shadow of the hill upon which is located the grave of Robert Louis Stevenson. We called at the home, and met Sir George Richardson and Lady Richardson, and introduced President Smith and his wife. Afterwards we met him in his office, and we talked over business affairs, and he said that he had great respect for the work we are doing in Samoa, and said that as far as it is in his power, he will give us his support. He said that he and his wife had often talked about the character of the “Mormon” elders. He said there had been many come to Samoa since he had been there, three and a half years, and he had never known one of them to commit an act that would bring disrepute upon his name. And he said, “You know, Elder Butler, how many young men I have had to send back to New Zealand because of their acts in coming to this island. Why is it that your boys come out here, young men, and can stay here three years, and we never hear of a smirch upon one of their names, but our boys come from New Zealand in governmental capacity for government positions, and we have to send a certain per cent of them back,

because their acts are something that bring a stigma upon the government?" I said, "It is the government that they have in their own homes and the teachings under which they are reared."

I feel that I have talked long enough. I pray the blessings of our Father in heaven upon this audience, upon our conference, and I want all of you fathers and mothers to feel that whatever you expend in sending your boys and girls upon missions is well expended.

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

ELDER ANDREW JENSON

Assistant Church Historian

Just before Christ ascended into heaven, he addressed his apostles as follows: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. 28:18-20.)

In obedience to that command the apostles of old and others preached the gospel, first, in Palestine, and later, in the surrounding countries. Paul, the apostle of the Gentiles, was the first missionary, as far as history tells us, to testify of the risen Redeemer in Syria, Asia Minor, Greece, Italy, etc. It is not known into how many countries the missionaries of the earlier Christian Church extended their operations, but it is an established fact that they preached in most, if not in all, the countries bordering on the Mediterranean. Some legends, at least, would have Thomas and others preach the gospel in England, as well as in far-off India. It must be remembered that the world was not known to the people in those days as it is now. For instance, America was perhaps not known to the people of the eastern world, nor was the south part of Africa known to the nations, in the northern countries, until centuries later.

The angel designed to restore the gospel anew in our day is heralded by John the Revelator in the following language: "And I [John] saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6.)

While the prediction reads that the angel had the everlasting gospel to preach unto them that dwell on the earth, it is not to be supposed that he personally would have to proclaim it with his own voice, or by his own exertion to everybody. The natural conclusion is, that men in mortality would be called, as had been the case in all former dispensations, to do the missionary work among their fellow-men. Thus it was that Joseph Smith was chosen as an instrument in the hands of the Lord to usher in a new dispensation, and no sooner had he been favored

with a glorious vision, early in the spring of 1820 (in which he saw the Father and the Son), than he bore testimony of what he had seen and heard. Afterwards he received several visits from the Angel Moroni, in whose appearance the Latter-day Saints see the fulfilment of John's prediction. Several years passed during which other holy messengers restored the Priesthood to the earth through the instrumentality of Joseph Smith and Oliver Cowdery, and as soon as the Church was organized missionary labors were commenced in earnest. And while Oliver Cowdery is credited with preaching the first gospel sermon ever delivered by any elder of the Church in our dispensation, it is but fair to the Prophet Joseph Smith that he should be called the first Latter-day Saint missionary, for ever since he had received his first vision, in 1820, he, even in the midst of severe persecutions and sufferings, ceased not bearing his testimony to the effect that he had conversed with angels and had been chosen of the Lord to introduce a new gospel dispensation.

By careful study of the early historical documents of the Church we have been able to ascertain that the Church sent out at least sixteen missionaries in 1830, including Joseph Smith and Oliver Cowdery, already named. In addition to these, David Whitmer, Samuel H. Smith, Joseph Smith, Sr., Don Carlos Smith, Parley P. Pratt, Hyrum Smith, Newel Knight, Richard Ziba Peterson, Peter Whitmer, Jr., Sidney Rigdon, Frederick G. Williams, John Murdock and Orson Pratt, all performed missionary labors in several of the states in 1830. The record also shows that fifty-eight missionaries were sent out from the headquarters of the Church to preach the restored gospel, in 1831, seventy-two in 1832, forty-one in 1833, one hundred eleven in 1834, and so on.

Until 1837, the preaching by the elders was confined to the United States and Canada, but in 1837, Heber C. Kimball and others opened up the great missionary work which since that time has been carried on continuously in the British Isles. In 1843, the first missionaries were called to preach the restored gospel to a people who did not understand the English language. I have reference to the Society Islands mission, which was opened early in 1844 by Noah Rogers, Addison Pratt and Benjamin F. Grouard, who were called as missionaries to the islands of the Pacific in 1843. Two or three thousand natives of Tubuai, the Tuamotu Islands, and adjacent groups soon became identified with the Church.

During the exodus of the Saints from Nauvoo in 1846 and 1847, missionary labors were somewhat at a standstill, as many of the young brethren who had previously been engaged in the missionary fields were chosen as pioneers, or as soldiers in the Mormon Battalion, but after the Saints had found a more nearly permanent home in the valleys of the Rocky Mountains, missionary labors were carried on with vigor and much success. Then it was that the first missionaries were called to continental Europe, and also to the Hawaiian Islands; soon branches of the Church were raised up in several European countries, and missions established, most of which are in existence to this day. Alto-

gether the Church has established about forty distinct missions, known by the following titles: United States, Canadian, Palestine, Tahitian, French, Italian, Scandinavian, Swiss, Icelandic, South American, German, Maltese, West Indian, Gibraltar, South African, Chinese, New Zealand, Siam, Netherlands, Samoan, Austrian, Finnish, Mexican, Turkish, Belgian, Tongan, Japan, Armenian, etc.

The missionary labors in the United States have been grouped into several distinct missions, each of which includes several states, such as the Eastern States, the Northern States, the Southern States, the Indian Territory, the Central States, the Western States, the Northwestern States, the California and the Northcentral States. The original Scandinavian mission has also been divided into the Swedish, Danish, and Norwegian missions. Also the British mission has, at times, been segregated into smaller groups which have been known under different titles, such as the English, the Welsh, the Scotch and the Irish. By recognizing these general sub-divisions we find that the Church since its organization, in 1830, has established about forty distinct and separate missions, of which twenty-seven are still in existence.

After a thorough study of Church history, and by gathering information from all possible sources, we are now able to state from actual count that the Church, since its first organization in 1830, and until the close of the year 1926, has sent approximately 35,275 missionaries out from the headquarters of the Church to preach the gospel in many lands and climes. But this number does not by any means represent all the missionaries who have labored for the spread of the gospel. For, while the elders delegated and sent out from the headquarters of the Church usually opened up the several missions throughout the world, thousands of local elders (that is, converts who in the different states and countries were ordained to the ministry) have labored with equal zeal and success; and particularly in countries where the English language is not universally spoken, these local, or native, elders have had, in many instances, even more success than some of those sent out from headquarters. In earlier days there were perhaps twenty local missionaries to each American elder in the British Isles, the Scandinavian countries, and even in Germany and Switzerland. That rule, however, has been reversed in later years when most of the missionary work has been done by American elders. But taking a retrospective glance at the missionary operations of the Church, during the ninety-seven years of its existence, we are safe in making the assertion that, at least, 70,000 elders and missionary sisters, called and set apart regularly to the ministry, have been engaged in actual missionary labors in the world, by maintaining that the local, or native, elders have equalled in number the missionaries sent out from Church headquarters.

In view of these facts, it may consistently be left to the good judgment of fair-minded persons who are interested in the great Latter-day work, commenced by the Prophet Joseph Smith under divine guidance, whether the elders and missionaries of the Church have been true

to their calling to preach the gospel as they have been commanded, to every nation, kindred, tongue and people. And especially when it is considered that this great host of laborers in God's vineyard have preached and labored mostly without purse or scrip, or at least have done their work at their own expense, or at the expense of parents, relatives and friends.

If there are any countries in the world which have not been covered by Latter-day Saint missionaries, it is surely not the fault of the Church, nor is it to be ascribed to any neglect on the part of its missionaries. It is mostly due to the fact that religious liberty does not exist in all nations, and that, in many instances, our elders have been prohibited by stringent laws from fulfilling the divine command. In several countries they have even been forbidden to land, and in other countries where they have succeeded in landing, they have been imprisoned and banished. I am convinced that the Church authorities have always been willing, and are still willing, to send elders to every nation under the sun, whose governments and inhabitants would be willing to receive them. God grant that the elders of modern Israel may soon enjoy the privilege of preaching the gospel, without hindrance, in all the world. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

I have greatly rejoiced in the testimonies and instructions we have received from our brethren, and in the excellent music which has been rendered here in this session of conference. Surely our hearts have been filled and we have rejoiced in the blessings of our heavenly Father. No greater work was ever undertaken than that of saving the souls of the children of men. No greater work has the Lord God of heaven ever undertaken than to save the souls of his children. It is the grandest, the greatest undertaking that ever has been inaugurated. Even he who fashioned the heavens and the earth, and all things that in them are, has no greater work than that of saving his own children. We find that in the revelations of God given to the Prophet Joseph, as recorded in *The Pearl of Great Price*. Indeed, it is the writings of Moses, translated by the gift and power of God, through Joseph Smith the prophet, wherein he says, "This is my work and my glory, to bring to pass the immortality and eternal life of man." We may look out upon this great universe in which we live; the planet on which we stand, the earth, is merely a little speck in that great universe; yet, he it is who made that universe. And this earth upon which we stand, with all of its wonderful mechanism, with the wonderful revolutions which this earth makes upon its own axis, once in twenty-four hours, giving us day and night, and then upon its orbit around the sun in its allotted time of 365 days 5 hours 46 minutes and 48 seconds, year in and year out with mathematical precision! What a wonderful thing it is! The other planets make similar revolutions in their allotted times. And then again

we look farther out into the universe and see those glittering stars, each one, as we are told by astronomers, is a blazing sun, having its own planetary system similar to the one of our own solar system. How marvelous is the work of God, all over this universe!

Is there anything greater than the making of a universe? Yes, to bring to pass the immortality and eternal life of God's children. The worlds have been created to become the habitations of the children of God. Shall they be of greater consequence than the children of God themselves? Oh, no! The great work of God is to bring to pass the immortality and eternal life of his children. And it has been written that though a man shall labor his whole life and save but one soul, how great shall be his joy with that soul in the kingdom of our Father. These reflections ought to make us think seriously of this work of God, with which we are identified, and in which we should have our part, for he has invited us to have part with him in that great and glorious work. How great shall be our joy, or how great shall be the joy of those men and women who go out into the world, who leave their homes, their fathers and their mothers, their wives and their children, and all that they love and hold dear, and go out and devote years of their time in helping our Father in heaven to accomplish his great and glorious work of bringing his children to a knowledge of the truth, that they may have eternal life!

This gospel of the Lord Jesus Christ has within it the power of God unto salvation, it is working upon those who have embraced it, who have received it, and the result is that this people are the best people on all the face of the earth. It is working in their lives! They are learning how to do something for their fellow-men; they are learning how to control themselves and to become better men and better women day by day. And as we come from week to week, partake of the emblems of our Lord's suffering, to our Sacramental meetings, and there with clean hands and pure hearts, we are indeed eating and drinking eternal life into our souls. Why? Because in doing so we are keeping this command of God and bearing witness that we do always remember Christ, who gave his life as a ransom for all mankind. But we must come to the table of the Lord in a repentant mood; full of faith, manifesting our faith in him as the Savior of the world, for there is no other name given under heaven whereby men and women can be saved.

I say that this gospel is working. It is sanctifying and purifying our hearts; if we are living it, and practicing the principles of the gospel of the Lord Jesus Christ, it is sanctifying our hearts, it is making us better men and better women than we were, we are growing in the knowledge of God and in good works day by day. That is the plan that the Almighty had, and he expects that his children shall derive the benefit if they will only obey him.

The saving of a human soul! What a great work it is. Even though that soul be only your own, what a great and glorious work it is, if you shall only succeed in that!

What is a soul? You know there are a great many peculiar ideas in the world regarding what a soul is. Men have an idea that it is something fluttering around on the inside of this anatomy, and they call it a soul. Contrast their vague conception of that soul with the clear, concise definition that was given to the prophet Joseph in that glorious revelation known to us as Section 88, in the Doctrine and Covenants, "And the spirit and the body are the soul of man." Our spirits which came from God, begotten of him in the eternal worlds, and for which this world was created, and our bodies that we obtained in coming here, constitute our souls. The spirit, dwelling in this body, animating it and making it alive, is a child of God.

There are many things to accomplish in bringing to pass the soul's immortality and its eternal life, but before it can ever enter into the presence of God it will have to be sanctified from all unrighteousness, for no unclean thing can enter there. And so we read in that same section of the Doctrine and Covenants, "And the resurrection of the dead is the redemption of the soul." The spirit and this body, in conjunction, make a human soul. After a while they separate and the spirit will go back to God, whence it came, and the body, the other part of that soul, will return to mother earth, whence it came, and that separation that takes place we call death, the natural death, the temporal death. But after a while it is to come and take up that body, this spirit is, and become immortal. By what power can that be done? By your own individual power? No. This same revelation explains by what power that shall be done, for it says, "The redemption of the soul is through him who quickeneth all things"—through him who created man in the very beginning, the Creator of the heavens and the earth, who makes the grass to grow, who makes the birds to fly, the fish to swim, the beasts to rove upon the fields—every living thing. Through him who quickeneth all things, through him shall be brought to pass this resurrection from the dead which is the redemption of the soul. Redemption from what? From death and the grave. Therefore, we read on, "This soul must needs be sanctified from all unrighteousness." Why? "That it may be prepared for celestial glory." That is what the revelation says. Hence the gospel has been revealed, that we might sanctify and purify our lives from all unrighteousness.

That is what the gospel is for, and it is working upon this community. We are not all perfect; we are a long way short of it, but it is working. It is making us better men and women than we were, we are growing in the knowledge of God and in good works day by day. Let us continue to advance and to grow. Let us lay hold on eternal life by keeping the commandments of God, by cleansing and purifying ourselves from all unrighteousness. That is what the gospel teaches us and that is what it is for. Now we hear of the glad tidings that come from the mission field, how our boys and girls, our young men and women, who go out as missionaries, are placing splendid examples before the people in the world. What splendid news we hear of our young men and our young women everywhere throughout all the mis-

sions of the world! And we also hear a good report of our young men and our young women here at home. They are the best, the cleanest, the purest men and women, boys and girls, that are to be found in all the world, freer from the contamination of the world, freer from those terrible diseases that afflict a wicked and a corrupt world. Let us continue to walk in the truth, let us continue to abide in that gospel of the Lord Jesus Christ, for it will cleanse and purify us from all unrighteousness.

This is the work of a lifetime. Do not get the thought that you are good enough just as you are, for though good as you are and clean as you are, honest as you are, virtuous as you are, we can all improve, every one of us. Let us grow in the knowledge of God and in good works. Let us not approach the world in that Pharisaical spirit, "I am holier than thou." Oh, no; for "we are all sinners, and if any man think he is without sin, he deceiveth himself and the truth is not in him." What advantage, then, have we over the world? Why do our missionaries go out into the world if they are not perfect, if they are not free from sin and also have need to practice repentance? Do our missionaries need to repent? Of course, they do; so do you, and so do I, and so does every child of God. And there is no progress without repentance from sin, and without faith in God. These are matters for daily practice in these things that pertain to sanctifying and cleansing ourselves from sin.

Good? Who is there that is good? Remember the Pharisee who came to the Savior and said, "Good Master, what good thing shall I do, that I may obtain eternal life?" And the Savior turned around to him and said, "Why callest thou me good? There is none good but one, that is God." That tells the story. We are weak, mortal, human beings, but we have received the gospel, that has within it the power of God to cleanse us from those sins and from that weakness. Why do we go out to the world? Because we received that gospel, and it is our duty to promulgate it and carry it to the farthest ends of the earth. We have advantages that the world does not have. And what are they? We have the help of God. And how does he help us? By giving us the Holy Ghost. But he does not give us that holy Spirit until we have been through this cleansing process, until we have faith in him, until we have repented of our sins, until our sins have been remitted by our being baptized and buried with him by baptism unto his death and then come forth in the likeness of his glorious resurrection. Then we are prepared to receive that marvelous gift. And that is what we have received, and that is the way the Lord helps us to gain the victory over evil—by his help, the sweet companionship of his holy Spirit, and every man and every woman who receives this gospel has the gift of the Holy Ghost. It remains with them. Its influence is felt wherever they go. And those who come in contact with them feel in their souls that this is a servant of God, or a handmaiden of God, sent to them with a message of life and salvation; for they have the gift of the Holy Ghost; that is what our elders go out with. They go out prepared,

having been endowed with power from on high. They go out prepared to bestow that gift upon their fellow-men, that they may have the same advantages which the Lord in his mercy and goodness has granted unto us.

That is the gospel. Let us appreciate it. It is the power of God unto salvation. It is working with the Latter-day Saints. Let us endeavor to make it work with all the children of God with whom we can possibly come in contact, for they are all the children of God, precious souls in his sight. He desires to save them. He loves them. He so loved them that he sent his Only Begotten Son into this world, that they might not perish, that those who belong to him and keep his commandments, obey his gospel, might obtain eternal life.

Now, brethren and sisters, may the Lord bless us all; may his Spirit be our constant guide and companion; may we all grow in the knowledge of truth day by day and in good works, that we may glorify our Father in heaven, that those who see us shall glorify him and glorify his work, I humbly pray, in the name of Jesus Christ. Amen.

The choir sang, "Inflammatu8," Mrs. Jane Van Roosendaal singing the solo part.

The benediction was pronounced by Elder Thomas Leishman.

SECOND DAY

MORNING MEETING

The second day of the conference opened Monday morning at 10 o'clock, April 4, 1927, with clear skies after the rain of the preceding day.

President Heber J. Grant presided.

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

The opening prayer was offered by Elder David K. Udall, president of the Arizona temple.

A duet, "See the mighty angel flying," was sung by J. A. Boshard and Bob Robinson.

PRESIDENT RUDGER CLAWSON

My brethren and sisters: I ask your support and faith for me during the few moments that I shall stand before you.

The keynote of the conference, as it was given by President Grant yesterday, and quite strongly supported by the speakers who followed—his counselors and others included, was the divine mission of the Messiah, and also the divine appointment of Joseph Smith to be the restorer of the gospel.

THE MISSION OF THE LORD JESUS CHRIST

If I may have the power of utterance, I would like to dwell for a few moments on the mission of the Savior. We have no authentic picture of the Savior, as we have no absolutely authentic picture of Joseph Smith, the Prophet. But we do have a pen picture of the Savior that has behind it reasonably good authority. It was published some years ago in the *Millennial Star*, and subsequently in the *Juvenile Instructor*. I am very sure that Latter-day Saints, and those who missed seeing this description would be very pleased to hear it now. We must take it for what it is worth, but I may say that it is a matter and a description of very peculiar interest. It is taken from a letter from Publius Lentulus to the Senate of Rome concerning Jesus Christ:

A DESCRIPTION OF THE SAVIOR

"It being the usual custom of Roman Governors to advertize the Senate and people of such material things as happened in their respective provinces, in the days of the Emperor Tiberias Caesar, Publius Lentulus, President of Judea, wrote the following epistle to the Senate concerning the Savior:

"Conscript fathers: There has appeared in these our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the people is accepted for a prophet of truth, but his disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases—a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may

both love and fear; his hair of the color of a filbert full ripe, and plain to his ears, but thence downward it is more orient, curling and waving about his shoulders; in the midst of his head is a wave or partition of his hair after the manner of the Nazarites; his forehead plain and very delicate; his face without spot or wrinkle, beautiful with a lovely red; his nose and mouth so formed that nothing can be reprehended; his beard thickish, in color like the hair of his head, not very long but forked; his look innocent and mature; his eyes grey, clear and quick; in reproving he is terrible; in admonishing, courteous and fair spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent; his hands and arms most delectable to behold; in speaking, very temperate, modest and wise. A man of singular beauty, surpassing the children of men."

ISAIAH'S PREDICTION OF THE COMING OF THE LORD

The coming of the Savior was predicted by ancient prophets who looked forward to that event with joy and gladness of heart. In the ninth chapter of Isaiah we find these words:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

I certainly feel, my brethren and sisters, that these wonderful words could not then, and could not now, be applied to any man in the flesh upon the earth except the Messiah. And I may add that his birth was attended by a number of extraordinary incidents, giving proof that the heavens approved of his coming and rejoiced in his advent.

THE ANNUNCIATION

This very remarkable circumstance occurred just prior to his natal day:

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

"To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.

"And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

"And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

"Then said Mary unto the angel, How shall this be, seeing I know not a man?

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

THE BIRTH OF CHRIST

It was an extraordinary incident. And then again we read in the second chapter of Luke the very interesting account of his actual birth:

"And so it was, that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord.

"And this shall be a sign unto you; You shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel, a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

"And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning this child.

"And all they which heard it wondered at those things which were told them by the shepherds.

"But Mary kept all these things, and pondered them in her heart.

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

THE DOUBTING OF THE JEWS

Now, we see the birth of the Savior was attended by a number of very extraordinary incidents, but it seems that his birth was hidden from his people, the Jews, generally. And I think it was due to the fact that they were unbelievers. They could not bring themselves to acknowledge that this babe who was cradled in a manger was the Son of God, the Savior. It was true they were looking for him, but they expected him to come with demonstrations of power, as King of kings and Lord of lords. The great mistake that the Pharisees, the Sadducees and others made in respect to this important event was that they had their eyes upon the second coming of the Savior, and therefore overlooked his first coming. It was a sad mistake upon their part. I think it was rather fatal to their welfare, the lack of this knowledge; and wherever there was a lack of faith, the Savior could do but very little.

JOHN THE BAPTIST EVEN IN DOUBT

Even John the Baptist, the forerunner of Christ, was somewhat in doubt concerning him. We read in Matthew 11:2-4:

"Now when John had heard in the prison the works of Christ, he sent two of his disciples,

"And said unto him, Art thou he that should come, or do we look for another?"

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

CHRIST ORGANIZED HIS CHURCH

The particular attention that I wish you to give in respect to the divine mission of the Savior is this, that when he entered upon his ministry, which embraced but a short period of time, he organized his church with apostles and prophets, pastors and teachers, high priests, seventies and elders, with bishops, priests, teachers and deacons. He gave to the world a complete plan of redemption, and in connection with this plan of redemption the Savior preached the gospel, the everlasting gospel, which was before and which would be after, and continuous. He said to his apostles on one occasion: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." And this utterance of the Savior signified, I think, the authority by which his apostles were called and sent forth, and also indicated in a way the will of God, because the Savior said, "I came not to do mine own will, but the will of him that sent me." And so of course we must assume that it was the will of the Father that he should organize this church and put into it these various authorities.

CHRIST'S MARVELOUS DOINGS CREATED A PROFOUND IMPRESSION

The marvelous work accomplished by the Savior, and his doings and sayings made a profound impression upon the world in his day, and upon the world in our day. It was the great central theme that is described by the Bible. The prophets of old were looking down to his day, and after his crucifixion the prophets were looking back to his day. It is said in the scriptures that Christ "went about doing good," and in reflecting upon that expression I have wondered in my own mind if a greater compliment or greater praise could be given to any man than that he went about doing good. But mark you, brethren and sisters, the fact that he did go about doing good brought down persecution upon him. It was not for any evil thing that he did that he was persecuted, because he was without sin, a righteous man. It was because of his righteousness.

UNDER THE SPIRIT OF PERSECUTION

Paul, the apostle, in one of his epistles to Timothy said: "Yea, and all who live a godly life in Christ Jesus shall suffer persecution." And persecution began with him very early and continued throughout his life. He said to his disciples upon one occasion:

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

"Rejoice ye in that day and leap for joy: for, behold your reward is great in heaven: for in the like manner did your fathers unto the prophets. * * *

"But woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

Now, I apprehend, my brethren and sisters, that it would be very difficult for anyone of us to rejoice and "leap for joy" under the spirit of persecution, and yet we are enjoined to do that, and I think if we could do it, it would be a very proper thing, a very fine thing. Under that spirit of persecution Jesus the Lord was finally brought before Pontius Pilate and under some very extraordinary, foolish charges, he was condemned to death. The following is what purports to be the death warrant of Jesus Christ; if it be true, and it seems to be, you will find it very instructive:

"THE DEATH WARRANT OF JESUS CHRIST

"Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the cross.

"In the year XVII of the Empire of Tiberias Caesar, and the 4th of March, the city of holy Jerusalem; Annas and Caiaphas being priests, sacrificers of the people of God. I, Pontius Pilate, Governor of the Praetory, condemn Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:

"1. He is a seducer.

"2. He is seditious.

"3. He is the enemy of the law."

And yet Christ said he came not to do away with the law, nor to condemn it, but to fulfil the law, because he was the Lawgiver.

"4. He calls himself falsely the Son of God."

Is not that an extraordinary charge to have been brought against the Savior—that he called himself the Son of God? And the very people who brought the charge and prosecuted him to the bitter end were also sons of God.

"5. He calls himself King of Israel."

Now mark the sixth charge brought against the Savior. You will see how extraordinary it is:

"6. He entered into the temple followed by a multitude, bearing palm branches in their hands.

"Order the centurion, Quintos Cornelius, to lead him to the place of execution. Forbid any person whomsoever, poor or rich, to oppose the death of Jesus.

"Witnesses:

"*Daniel Robani,*

"(A Pharisee)

"*Janus Zorobabel*

".....Capet,

"(A citizen)."

Jesus shall go out of the city by the gate Strenuous. Here is a note:

"The above sentences are engraved on a copper plate, which was found in an antique vase of white marble, while excavating in the city of Aquila, in the kingdom of Naples, in the year 1825. It was discovered by the Commission of

Arts, attached to the French Armies. At the evacuation of Naples it was found enclosed in a box of ebony in the sacristy of Courtem. Mr. Denmon, of the Commission of Arts, caused a model to be made of the plate. At the sale of his curiosities it was bought by Lord Howard for 5,844 francs (£243, 10s).—*Courrier des Etats Unis.*”

THE APOSTLES ALSO SUFFERED PERSECUTION

I might say in conclusion, my brethren and sisters, that the apostles of the Savior suffered also most seriously from the spirit of persecution. All of the apostles, as I remember it, except one, gave their lives for the testimony of Jesus. John only escaped because of the promise of the Master, who said that he should live until Christ's second coming.

I am sure a contemplation of these things will be very profitable to us. The Lord bless you, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

I feel very humble this morning, and my soul is filled with gratitude to our heavenly Father for membership in this Church. Of all the blessings that have come to me in life the most precious is the knowledge that God lives and that this is his work, because that comprehends all other blessings that I may hope to enjoy in this life or in the life that is to come.

THE WEATHER FIFTY-SEVEN YEARS AGO

Fifty-seven years ago today, I am informed by good authority—the testimony of my mother—there were two feet of snow on the ground in the Salt Lake Valley. And when I contrast this beautiful morning—the sun shining, birds singing and flowers in bloom—I have an impression that there is quite a difference in the climatic conditions. And I also have reason to believe that there is a very great difference in the general condition of our country and the circumstances surrounding the membership of this Church, since April 4, fifty-seven years ago.

MANY CHANGES IN OUR LIVES

It is peculiar how many things transpire in our lives in a short period of time. If you men and women who are here who have passed fifty years of age will review and consider how many remarkable circumstances have transpired, how many inventions and discoveries have been recorded, within your memory, you will realize that we are moving at a very rapid pace.

THE GOSPEL WILL BE PROCLAIMED IN POWER

The Lord revealed to one of his prophets that at the coming forth of the Book of Mormon he would commence his work among the nations for the restoration of his people. When we realize with what speed the gospel of Jesus Christ may be disseminated now as compared

with the year 1830, we can see that the Lord has set his hand and the opportunity to know is offered to men. It will not be long now, until in every part of this world the gospel may be heard through the servants of the Lord proclaiming it in power. Our heavenly Father will adjust conditions in the world so that the gospel may be preached. The great World War has readjusted the boundary lines and changed conditions in some nations, and the conflict that is now on in China, and the earthquakes and other disturbances that are afflicting mankind, will be in preparation of the further promulgation of the word of the Lord.

MISSION OF THE MEN WHO BEAR THE PRIESTHOOD

Your mission is a very remarkable one, you men who bear the Priesthood. Upon you has been conferred divine authority. You did not obtain your right to preach and teach the gospel and officiate in its ordinances as a result of training in a college or university. You received your authority from men divinely commissioned to act as servants of the Lord, and it was conferred upon you by those who received it direct from Jesus Christ our Lord.

JOSEPH SMITH'S MISSION

Joseph Smith was only a boy when the hands of Peter, James and John were laid upon his head and he was ordained to the Melchizedek Priesthood,—he and Oliver Cowdery. A little later Joseph Smith was directed to organize a Church. He was only a young man, but he organized it under the direction of the Redeemer of mankind. And it is patterned after the Church which was organized by the Savior when he was upon the earth. I have no doubt there were many who looked upon this young man as an upstart, and thought it was ridiculous that one who had not been educated to become a leader should presume to lead. But he was like the other servants of our heavenly Father who have lived upon the earth, who have been called by the Lord to perform a special labor, and the lack of knowledge pertaining to the things of this world did not preclude the possibility of the Lord's giving unto him information that made him equal and even superior in many respects to those who had possessed great earthly opportunities that were denied him.

It has always been a source of satisfaction to me that this youth possessed such a character that his father and his mother, his brothers and sisters, yes, and his uncles and aunts, who were much older than he was, were impressed with his testimony and were glad, notwithstanding it was unpopular so to do, to ally themselves with him and his teachings.

TESTIMONY OF PATRIARCH JOHN SMITH

I have here a document that was printed in the *Deseret News*, in the year 1851. It is a statement of an uncle of the Prophet Joseph Smith, and there are a few things in it that I think may be interesting to you. It indicates the faith of this good man, who, by the way, was

the first stake president in the Salt Lake Valley. I refer to John Smith. He became Patriarch of the Church. He was an uncle of the Prophet Joseph Smith, and was born in 1781. This is his statement. I will read only a portion, because it is somewhat lengthy:

"It is now upwards of twenty-one years since the organization of the Church of Jesus Christ of Latter-day Saints, with six members, most of whom are numbered with the dead."

Before proceeding I want to call your attention to the fact that this was written not long before the death of this good man.

"Soon after its organization I heard the gospel through my nephew, Joseph Smith, Jr., and obeyed the commandments of the Lord by entering in at the door, which is baptism.

"If the Presidency and Twelve who are now living had not been servants to the cause when Joseph lived, they would not have been worthy to fill the exalted stations which they now occupy; and always remember 'That he who is the greatest among you must be the servant of all.'

"Bring up your children in the way they should go, that they may be ornaments to the society and a blessing unto you in your old age; and remember that God will not hold you guiltless if you should neglect to attend to this matter. Remember also to teach them to pray; and cause your sons to take part in the family prayer; and beware what company they keep, for 'evil communications corrupt good manners.'

"Let not your daughters mix with the sons of the stranger whom you know nothing about, and who are not of the house of Israel; but gather your children together, and teach them the principles of truth and righteousness, and teach them to obey the laws of God, and the day will come that they will arise and bless you.

"Teach unto them every truth which God has revealed. Instill into their young minds every principle that will make them a noble race, and remove from their paths everything that is contrary to God and his commandments. * * * You will then have a race of children who will rise in the midst of Israel, and will break the shackles of superstition, and be fit beings to carry on the work which their fathers commenced; and the Spirit of God will assist you in doing these things, provided you put forth all your energies with your might. * * *

"Let every elder of Israel put on the garments of righteousness, teaching by precept and example the true principles which exalt the mind, expand the understanding, and make man a fit companion for his Creator. Never dishonor the high and holy calling which has been placed upon him by teaching and suffering to be taught in his home or anywhere that he has influence or power to control, doctrines that are not of God. * * *

"I must conclude, for I feel the infirmities of age creeping on, and knowing not when the Lord shall require me hence, I wish to take this opportunity of adding my mite to the testimonies of the thousands who are scattered throughout the globe, and of those who are gone beyond the veil, and who sealed theirs with their blood.

"In Kirtland, Ohio, four brothers sat in the patriarchal seat in the temple of God, and I only of that number am left to tell the tale; and as I am now past the time allotted to man to live, it is reasonable that I also will be gathered unto my fathers in the time appointed of God.

"I therefore bear my testimony, which I wish translated into every language and read to every Saint, and printed wherever the type is used; that the world may see and hear what I have to say; for if I were young I would visit them, when they should hear from my lips that God has again spoken from the heavens; that he has again condescended to send his angels to visit fallen man, and point out the way whereby he can be saved. He appointed Joseph Smith a prophet, and revealed unto him his commandments.

"I testify that Joseph Smith was a Prophet, Seer, Revelator, and a man of God; and what was revealed through him will prove life and salvation to those who believe and obey, or death and condemnation to all who count it as naught, and harden their hearts against the truths he preached and practiced. I knew him—"

I want to impress this paragraph upon your minds:

"I knew him when at his mother's breast, I watched and counselled his youth, but when God spoke and taught him, I bowed to his superior knowledge, and although he was a boy and I an old man, and his uncle, yet I was not ashamed to learn true principles from him, and like Paul at the feet of Gamaliel, drank in the truths which flowed from the prophet's lips.

"I was in jail with him and his brother Hyrum a few hours before they were killed, and I can testify before God, that they died innocent of any crime, and that they sealed their testimony with their blood.

"I testify to all men, that I know that the angel has appeared which John the Revelator saw, who had the everlasting Gospel to preach to every nation, kindred, tongue and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come.

"And I call on all men, priests and people, kings, potentates and rulers, to cease their strife, come and obey the gospel, gather with Israel, obey the commandments of God, that you and your dead may be saved and brought up in the first resurrection.

"I say to the Saints that by the power of the holy priesthood vested in me, as Patriarch, I bless you, and I say unto you, Be faithful and you shall be blessed in your basket and your store; you shall have all blessings which were promised to Abraham, Isaac and Jacob; and the Lord will preserve you as in the hollow of his hand, and no power shall stay the work, for everything that shall be brought against it will fail. * * *"

He concludes by signing himself "John Smith, Patriarch of the Church of Jesus Christ of Latter-day Saints."

I read this, my brethren and sisters, for the purpose of calling attention to the fact that that was the class of people from whom the prophet of the Lord sprang. Men and women who had faith in God, who were readers of the scriptures, who believed in the power of God, and who, where it would be natural for them, because of their age, to direct the youth of their own household, were humble in their souls, and prepared to bow to the superior wisdom, not of the boy, but of our heavenly Father who inspired him.

It is a beautiful testimony to me because in the evening of his life, when he was all ready to pass to the great beyond, he wanted to leave that testimony to the Latter-day Saints. There is much more in the document, but I do not feel like I ought to take the time to read it.

TESTIMONY OF PRESIDENT GEORGE A. SMITH

I have another short document which is from his son, and I shall read a short paragraph from it, which has a bearing also upon something which you may be glad to know. This is from the historical discourses of President George A. Smith, a counselor to Brigham Young, reported by David W. Evans, in the year 1869:

"We look around today and behold our city clothed with verdure, beautiful with trees and flowers and with streams of water running in almost every direction, and the question is frequently asked, 'How did you ever find this place?'

I answer, We were led to it by the inspiration of God. After the death of Joseph Smith, when it seemed that every trouble and calamity had come upon the Saints, Brigham Young, who was President of the Twelve, then the presiding quorum of the Church, sought the Lord to know what they should do and where they should lead the people for safety. While they were fasting and praying daily on this subject, President Young had a vision of Joseph Smith, who showed him the mountain we now call Ensign Peak, immediately north of Salt Lake City, and an ensign fell upon that peak, and Joseph said, 'Build under the point where the colors fall, and you will prosper and have peace.' The Pioneers had no pilot or guide, none of them had ever been in the country or knew anything about it. However, they traveled under the direction of President Young until they reached this valley. When they entered it President Young pointed to that peak, and said, 'I want to go there.' He went up to the point and said, 'This is Ensign Peak. Now, brethren, organize your exploring parties, so as to be safe from Indians; go and explore where you will, and you will come back every time and say, This is the best place.' They accordingly started out exploring parties, and visited what we now call Cache, Malad, Tooele and Utah valleys, and other parts of the country in various directions, but all came back and declared this was the best spot."

THE FAITH OF ASAEI SMITH AND DESCENDANTS

Asael Smith believed in this latter-day gospel. He was the father of John Smith, the first man to whom I referred, who was the father of George A. Smith, who was the father of John Henry Smith, who was my father, and I have a son in Germany preaching the gospel of Jesus Christ—the sixth generation in the Church in our line, doing his mite as each of these individuals has done in this one family. And then we have many other families of that early day represented in the mission field. Some of the men upon this stand are descendants of those who were in the Church in an early day.

MEN OF STRONG CHARACTER HAVE PROCLAIMED THE GOSPEL

There are throughout the organized stakes of Zion, men of strong character, men who think and reason for themselves, men who have tested the value of the gospel of Jesus Christ by observing its teachings, men who have not been afraid to go into the world and proclaim an unpopular doctrine, men who have been willing to offer their lives in order that the gospel might be proclaimed. It is to humble men like these who do not exalt themselves in the eyes of their fellows, who believe in the divine mission of our Savior, who know as they know they live that our heavenly Father has revealed himself in this latter day, that our Lord has given a living testimony of the truth. This great Church has been presided over by men who have been specially prepared, specially taught, specially equipped for that high honor that has been conferred upon each as he has taken his place. Our heavenly Father in his wisdom has surrounded these leaders of Israel with others who like themselves have faith and who do not bow to the individual, because of his personality or individuality as president of the Church, but who recognize him as the mouthpiece of our heavenly Father and sustain him and uphold him and pray for him, and love him, in order that they, too, may receive the blessings of our heavenly Father.

There is no other organization like this in the world. There are no other people led as this people are led. It is truly said that those who preside are just men. It is through them that our heavenly Father will perform his work. It is through them that the gospel must be taught, and I call your attention to this fact: Not one of these men who have presided over the Church of Jesus Christ of Latter-day Saints but has been willing to give his life for it if need be. The first one did give his life, and the others have been just as willing, if need be, in order that the work of our heavenly Father may be perpetuated, and that all men might be called to repentance. The man who presides over us today is not presiding because of his own native ability. He is not presiding because he is the son of some great potentate, but he is in the position he occupies because our Father in heaven knows the integrity of his soul. Realizing the determination he would have to carry this message to all the nations of the earth, he prepared him for the high calling that has been conferred upon him. He presides as the representative of our heavenly Father.

LET US TEACH OUR CHILDREN THE GOSPEL IN THE HOME

Brethren and sisters, let us remember the teachings of the gospel of Jesus Christ. The good man to whom I have referred, and whose instructions I read, who was one of the early patriarchs of the Church, advised us to teach our children. If there is anything needed among the people today more than another, it seems to me it is that we shall honor Home Evening, as it was recommended to us by President Joseph F. Smith; that we shall meet with our children around our own fireplaces and teach them the gospel of Jesus Christ, the power of God unto salvation. And if we will do that, we have been promised that the Lord will add his blessing.

TESTIMONY

Fifty-seven years ago today I first saw the light, not very far from where I now stand. It has been fifty-seven years of experience, with some privations, some difficulties, some anxieties, and much happiness. In your presence I thank my heavenly Father for the opportunity that has come to me. I am grateful to have the companionship of my brethren and sisters in this wonderful organization, and there has not been a day since I arrived at the age of accountability; there has not been a moment of time since I had the power to reason and think and understand for myself that I have not known as I know that I live that this is my Father's work. God help us to be worthy of the splendid privileges that are ours. Help us to be worthy of him who gave us life and being and honored us with his holy Priesthood; and in kindness and love let us reach after those who do not understand, drawing them by cords of kindness and love, that they, too, may partake with us of this blessing which is the power of God unto salvation to all those who will believe and obey.

That the Lord may give us this power, and that we may pass it on

to our children and our children's children to the latest generation, that in his own due time, when he shall gather his jewels, we, who have had this great opportunity, may find our names enrolled in the Lamb's book of life, is my prayer in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

Notwithstanding I was born in the Church and have passed my sixty-sixth birthday, I feel but a mere child in this great latter-day work. In speaking to you, my brethren and sisters, this afternoon, I will call your attention to the word of the Lord to his servant, Moses, as recorded in the Pearl of Great Price, Book of Moses, first chapter and thirty-ninth verse:

THE WORK AND THE GLORY OF THE LORD

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

I conclude from these words that with the Lord the salvation of man was the end he had in view, and that all other works of his are but a means to that end. In these last days, after a period of spiritual darkness has been over the earth and the hearts and the minds of the children of men for centuries, our Father has restored anew the gospel, established his Church, and restored the holy Priesthood, having the same end in view.

THE GOSPEL TO BE TAUGHT

The gospel is the law of the Lord by which all men are to be judged and to be condemned or justified according to merits, therefore justice demands that the gospel be taught unto all men. The Lord has most graciously provided that this shall be done, that those who do not have the opportunity of hearing the gospel in the flesh shall have an opportunity of hearing it in the hereafter, and that those who have not the opportunity of receiving the saving ordinances of the gospel in life may have the work done for them vicariously by their kindred who come after them. This principle of the living working for the dead, and of the dead looking to the living to do the necessary work for them, is what is called the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers, and it has the same end in view, that of the salvation of men.

I think the President of this Church has the same motive concerning the Latter-day Saints and the children of men generally that our Father in heaven has, and that is to bring about, by the means at his command,—the organizations, institutions and workers in this Church,—the salvation of the children of men. It would please the President of this Church more than anything else if we who are members of the Church would be true and faithful to our covenants and keep the commandments of the Lord.

FAITH THE MOVING CAUSE

If we had sufficient faith, my brethren and sisters, I feel sure that there would be no doubt in regard to our salvation. Faith is the moving cause of all action. It is the foundation of all righteousness, and righteousness is the thing that is going to save men and women in the kingdom of God. One of the purposes of our meeting together in these conferences is that the faith of the Latter-day Saints may be more firmly established; that under the influence of the Spirit of the Lord, which is always present in these conference meetings, and the instructions that are given, we may be reminded of our first love, of this the gospel of our Redeemer; that we may be reminded of the manner of men and women we should be. The very elect of mankind have been chosen out of the world, and very few indeed, in the language of the scripture—one of a city and two of a family—to carry on the work of our Father, looking to the saving of his children.

TESTIMONIES HAVE STRENGTHENED FAITH

Those who were present yesterday morning at the opening meeting of this conference and heard the remarks of President Heber J. Grant must have been deeply impressed, as I was, with the strength of character and of testimony of this our beloved President. Many evidences were brought forth proving the truth of this work, and that Joseph Smith was indeed a prophet of God; and a powerful testimony was borne that God lives, and that Jesus is the Christ, the Savior and Redeemer of mankind. The testimonies of others of the brethren have been in accord, all calculated to strengthen the faith of the Latter-day Saints and to convince those who are not members of the Church. We, each and all of us, ought to feel as our Father in heaven feels in regard to man's salvation, and that so far as we have the power we should endeavor to lead men and women with whom we may be associated to an investigation of the truth, and possibly through the blessing of the Lord to membership in his Church, and finally to salvation.

FURTHER CONCERNING TESTIMONY.

I realize that some are less credulous than others. The evidences presented which have convinced us beyond question or doubt seem to be insufficient for the converting of many of our Father's children. For this, of course, we are sorry.

Nature's testimony of God is incontrovertible. Men may question the authenticity and the truth of the scriptures, perhaps, but the evidence of nature is incontrovertible. The Apostle Paul in reasoning with the Romans used this expression:

"For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are left without excuse."

Men are known by their works. A prophet is known by his works. The tree that bringeth forth fruit is judged by the fruit. The things

which God our Father has created, all that we see in nature, are his handiwork and testify of his existence, of his power, and of his love. Hence we sing that beautiful hymn:

"Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance—
All around, and all above
Bear this record, God is Love."

There are other evidences. The Savior said to one of his apostles, St. John, 20th chapter:

"Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

The Lord expects men and women to receive the testimony of those who have seen:

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book;

"But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The scriptures tell us that no prophecy of the scripture is of any private interpretation, "for prophecy came not in olden times by the will of men, but holy men of God spake as they were moved upon by the Holy Ghost." The scriptures, then, are the product of the Holy Ghost, and they are written that they might testify of him. And they have so thoroughly testified of him that men believing on him, by reason of the testimony of these scriptures, have reasoned out also a philosophy, that God, who is the Father of Jesus Christ, is a personal, immortal and glorified being.

Let me read to you of Henry Ward Beecher's conclusions, drawn from the scriptures. He says:

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

Why cannot other intelligent men and women reach the same conclusion from these same scriptures? It seems to require more evidence to convince some than others. To me these are convincing evidences, and the fact that we teach truly scriptural doctrine is one of the strong evidences of the truth of this work in which we are engaged.

THE LORD HAS RAISED UP WITNESSES TO TESTIFY

Now again the Lord has raised up witnesses who are to testify, and the people who hear them are supposed to believe, and if they do not believe they will be left without excuse.

I will read from the first chapter and eighth verse of the Acts of the Apostles:

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

That is the kind of witnesses the apostles of the Lord were to be in his day, and in this day he has also special witnesses, and the people are expected to hear their testimony.

You remember the parable given by the Savior, of the rich man and the poor man, how that the rich man found himself in torment after life, because of his neglect to do the things he knew he should have done, and when he appealed to Father Abraham to send someone from the dead down to earth to visit his five brothers and warn them that they might not come to that place and condition of torment, the answer was, "They have Moses and the prophets. Let them hear them. And if they hear not Moses and the prophets, neither would they be persuaded though one were sent from the dead."

THEIR TESTIMONIES WILL STAND AGAINST THE WORLD

These testimonies borne by the servants of God in this day will stand against the world. Men of the world need a tutor, a Phillip, to explain the scriptures to them so that they may understand them.

MONUMENT TO THE THREE WITNESSES AND THEIR TESTIMONY

Last Saturday we unveiled a beautiful monument here to the memory of Oliver Cowdery, David Whitmer and Martin Harris, the Three Witnesses to the Book of Mormon, who testified that an angel of God came down from heaven and brought and laid before their eyes, that they beheld and saw, the plates from which the Book of Mormon was translated by the gift and power of God through Joseph Smith; that they heard a voice from heaven saying that the plates had been translated by the gift and power of God, and that voice commanded them to bear record to the world, and they gave their record and testimony to the world.

Another testimony, that of eight reputable men, who declared that Joseph Smith, having the plates from which the Book of Mormon was translated in his possession, showed the plates to them and that as many of the leaves as he had translated they did handle with their hands and they saw the engravings which were upon the plates, and declared that they had the appearance of ancient work and of curious workmanship.

BOOK OF MORMON TESTIFIES OF THE WITNESSES

I shall read to you what is found in the Book of Mormon telling of these witnesses who should be raised up, long centuries yet to come, after this prediction. It is found in the Book of Ether 5:3, 4:

"And unto three shall they be shown by the power of Gōd; wherefore they shall know of a surety that these things are true.

"And in the mouth of three witnesses shall these things be established; and

the testimony of three, and this work, in the which shall be shown forth the power of God and also his word, of which the Father, and the Son, and the Holy Ghost bear record—and all this shall stand as a testimony against the world at the last day.”

Why? Because men and women learning of these things are supposed to accept the testimony of these witnesses.

The testimony of all these witnesses is a direct testimony of the truth of the Book of Mormon. We declare that it contains the fulness of the everlasting gospel as restored through an angel, as the plates from which this book was translated were given to Joseph by an angel. And thus the vision of John the Revelator on Patmos was fulfilled, when he saw that an angel should fly in the midst of heaven having the everlasting gospel to preach to them that dwell upon the earth, etc.

THE TESTIMONY OF THE PROPHET JOSEPH SMITH

Those witnesses and their testimony, to me (perhaps I am more credulous than some), is an equally strong testimony that Joseph Smith, who translated from those plates the Book of Mormon, is a true prophet of God; and, being a true prophet of God, his story of his first experience when he went into the woods to pray, and in answer to his prayer the Father and the Son appeared to him, must have been true. For, had it been false, he would have been a great imposter, and God never would have used an imposter in bringing to light this truth, the Book of Mormon, the fulness of the everlasting gospel. So that these testimonies are to me just as strong evidence that Joseph Smith's story of the visitation of the Father and the Son is true, and that means that God the eternal Father is a personage having a body of flesh and bones and spirit, a glorified immortal being, and his Son Jesus Christ is like the Father. To me it is also satisfactory evidence that what the Lord told Joseph Smith, as Joseph explains it to us, is true in regard to a universal apostasy, and the intention of the Lord to restore his gospel and his Church in the near future. The visitation of the angel Moroni to Joseph is an established fact by these witnesses, by their testimony, also the visitation of John the Baptist and the conferring of the Aaronic Priesthood upon Joseph and Oliver, and later the visitation of Peter, James and John, who held the Melchizedek Priesthood, who conferred upon Joseph and Oliver the keys of that Priesthood.

Now just a word or two from the Doctrine and Covenants in conclusion. We read in the 20th section:

“Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

“And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

“But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation.”

May the Lord add his blessings, I pray, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION*President of the Central States Mission*

I am very happy, my brethren and sisters, to be in attendance at this conference, and I hope and pray that I may be led to say that which the Lord would have me say.

I do not know just what effect the testimonies of men, who have been members of the Church for many years, have upon those who do not know the truth, or just how far they may be led through such testimonies to investigate the gospel. But there is one thing by which they must be impressed, and that is that an organization that has held its own without a change for nearly a century is almost without a parallel in the world. The Church of Jesus Christ of Latter-day Saints has not changed in its doctrine. It is almost one hundred years since the Church was organized, and the doctrines that were taught by those early elders are still taught by the men and women of the present time.

Those early leaders taught that man had an ante-mortal state, and we have held to that doctrine for a century. In my experience I have not found any man able to prove that doctrine to be untrue; on the contrary, I have read the testimonies of hundreds of men and listened to thousands of them bear testimony that it is true, and give good scriptural evidence for it. The elders of the Church testified in the beginning concerning the Father and the Son appearing to the Prophet Joseph Smith, and declared unto the children of men that he is a personal being. The Church has taught this doctrine since that time, for nearly one hundred years, and in my experience I have never found nor read of anyone who has been able successfully to prove that it is not true, or that it was not a doctrine from the beginning of time.

These principles of the gospel must surely find lodgment in the hearts of the honest wherever they are found and where men are able to study them. I glory in the fact that the Church has never wavered in the least in all its history in doctrine or in organization; that it has constantly grown until it has become the greatest organization in all the world, in its order and system, in the excellence of its social scheme, in the perfection of its doctrines, and in its spiritual power. These things must certainly attract the attention of men. They are a warning to the children of men that the Lord has spoken, and the lives of men who testify of these things and live in accordance with these principles must be taken into consideration by those who oppose them and say they are not true. The Lord will undoubtedly call such to an accounting sooner or later.

I have heard men and women by the hundreds testify that they know the gospel is true; that its principles have been revealed from the Lord; that they know they lived before they came into this world; that they know that God our eternal Father has a body of flesh and bones; that they do know that the power of the Priesthood is among the children of men and that the Lord has revealed, and does reveal and will constantly reveal his mind unto his servants here in mortality.

They have testified unto me that they know they have been born again; that the doctrines which they had been taught previously were false; namely, that the Father through his Son had done all that there was to do, and left nothing for them to do but to acknowledge Christ and be saved. They have testified that they have found that there was something for them to do; that they must needs be baptized and receive the laying on of hands through the authority of the Priesthood on the earth. As a result they were baptized by fire and born again into a newness of life; they were thereby able to comprehend that the Father and his Son were personal beings; they were able to comprehend that they lived before they came into the world; they were able to understand the need of baptism for the dead, as well as for the living; they were able to see the eternity of the marriage covenant; they were able to see the great plan of our Father and to realize that this life is just a part of the existence of a human being. This knowledge made them in reality new individuals, they were thenceforth different in their lives.

Not long ago I had a conversation with a sister eighty-two years of age who had just been baptized into the Church. She told me that she had been so bitter all her life that she would not even talk about the gospel of Jesus Christ according to the "Mormon" idea of it, and while visiting with a friend who belonged to this Church she had made the request that religion be not discussed at all. The good sister, who was a very dear friend of hers, said, "All right, we will not discuss religion." But she left the Book of Mormon open where this other sister could find it. She also left some tracts which she had purchased where they might be read by her friend if she so desired. The sister told me that she was so prejudiced when she saw that book open that she turned around and backed up to it and closed it for fear she might see something she would believe. However, at length, she read a pamphlet, and then another. She finally read the Book of Mormon, and was baptized. She told me that she had reared a good family, which she had loved as only a mother can love. She said she thought she had been as happy as a person could be when she was rearing her little children,) and when they grew to manhood and womanhood she had the privilege of living with them. She was still near them but now they were so enraged at her joining the Church that they would hardly let her visit them. Notwithstanding this she had never been so happy in all her life as she has been since she joined the Church. She had found nothing else to compare with the happiness she has found through the revelations of the Lord to Joseph Smith the Prophet in this day. In the hours of the night when she awakens she finds herself never alone; she has much to think about, much to read, and much to do. She said to me, "I have been born again. I know that I lived before I came into this world, and I know that my Father has a body of flesh and bones, and I know that the Lord has spoken in these the last days and has revealed unto Joseph Smith the truth. I am born again." And she said also, "I could no more go back to my old way of thinking and my old way of worshipping the Lord than I could go back to yesterday."

Truly these testimonies written and spoken, distributed in all parts

of the earth where Christians reside, must awaken in the hearts of the honest of the earth a desire to love the Lord.

My testimony unto you, my brethren and sisters, is that I know there has been no change in the doctrines of the Church. I have read the writings of the early elders of this Church in the days of the Prophet Joseph and those who were with him—Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, and all those mighty men. I have read many of their sermons recorded in the *Journal of Discourses*, and in the other histories that were kept and are now in existence. I have made it a matter of investigation for many years, and I have never found any change. The same spirit which prompted those men prompts the men and women of today, and it is the greatest testimony to the children of men, or ought to be, that there is one guiding hand which directs and governs the destinies of this Church.

I know my brethren and sisters, that God lives and that Joseph Smith was his prophet and is his prophet, and that the power of his priesthood and his prophetic appointment was delivered to Brigham Young, who followed him, and that it is here in the earth today, with President Heber J. Grant. I know there is no other organization under the shining sun that holds the Priesthood and the power of God to administer in the ordinances of the gospel on this earth. I know that the history of this Church must be recognized and reckoned with. I know men who say there is no such thing as revelation in our day, yet the Book of Mormon has never been proved to be untrue by any man who has written or spoken about it. I know, my brethren and sisters, that the judgments of God are just, and that his rewards are certain and sure. I take great pleasure in bearing this testimony unto you.

I take great pleasure and happiness in my work in the mission field, where I have been for a long time, and where I have traveled among the children of men in the six states of the Central States mission—fifteen millions of people. There is a great body of men and women there who bear testimony constantly that this is the work of God. The work of God our eternal Father is greater today than it has ever been before and more surely established in the hearts of the children of men, for witnesses such as this fine old sister I have referred to are found in almost all of the counties of the states where I preside. And what is true of that woman is true of others, whom the Lord God our eternal Father has raised up as witnesses in all parts of the world; their testimonies are the same.

My brethren and sisters, we ought to be happy in a knowledge that this is the work of God, and that he has reserved us to come forth in this day and generation of time when the fulness of his gospel is in the earth. I pray that we may be able to keep the commandments of God and walk in his paths and sustain him through his priesthood, and I do it in the name of Jesus Christ. Amen.

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

The closing prayer was offered by Elder Mark Austin.

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

AFTERNOON MEETING

The meeting began at 2 o'clock in the Tabernacle.

President Heber J. Grant presided.

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

Prayer was offered by Elder Lewis R. Anderson, president of the Manti temple.

A baritone solo was sung by Wm. H. Russell, "Open the gates of the temple."

ELDER ORSON F. WHITNEY

In the few minutes that are mine to occupy, I would like to say something for the especial benefit of the stranger within our gates—something that may help him or her to a better understanding than possibly they now possess of what the world terms "Mormonism." It may also serve as a reminder to the Latter-day Saints, especially to the younger or less experienced members of the Church.

A COMMON ERROR

The commonest error in relation to "Mormonism" is the notion that it is a new religion, and that it originated with Joseph Smith in the Nineteenth Century. Those who hold this view, and allow it to limit their vision of the subject, will never understand "Mormonism" aright.

For this reason: They are considering only a part of it—a very important part, it is true, but still only a part; and their comprehension of that is necessarily imperfect, since some knowledge of the subject in its entirety is essential to a thorough understanding of any part thereof.

THE TRUE TITLE

The only new thing about "Mormonism" is the nickname that it now bears. Its true title is "The Everlasting Gospel" (Rev. 14:6), the gospel of Jesus Christ. It did not originate with Joseph Smith, nor with any other man. It is not a product of human wisdom. It is of divine origin. It was instituted in the heavens before the earth was formed, as the means of uplift and promotion for "the lesser intelligences," in the midst of whom the Great Creator found himself at the beginning, and who became his sons and daughters, first in the spirit and afterwards in the flesh.

THE GOSPEL'S ANTIQUITY

It is the gospel of Christ, but it did not make its first appearance upon this planet at the time of Christ's crucifixion. While it seemed new to that generation, who were "astonished at his doctrine," in reality it was older than all the ages, older than Earth itself, and had been given to man again and again before any preaching of it by the ancient

Apostles. It was a restored gospel then, as it is a restored gospel now, and had been revealed from God out of Eternity at the very beginning of Time.

THE MACHINERY AND THE POWER

The gospel is more than a code of laws and ordinances, an embodiment of eternal principles, obedience to which must precede entrance into the Church and Kingdom of God. The machinery is one thing; the power that moves the machinery is another. God is the author and giver of both. Divine authority, the authority of the Priesthood, comes with the gospel, to make operative for man its laws and ordinances and the eternal principles of which it is composed. The gifts of the Holy Spirit are also necessary—imperatively so, in order to render effective the great plan of salvation, exaltation and eternal glory. Faith, repentance, baptism, and the gift of the Holy Ghost are indispensable parts of the celestial machinery; but of what avail, if the power were not turned on?

The fall of man and man's redemption from the fall, are basic principles of the divine plan—the very foundations upon which it rests. If Adam had not fallen, had not become mortal and subject unto death, he and his descendants would not have been in a position to avail themselves of the gospel's uplifting powers. In other words, the spirit would have had no body, and consequently would have been incapable of exaltation. And if Christ had not died to redeem mankind, the machinery for human uplift would have stood still and death would have been perpetual. All that went before would have been in vain. Adam fell to give us mortal life. Christ died to give us life eternal.

THE DISPENSATIONS

There is only one gospel, but there are many gospel dispensations—as those periods are termed when God has spoken to man and revealed these saving principles, these exalting powers. "Mormonism," as commonly understood, stands for the restoration of the gospel in this Latter-day Dispensation. But that is not all. It stands for the gospel itself in all the dispensations, ancient and modern.

How many dispensations there are, I know not. But this I know: Whatever their number or the names by which they may be properly known, they are all inter-related, are links of one great chain, parts of one vast whole; and each, from the beginning, has prepared the way for its successor, the dispensation that was to follow. Before I finish, I hope to point out some of those relationships.

The relative importance of these dispensations is not to be gauged by the brief accounts given of them in the Bible. That sacred record was intended to emphasize the history and mission of the House of Israel, through which was to come the Savior of the World. Other things of vital importance are only glanced at. The Bible merely hints at the existence of the Land of Zion, the visit of the Savior to the Nephites, and the great events that were to take place upon this chosen ground.

JOSEPH THE PROPHET

Speaking of Joseph Smith. There are those who think that we worship him. We do not. We love him and revere his memory. He was God's prophet—that is our testimony concerning him; and he stands **at the head** of this last and greatest of the gospel dispensations—that is his proper place. He never claimed anything beyond it. Why should we claim it for him?

It is sometimes charged that we give him a standing next to Jesus Christ. I know of no warrant for such an assertion, nor for such a belief; and I am fairly well acquainted with the Church's history, doctrines, and divine revelations. Joseph, himself, testifies that Adam stands next to Christ, and Noah next to Adam, in the Priesthood.

ADAM'S PRESIDENCY

Joseph Smith also declares that Adam presides over all the gospel dispensations, including this, the Dispensation of the Fulness of Times. Each has its own immediate presiding authority; but the great head of the human family, the prince and patriarch of our race, presides over them all.

Is an illustration desired? We have one right at hand. President Heber J. Grant, the now visible head of the Church, by virtue of his general presidency presides over all the stakes of Zion, over all our outside missions, over every organization and institution in the Church; and yet each one of these has, under him and those associated with him, its local head, its immediate presiding authority. In like manner Father Adam presides over all the gospel dispensations.

THE PRIESTHOOD

Joseph Smith, in a great discourse on Priesthood, says:

"The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. * * * The Priesthood is an everlasting principle. * * * The keys have to be brought from heaven whenever the Gospel is sent. When they are revealed from heaven, it is by Adam's authority." (*History of the Church*, vol. 3, pp. 385-386.)

Adam was the first on earth to receive the gospel and to exercise the powers of the Priesthood. By means of it he was redeemed from endless death; and he taught his children these truths and transmitted them to posterity.

It was decreed by the Almighty, in Adam's day, that the gospel "should be in the world until the end thereof." How can this be harmonized with the idea and the need of gospel restorations? In this way: The gospel, because of the world's unworthiness, has been withdrawn at times, leaving but a partial illumination to guide mankind. But those withdrawals have been only temporary. Whenever conditions have become favorable, and the Lord's purposes have demanded it, the fulness of the Truth has been restored—brought back again;—

and by these repeated restorations, forming a continuous chain of dispensations, the Almighty has made good his decree, that the gospel "should be in the world until the end thereof."

ANCIENT OF DAYS

Says Joseph Smith: "I saw Adam in the Valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing." This vision was, of course, retrospective, having reference to the time when Adam dwelt upon the earth. In another place the Prophet refers to the same incident in these words:

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch and Methusaleh, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. * * * And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted what should befall his posterity to the latest generation." (*History of the Church*, Vol. 3, p. 388; *Doctrine and Covenants* 107:53-56.)

This alone indicates a relationship between Adam's dispensation and ours. But there is more to the same effect. The world has not seen the last of Father Adam. He is coming again—coming as the Ancient of Days, to fulfill the prophecy of Daniel concerning him. And he will come to the very place where, bowed with the weight of his nine centuries (men kept the Word of Wisdom in those days), he blessed his posterity before the close of his earthly career. In the Valley of Adam-ondi-Ahman, now in Western Missouri, almost within hailing distance of the ancient site of the Garden of Eden, where the New Jerusalem is to rise, will sit the Ancient of Days, counseling his worthy children and preparing them for the second coming of the Son of God.

A CLOSE RELATIONSHIP

Adam's mighty blessing upon his posterity, forecasting the history of the human race—the mightiest patriarchal blessing ever given—taken in connection with his prospective return into the midst of his righteous descendants, upon the precise spot where he bestowed his farewell benediction and uttered his wonderful, all-telling prophecy, shows a very close relationship between the first and the final dispensations of the gospel.

ENOCH AND ZION

And what of other gospel dispensations? What of Enoch, the seventh from Adam in the patriarchal succession? What of him and his period? Was it not prophetic of our day—symbolical of the building up of Zion in this dispensation? What is said of Enoch and his city, sanctified by the Law of Consecration, without which there can be no Zion, and consequently no coming of the Christ? Moses says: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them."

Such a condition will be again, and the Lord will come again, as he has promised:

"As I live, even so will I come in the last days, in the days of wickedness and vengeance. * * * And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

"And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other. And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest." (Pearl of Great Price, Moses 7:60-64.)

In other words, the Zion of Enoch foreshadowed the Zion of the Last Days, with which it is destined to blend. And not only Enoch, but all the patriarchs, prophets, and apostles who have lived on Earth since Time began, will come with Christ "when the Lord brings again Zion."

AS IT WAS SO IT SHALL BE

Noah, whose other name is Gabriel, the Angel of the Resurrection—how could we do without him? He holds the keys to bring us forth from the grave. He is one of our ancestors. His three sons reseeded the earth after the Flood; Shem peopling Asia; Ham, Africa; and Japheth, Europe. We are from Shem, through Abraham and the House of Israel, though mixed with the children of Japheth, the Gentiles.

In Noah's day "a veil of darkness" covered the earth; and according to revelation a like condition is to characterize the Last Day, thus foretold. The spiritual part of that prophecy is even now fulfilling. What could be darker in a spiritual way than "the gross darkness" that covers the modern world in relation to the things of God? Floundering—floundering—like blind men among breakers, not knowing how to swim, nor in which direction lies the shore! Such is the plight of even the wisest among them.

Of Noah's day, it is written: "As the days of Noe were, so shall also the coming of the son of man be." And it was the Son of Man—though I prefer to call him the Son of God—who said it. Baptized with water in the days of Noah, the earth will yet be baptized with fire and with the Holy Ghost.

ABRAHAM AND THE COVENANT

Our relationship with Abraham, I have already touched upon. We are among his descendants, and are actually taking part in the fulfillment of the promise made to him by Jehovah, that in his seed should all the nations of the earth be blessed. Are we not blessing the nations by carrying to them the gospel, and by administering its sacred or-

dinances for the living and the dead? The great fulfilment of that covenant is in Jehovah himself, who came through the lineage of Abraham, to be the Savior of the world. But a part fulfilment is in the world-dispersion of the children of Abraham, Isaac and Jacob, the blood of Israel, the blood that believes, supplemented by the present-day gathering of Israel, whose right it is to prepare the way before the God of Israel who is coming to reign.

MISSION OF THE CHRIST

Christ redeemed all mankind, "treading the wine press alone;" but the House of Israel prepared the way for his coming, and continued the work that he began. This is especially true of the prophets who foretold his advent, and the apostles who preached his gospel to Jew and gentile. Nor let the modern apostles, seventies and elders be overlooked, who are now preaching the gospel to the Gentiles, and ere long will carry it to the Jews.

Nobody, I hope, connects the Savior's mighty mission only with the age in which he was crucified. That was but a part of it. The death on Calvary was no more the ending of that divine career, than the birth at Bethlehem was its beginning. The Savior's mission is universal, extending from eternity into time and back again into eternity. All the ages of the past, all the gospel dispensations, from Adam to Joseph Smith, are parts of the all-embracing mission of the world's Redeemer. It is all Christ's work, from the hour of his election in the Eternal Councils, down to the Millennial Reign, during which he will sanctify the earth and prepare it for celestial glory.

The Mosaic-Judaic Dispensation was but preparatory to the Christian Dispensation; and the Christian Dispensation was a forerunner to the Dispensation of the Fulness of Times. They are linked together, and are no more to be considered independently and apart, than are the histories of the United States, Great Britain, the Roman Empire, and the parent nations that preceded them. They are all parts of one stupendous whole.

The first and second comings of the Savior complement each other. As Lamb then; as Lion now; not again to be sacrificed, but to ascend the Throne of David and reign over the House of Israel forever. It was to prepare the way before the glorious advent of the King of kings, that God's prophet, revelator and seer, Joseph Smith, was raised up, or rather sent down, to play his noble part in the winding up scene of the great Drama of the Ages.

And this is "Mormonism," the everlasting gospel, the bond that unites the present and the past, the children and the fathers; that binds together all the gospel dispensations, all things that are Christ's both in heaven and on earth. It is not an earthly growth. It is not of human planting. Its roots are grounded in eternity, and its branches have borne fruit through all the centuries of time.

Well might Brother Nibley say, as he said yesterday, "What has the world to offer in the place of it?"

ELDER DAVID O. MCKAY

An editorial in a local paper, last Sunday morning, referring to this great assembling of Latter-day Saints, contained the following comment:

A PEOPLE OF STRONG CONVICTIONS

"Those who attend this conference will see a host of sincere believers—indeed, they more than believe, they 'know' as many of them will assert. Naturally it took a people of strong convictions to stick it out in this valley when the pioneers came here in 1847. Quite as naturally a strong community would grow out of this beginning."

It is true, the Latter-day Saints are a people of strong convictions; and convictions—convictions of the truth—are the strongest, most potent factors in the world. It has been truly said that no historic event is so important as the advent of a conviction of a new truth. "The power of such conviction in the human soul is to build up institutions, to change the course of events, and to alter the tendencies of human affairs; and among all convictions there are none so strong, permanent, and unconquerable as religious convictions." "Ideas," says Paxton, "go booming through the world louder than cannon. Thoughts are mightier than armies."

TWO POTENT CONVICTIONS

If I were to couch in definite terms two of the most potent convictions in the hearts of the Latter-day Saints, I would name: First, *an abiding assurance that the gospel, as taught by the Redeemer when he lived among men and which was later modified, changed and corrupted by men, has been restored by the Redeemer in its purity and fullness*; and second, following naturally the first, a conviction in the heart of every member of this Church that the responsibility rests upon the membership of the Church to preach the restored gospel to every nation, kindred, tongue and people. It is this second conviction of which I wish to speak this afternoon.

A DESIRE TO MAKE ALL PEOPLE CHRISTIANS

Springing out of this sense of responsibility to bear witness to all people, is the desire to Christianize the world. Some Protestant ministers do not like to consider "Mormons" Christians. Be that as it may, the fact remains that the paramount desire in every Latter-day Saint's heart is to make all people Christians, and that is a conviction second only in power and urgency to the testimony that God has spoken in this dispensation. "Go ye and teach all nations," said the Savior to his disciples. "This promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call," said Peter on the day of Pentecost. "Proclaim these things to the world," said the Prophet Joseph, through inspiration in this age, "that faith might be increased in the world, that mine everlasting covenant might be established."

WHAT THE LATTER-DAY SAINTS ARE DOING TO PREACH THE GOSPEL

I know of no other religious conviction that has affected the daily life of a people more potently than this desire to have every nation hear the message of this latter-day gospel of peace. Very few indeed are the homes in the Church that have not been influenced by it. At the present time the people are supporting over 2,000 of their sons and daughters in various parts of the world at a monetary sacrifice of approximately \$1,800,000 a year. To know just how keenly this responsibility is felt and how willingly discharged, I will ask you to recall individual cases: A young man was called from this city to go on a mission to the Pacific Islands. He responded and gave his message to the world as best he could. A few weeks ago he came into my office and said: "I have been home a year, and I have succeeded during that year in paying all but \$100 of the \$600 debt I had when I returned. In another two months I will have it all paid, and my tithing in full besides." "Well, was it worth it?" said I. "Twice as much," he promptly replied. "I would not have missed that experience for anything." I met a young man when I was coming home from the Eastern States mission who had spent all his earnings in that mission, and also several hundred dollars besides, which a banker in his home town had furnished him, merely upon the young man's promissory note. He has paid his note since coming home, and although he has been in ill health part of the time, he rejoices in his missionary service. I met a mother on the train whose son was then in the mission field. She said she was having a difficult time to pay the taxes and other expenses and to keep her son in the field, and sympathetically I suggested that perhaps he might better be released. She turned in her seat suddenly and said: "Brother McKay, I would rather work these fingers to the bone than to have my boy come home before his duty is performed." These illustrations show that this conviction to preach to the world is one which moves to action. It is truly powerful, permanent and we hope unconquerable.

I have said two thousand missionaries are now in the field. President Grant reported in his opening remarks that there have been approximately between 35,000 and 40,000 missionaries sent into service since 1837. One of the Presiding Bishopric, informed me the other day that if we include local missionaries the number will approximate 70,000. Suppose that we consider just for illustration, that there have been 35,000 foreign missionaries out. Crediting each missionary with an earning capacity of \$100 per month and his average expense in the mission field at \$40 a month, and assuming that each missionary has averaged two years in the field, this desire to Christianize the world has cost the members of the Church \$117,600,000. That is not including the amount of money spent by the Church for the return fares of the elders, nor the amount of money spent on chapels and halls in the mission fields. If you add merely the sum expended by the Church to that spent by the people during that time you will find that there has been expended by this Church for missionary purposes alone, approximately \$121,500,000, over three-fifths of the assessed valuation of Salt Lake City during 1926, and nearly one-sixth the total assessed valuation of

the State of Utah. In other words, the people have given in value, three-fifths of the city's assessed valuation in an expression of a desire to make the world believe in Christianity. I use that term in its proper sense—belief in 'Jesus Christ, the Redeemer of the world. Evidently' there is a force behind this conviction that the world needs Christianizing.

WHY THE WORLD NEEDS CHRISTIANIZING

But does the world need Christianizing? Our Protestant brethren say, "Why don't you send your elders out to the heathen, why go to Christian nations?" As I have said, our mission is to the whole world. We believe so-called Christian nations need the message as well as the so-called heathen lands, and Christian ministers by their own statements confirm this belief. For example: Recently in the *Literary Digest* under a glaring heading, "The crack of doom has sounded for Protestantism," one Reverend Herbert Parrish says that it is his conviction that "the sooner Protestantism disappears from American life the better. Its narrow sectarian spirit, fostering division, incapable of a large synthesis of values, of unity, unfits it to represent our national religious life. * * * As a moral guide it is superficial, depending on the exterior force of state legislation to effect the redemption of the race. As a mystical experience it is sentimental, without intelligence, and with narrow vision. As a teaching force it is vague, negative and uncertain. As an organization it is illogical and chaotic." That I consider a very severe arraignment of Protestantism by a Protestant pastor. I do not know him, nor do I know by what authority he speaks. But having this in mind yesterday, as I listened to President Grant quote a minister's prognostication as printed in the *Anaconda Standard*, I thought, well, here is another Pastor proving that minister's prognostication correct.

Probably a more trustworthy and authentic authority is Henry Emerson Fosdick, one of the leading thinkers in our nation today, who commenting on the need of modern religious leadership writes:

"No society ever has been healthy whose religious life was unhealthy. Even those who are impatient of contemporary formulations of faith, those who are outside the churches, and alienated from their denominational loyalty, should still be deeply concerned about the fortunes of religion. A society which, providing for the future, builds great factories, immense railroad systems, and even innumerable schools, but does not care whether the future has a wholesome religious life, is playing a fatally short-sighted game.

"In view of this fact the situation which we face is serious. *Much of our contemporary Christianity is not making people better, but worse. It accentuates bitterness, brings out meanness, sanctions ignorance and bigotry, divides those who might otherwise be brotherly, and lapses from its high possibilities into a force for spiritual deterioration and decay.*"

Are not these statements and others that might be given, sufficient answer regarding the need of working for the Christianizing of the world?

ARE THE SO-CALLED "MORMONS" CHRISTIANS?

However, a more important question for us today is this: "Are the so-called 'Mormons' true Christians and does the Church of Jesus Christ

of Latter-day Saints contain the elements of a world-wide Christian religion?" It is my sincere belief and testimony that the Latter-day Saints commonly called "Mormons," are Christians in the truest and fullest sense of the term, and that this Church is world-wide in its comprehensiveness, in organization, and in its blessing and salvation of the human family. As true Christianity should and as it did in the days of the Savior, "Mormonism" combines the essential elements, in the teachings of Israel's prophets, priests and sages; and in accepting the Jehovah of the Old Testament as the Savior of mankind, it fulfils the noblest aspirations of the Hebrew race, thereby indicating a world-wide scope so far as Israel's people and Israel's God are concerned.

All that is "virtuous, lovely, of good report, or praiseworthy" in the teachings of all the great religious teachers of mankind—teachings that today are influencing hundreds of millions of God's children, are comprehended in the ethical teachings of the Church of Jesus Christ. What Charles Foster Kent says of the effect of true Christianity, is equally true of "Mormonism."

"It simply and satisfactorily unites religion and ethics by emphasizing religion and by giving to ethics the inspiration of a strong personal faith. It appeals to the individual will through both the reason and the emotions. Thereby it touches and completely commands the whole man: his intellect, his feelings, his faith and his acts. It sets before men a worthy goal; in the present life true happiness, won through self-denial and service, and preserved by faith that frees men from the harrassing fears and worries of life. For the future it holds out the sure promise of individual peace and joy and growth, since the object of its faith is the God of the living, whose beneficent rule is revealed in every phase of human experience."

"Mormonism" is an authoritative religion, yet at the same time the most thoroughly democratic Church on earth—a combination that is well worthy of serious thought. It emphasizes the universal bonds of human brotherhood. It seeks by training the individual conscience and will to establish a closely knit, world-wide fraternity. It glorifies humanity and all normal human relations. It is a spiritual force emanating from God himself.

At one time it grieved me to know that this Church was not numbered among Protestant churches. But now I realize that the Church of Christ is more than a protest against the errors and evils of Catholicism. This Church was established in the only way in which the Church of Christ can be established, by direct authority from God. Thus founded it invites the whole world to come to a Church recognized by God himself, and which offers every advantage that the human mind, the emotions and desires may contemplate in the fulfilling of the individual mission on this earth. "It is an ever-broadening wave of direct personal influence, destined ultimately to touch and transform all men, so that they like Jesus shall become Godlike." "Mormonism," as true Christianity, "subdues selfishness, regulates the passions, subordinates the appetites, quickens the intellect, exalts the affections. It promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds the law, favors liberty, is essential to it, and would unite men in one great brotherhood."

THE WORLD OUR FIELD OF ACTIVITY

Most earnestly do I hope that we shall never lose the great conviction that the world is our field of activity. Can you think of anything more potent in moving a people to action?

THIS ENTAILS GREAT RESPONSIBILITY ON US AT HOME

But what a responsibility this entails of leading good men and good women all over this world to know God, and to know what their mission is on earth! Fathers and mothers, fellow workers, do you fully realize today what it means to assume the responsibility of carrying the message of peace and good will to all men? The base of our operations must be here at home. Neglect your duty here and all you undertake abroad will be compromised, because people can rightfully ask: What do you do at home? What life are you living at home? "What you are," says Emerson, "sounds so loud in my ears I cannot hear what you say." Every elder therefore who goes abroad to preach this gospel must first live the gospel to the best of his ability, and have a conviction in his heart that he is preaching the truth. True, at first this testimony may be somewhat indefinite; but all our children have it to some extent. They breathe it as they breathe the mountain air, but they often neglect to define it, to express it in the plane of consciousness. It is the duty of presidents of stakes, bishops of wards, to make definite in the minds of missionaries this testimony of the truth. Through study, service, humility and prayer, this testimony will increase.

QUALIFICATIONS OF MISSIONARIES AND THE HOME

Another qualification is this: Every elder should be a Christian gentleman always. A gentleman—who is he? "Whoever is open"—nothing to hide, no downcast look because of the consciousness of guilt; "whoever is loyal"—loyal to the truth, to virtue, to the Word of Wisdom—"true, of humane and affable demeanor, honorable himself and in his judgment of others, faithful to his word as to law, and faithful alike to God and to man—such a man is a true gentleman," and such a man the elder of this Church should be who goes out to Christianize the world.

Brethren, it is a wonderful school to which we send our young men and women—the best in all the world. I weigh that sentence carefully—the best school in all the world! But it must never be considered a reform school for those who are the instructors therein. Keep young men who need reforming at home until they attain that degree of leadership which this Church requires.

In conclusion, then, with the abiding assurance in our hearts that God has restored the true gospel of Christ; with the unshakable conviction that he desires all mankind to hear this gospel, and that upon the Church rests the responsibility of proclaiming it to the world; let us first conform our own lives to gospel standards, first set in order our own homes, our own states, and then continue to Christianize the world; for

"Now the whole world hears,
Or shall hear,—surely shall hear at the last,
Though men delay, and doubt, and faint and fall,—
That promise faithful:—'Fear not, little flock!
It is your Father's will and joy to give
To you the Kingdom!'"

Amen.

ELDER JOSEPH FIELDING SMITH

I feel very keenly the responsibility that is upon me this moment, and yet I am glad to add a few words to those already spoken. We have assembled here to be instructed, and I suppose it is true in the case of each of the other speakers, as I know it is with me, that it is impossible to express all the thoughts that arise in the mind as we listen to these services.

PURPOSE OF THE CONFERENCE

I take it for granted that the purpose of these conferences is that we who assemble here may hear instruction. Moreover that the instruction may be as seed planted in our souls, taking root and growing, causing reflections in our minds. No doubt when we return to our homes we enlarge upon the things we have heard, and through faith and study gain greater knowledge, and thus draw nearer to our heavenly Father in the truth. If we do not, then we are not obtaining the full benefit of the meetings and the instructions given by the brethren. It is our privilege and duty, therefore, to study and enlarge upon the things that here are spoken.

THE FAITH OF YOUNG LATTER-DAY SAINTS

Reference has been made by some of the speakers to sentiments uttered by those not of our faith, and who are not kindly disposed towards the Church and its members, to the effect that the youth of "Mormonism"—and I place that word in quotation marks—are not walking in the footsteps of their fathers, and, that in time the children will depart from the faith and accept the teachings of the so-called "Christian" sects of the world. As one of the fifth generation in the Church I testify that I know this is not true, and that there is faith in Israel among the young people.

The gospel is, as the Savior said, like a net cast in the sea, which gathers of all kinds, and naturally there will be some that will have to be cast out because they are not good. Without a doubt there are those who come into the Church with ulterior motives, and some who are always weak in the faith. These latter may become discouraged and depart from the Church because they have not understood the truth. Again, we know it to be a fact that the unrepentant transgressor will deny the faith and turn away in a spirit of bitterness. However, I am assured, and I have that assurance in my heart through the teachings I have received from the Spirit of the Lord and from the inspiration

that has come to me from the revelations of the Lord through his servants, that the majority of this people will always remain true.

SIGNIFICANT QUOTATION FROM DANIEL

Elder Whitney this afternoon referred to the prophesying of Daniel concerning the restored gospel and the Priesthood. Let me present a verse that Daniel uttered which to us, and to all the world, if they will receive it, is very significant:

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made it known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

That is the statement of an ancient prophet concerning this latter day work—this gospel of the kingdom which has now been restored, and the organization the Lord has established, in other words, the Church of Jesus Christ of Latter-day Saints. It will never be destroyed. It shall not be given to other people. While many will come into the Church, and some will go out of it, the great majority of its members will remain true and faithful to the truth, and the Kingdom is bound to grow until it shall fill the earth.

WORLDLY RELIGIOUS SYSTEMS

I think that the Protestant ministers, to whom Elder McKay referred—Mr. Parrish and Mr. Fosdick—have spoken better than they knew in their arraignment of the Protestant world. Not only do their remarks apply to Protestantism, but to all creeds, sects and parties that are not recognized of the Lord, for he has decreed that in this dispensation of the fulness of times he would break in pieces and bring to naught every work that is not of him. He declared, through Paul, that it was "according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him." And as he has decreed, so he will fulfil. All things that pertain to the salvation of man have been restored in this dispensation preparatory to the coming of Christ and the setting up of his kingdom with absolute authority over all the earth. When that time comes, and Christ reigns, all that now exists contrary to that Kingdom and in conflict with it must come to an end. If people are engaged in works which are not approved of the Lord, the earlier they come to an understanding of the truth and come out of them and learn to serve the Lord, the better it is for them. It is far better to know the truth and forsake error than to remain in the systems of the world which are not approved by the Lord and therefore in due time must cease to exist. That day is near at hand, and because of it the Lord has sent forth his servants in the world proclaiming his gospel and crying re-

penance, that all who will may hear and escape. It is within the reach of all who are willing to forsake error, to know the truth and the established work of the Lord.

THE ENEMY SHALL NOT OVERCOME

When the Priesthood was restored to Joseph Smith by John the Baptist (I speak now of the Aaronic Priesthood) the promise was made that it should remain on the earth and should not be taken away. So we look for the Church with all its power to grow and develop until all the righteous are gathered into the kingdom of God. For it is the will of our Father that all who are willing to serve him and seek light and truth shall have the opportunity. In a revelation given to the Prophet Joseph Smith, January 2, 1831, before the Church was one year old, the Lord said:

"Wherefore, gird up your loins, and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome."

I have faith in that. He has given to us the kingdom. He has made us the promise that the enemy of the kingdom shall not overcome. We may have trouble. We have had trouble. We may meet with opposition, but that opposition shall fail in its endeavor to destroy the work of God.

Now the Lord has said something more in the verses which follow the one I have given you, and these are very significant and very timely:

"Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased."

THERE ARE SOME TARES IN THE CHURCH

The Lord could not say he was well pleased with all the members of the Church. For, even then, as now, there were some in the Church who were not clean. Nevertheless he did declare this Church was the only one with which he was well pleased. He could not say that of the systems and organizations extant which will not hearken to his word and obey his commandments, but set up doctrines of their own, contrary to his laws and ordinances. It is only natural, since he did establish his Church, to speak of it in the terms which he did and while expressing satisfaction with the organization as a whole yet point out forcibly the fact that there were in the Church some tares guilty of sin. After making this statement he further says:

"For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

"Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined."

GREAT THINGS TO TAKE PLACE IN THIS AGE

So the Lord points out the fact that great things are to take place

in the earth in this day. The gospel has been restored, and the kingdom given to his Saints according to the prophecy of Daniel. It is not again to be removed, destroyed, or given to other people, and in his own way and time he is going to break down all other systems, that his kingdom may prevail and that he may come and reign as Lord of lords and King of kings upon the face of the whole earth.

THE RESTORED CHURCH NOT TO BE REMOVED

Again in reference to this same matter, which is in harmony with that which we have heard this afternoon from the other speakers, the Lord said:

"And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days.

"For, with you saith the Lord Almighty, I will rend their kingdoms; I will not only shake the earth, but the starry heavens shall tremble.

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

"I am Alpha and Omega, the beginning and the end. Amen."

So again in these modern scriptures the Lord has called attention to the fact that he is going to destroy systems and organizations and combinations that are false. And how is he going to do it? By giving their members the truth, if they will receive it; by giving them the privilege of coming out of those organizations to receive the truth and have every opportunity to come into his kingdom, for his hand is outstretched ready to greet them. If they will not come; if they will not receive his message, then of course they must fall with their systems. Truth will prevail; truth will stand when all else is removed, and it is destined to cover the face of the earth.

FALSE SYSTEMS TO BE DESTROYED

In one of these scriptures I have presented, the Lord said the angels are waiting to reap down the earth. I heard President Wilford Woodruff make the statement, in this very spot where I now stand, at a conference of the Church, that these angels had been sent forth on their mission to reap down the earth, to tie in bundles the tares for the burning and to gather the Saints of God. I heard him make this statement on several occasions. Moreover he said from that time forth, and that was about the year 1894, earthquakes, pestilence, war, famine, plague, and other commotions among both men and the elements would increase and continue until the coming of Christ.

In the revelation known to us as the "revelation on war," the Lord declared that he had decreed the overthrow of nations, "until the consumption decreed hath made a full end of all nations." In that day, when this shall come to pass, the nation set up by the Lord must reign supreme and all other powers, kingdoms, organizations and societies shall pass away, for so it is decreed.

ADVICE AND ADMONITION TO THE SAINTS

Now, just a word or two in conclusion, as advice and admonition to the Latter-day Saints. We are living in perilous times. I do not feel that we ought to sit down and take things easy, to partake of all the sins and follies of the world and their systems and do just as they do in all respects. We should strictly observe the Sabbath day. We should keep the Word of Wisdom. We cannot afford to discard the doctrine of prayer. If we turn away from these principles which mean so much to us, we cannot be approved of the Lord. The world is turning from these fundamental principles. They do not mean to the ordinary individual in the world what they used to mean. Many professed ministers of Christ are making light of these sacred things; not all of them, for there are yet some who are devout and sincere in the things they are teaching. However, a great many professed teachers of the gospel have discarded the fundamental truth upon which salvation is based. We should not pin our faith in men, or in their philosophies and their worldly teachings. The world is full of doctrines and vain philosophy diametrically opposed to the gospel of Jesus Christ. And I say to you, my brethren and sisters, we ought to follow the admonition the Lord has given us to stand in holy places and be not moved, and be just a little more firm in the keeping of his commandments. We should make a more careful search of the Scriptures and the revelations of the Lord.

We have no business violating the Sabbath day. In the Priesthood conferences, which have been held in the stakes of Zion during the past three months, we have put a great deal of stress upon this principle. We have been teaching the people the necessity of observing the Sabbath day and keeping it holy. I regret very much that, even in communities of Latter-day Saints, this doctrine is not looked upon as it ought to be by some; that we have those among us who seem to feel that it is perfectly right to follow the custom of the world in this regard. They are partakers of the ideas and notions of the world in violation of the commandments of the Lord. But if we do this the Lord will hold us accountable, and we cannot violate his word and receive the blessings of the faithful.

We cannot afford to discard the doctrine of prayer. We should be teaching our children in our homes to pray; we should pray in secret, and in our hearts, and before our families. Without the spirit of prayer we cannot please the Lord; we cannot stand before him in favor if we are not willing to acknowledge his hand in all things and keep his commandments. These are the words he has given us by revelation.

NECESSARY TO WALK IN THE FULL LIGHT OF TRUTH

We cannot afford not to pay our tithing, nor can we afford to turn away from any other principles of the gospel. I fully endorse the remark made by one of the speakers here yesterday, that it is necessary for us to walk in the full light of the truth, not in part of the truth only. I haven't the privilege of discarding some of the principles of the gos-

pel and believing others, and then feel that I am entitled to the full blessings of salvation and exaltation in the kingdom of God. If we want exaltation, if we want the place which the Lord has prepared for those who are just and true, then we must be willing to walk in the full light of the gospel of Jesus Christ, and keep all the commandments. We cannot say that some of them are small and insignificant and therefore the Lord will not care if we violate them. We are commanded to live by every word that proceeds from the mouth of God. "Why call ye me Lord, Lord," he says, "and do not the things that I say?" So he spoke to his disciples when he was with them, and he has also spoken to us in this day in a similar way, saying: "If ye love me, keep my commandments."

I pray that we may all walk in the light of the truth as it has been revealed to us, observing to do all things required by the Lord, which, through our faithfulness and perseverance, will insure our exaltation in the Kingdom of God. This is my prayer in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

INTRODUCING STAKE PRESIDENTS

I have been calling, from time to time, for brief remarks, not to exceed five or six minutes, from some of the stake presidents. All of the stake presidents, with the exception of one, who happened to be absent, have had the privilege of either opening or closing our meetings by prayer. But there have been so many changes made of late in stake presidencies, that there are about thirty-six of them at present who have not had the opportunity of speaking. We will now call on some of those who have been longest in office, asking them to occupy five or six minutes.

ELDER C. ALVIN ORME

President of the Tooele Stake of Zion

My brethren and sisters: As I approach this position there is a scriptural saying which comes to my mind, to the effect that, "The place whereon thou standest is holy ground."

I rejoice in the testimonies that we have heard during this conference. As I came into the building yesterday morning, President Grant was delivering his opening address, and I rejoiced in the testimony which he had in his heart of the divinity of the gospel of the Lord Jesus Christ, and the necessity of obedience unto that which has been revealed by the Lord, through the Prophet Joseph Smith—the sacred ordinances of the House of the Lord, in the temple marriages and other ceremonies, and in the testimonies of the healing power that has been in the Church since its organization. That power which characterized the ancient Church, and the power and authority given unto the apostles of the Lord Jesus Christ during his ministry, to heal the

sick, to open the eyes of the blind, and cause the lame to walk, is in this Church. I add my testimony, to those which have been given during this conference, that those principles and powers and gifts are with the Church, and that we enjoy them. As men and women in Israel who have had these precious truths and gifts given to us, may we treasure them, prize them highly, and live by the revelations which God our Father has given for our salvation. May we walk in his paths and attain the degree of glory and eternal life that he has promised unto the faithful, which all who have been baptized by immersion for the remission of sins, and who have had hands laid on them for the gift of the Holy Ghost, being born of the water and of the Spirit, shall have by living according to that which God has revealed. I bear testimony to these things in the name of our Lord Jesus Christ. Amen.

ELDER BYRON O. COLTON

President of the Roosevelt Stake of Zion

My dear brethren and sisters: This is certainly a surprise to me, and I assure you that I am in need of your sympathy and faith, that the time I may occupy may be for our mutual benefit and blessing.

I have rejoiced in all the testimonies which have been borne during this conference. The inspiration of the Lord has been with those who have spoken, and I am sure that the Saints who have been gathered together here have found joy in listening to them.

From my youth I have been taught the principles of the gospel. In my early youth my father paid little attention to the Church and its organization, but during all that period of some seventeen years, I have heard my mother repeatedly say she never ceased to pray that he might yield obedience to the principles of the gospel, and accept the same of his own volition. Though he was born of Latter-day Saint parents, as was the case with many "Mormon" youths at that time, he went into neighboring states and places, and for a time seemed to lose the faith, but later accepted it and has been true to it ever since.

I am grateful to my heavenly Father that I was born of goodly parents, that through them a testimony of the truth has come to me. I do not hesitate to think that perhaps it would have been difficult for me to accept the gospel, had I been found in the world as many people have been. I rejoice in the opportunities that have come to me, in the responsibilities that have been given to me, because out of them I have found joy and satisfaction, and I have seen in my brethren a desire for the benefit and blessing of the people about them. In the councils of my brethren, into which I have had the privilege of being called, and in joining with them, I have never seen aught, nor heard aught that was not good, never any manifestation or desire, or intent to injure any, but always the spirit of service and consideration, that those who make up the Church and those not of the Church should be benefited and blessed. Nothing but good has ever been evidenced in their intent and their purposes. To these testimonies also have come the testimonies of the Spirit, and in trial and in responsibilities that I have borne I have seen

evidences of the truth of this work. I do not doubt it. I have never had any doubt as to the integrity of the men who have been called of the Lord to lead this work.

I see in the scriptures, in the standard works of the Church, in the writings of those whose minds have been drawn out to write of the things of the Lord, and teach the people, that which is for our good. I rejoice in the Book of Mormon. To me it is an indisputable testimony of the truth of this work. Its very existence demonstrates to me, together with a knowledge of its coming forth, that it is of the Lord. So also with the Pearl of Great Price. The thought came to me while some of the brethren were speaking this morning that it is a strange thing that the records which were found seemingly so mysteriously, that made up part of the Pearl of Great Price, should find their way into the hands of the Prophet Joseph, and yet, if the Lord had a servant on earth, if he had a prophet in existence, isn't it only natural that it should find its way into his hands, and should be published to the world?

I bear you my testimony, my brethren and sisters, that the peace of the gospel has come into my soul, and I am satisfied without any doubt whatever of its truth. I see in its principles a philosophy that would serve the human race, principles that will mean our salvation temporally and spiritually; and I feel, my brethren and sisters, that the little service that I can render, the little value that I may be to my brethren and sisters, and to myself, in all the things that I may be able to do, and that the Lord may help me to do, is of little consequence unless the Lord helps me and helps others to understand me and my endeavors to keep his commandments and to serve in this work. It seems to me that the frailties of human kind, the weaknesses of human nature, and the littleness of men, particularly of myself, grow upon me from time to time, and I recognize how much I need the blessing and Spirit of the Lord and his help to uphold me and guide me in the work that I am called upon to do.

I pray the Lord to bless us with satisfaction and with joy, and with a continued testimony of his goodness unto us. I thank him for these things that have come into my life, for the privileges and blessings that have come to me through the gospel, and I do it, and bear my testimony unto you, in the name of Jesus Christ. Amen.

ELDER WAYNE H. REDD

President of the San Juan Stake of Zion

The thought of standing before this vast audience and speaking to the Saints, and to those who may be listening in over the radio, almost overawes me. But I am happy in the thought that I am associated with this class of people. I feel that the greatest knowledge in this world is a knowledge of God, for the Savior said to know Jesus Christ is life eternal; and I feel the greatest thing that anyone can do in this world is to conquer himself and to bring himself into line with the gospel of Jesus Christ.

The Lord in his goodness and mercy to me gave me a testimony, while yet in my teens, and as I have labored in the Church from that day to this, it has grown brighter, until I feel that I know that the gospel is true, whether I know anything else in the world or not.

I have a great many things for which to be thankful, as one who comes from the land of magnificent distances and the home of the noble red men. I feel that the thing that we have most to be thankful for, that has happened in our neighborhood in recent years, is the fact that the Indians who have harrassed the people in that section since the settlement of that country a few years ago, are rounded up, and the government has come there and taken charge of them and settled them, and has chosen one of our people to teach them how to live better. One of our returned elders is the man who is looking after them. The government is now putting their children in school and they are fed and clothed, and it is not necessary for them to pillage the settlers and to harrass the women and children.

The Lord is good to his people, in every section where they turn unto him and serve him. The greatest desire of my life is that I may be worthy of the confidence that my brethren have imposed in me. I have every confidence in those who preside over me. Never in my life have I seen anything in their conduct that would cause me to lose confidence in them. I know that the Church of Christ is growing, and that those who are seeking after the Lord may find him. I have said a great many times that I think it is about the easiest thing in the world to know that the Lord lives, if men will be honest, truthful, virtuous, attend to their prayers, and live a Christ-like life. I want to say to the Latter-day Saints, that if our boys and girls will but function in the organizations of the Church, take part therein, and live clean lives, they will know that the Lord lives, that Jesus is the Christ, and that the resurrection is a reality, the most wonderful knowledge in all the world.

May we all be true to the covenants we have made with one another, and to the testimony of Jesus Christ which is implanted within our hearts; and be obedient in all things, that we may be saved in his kingdom, is my prayer, in the name of Jesus. Amen.

President Grant announced that the general priesthood meeting would be held Monday evening at 7 o'clock.

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

Benediction was offered by Elder Geo. W. Green, former counselor in the presidency of the Lethbridge stake of Zion.

Meeting adjourned till 10 o'clock a. m., Tuesday, April 5, 1927.

THIRD DAY

MORNING MEETING

The conference reassembled on Tuesday morning, April 5, 1927, at 10 o'clock.

President Heber J. Grant announced the opening hymn, "O say what is truth?" which was sung by the choir and congregation.

The opening prayer was offered by Elder Joseph R. Sheppard, president of the Logan temple.

A duet, "O God, our help in ages past," was sung by Arlene Davis and Hyrum J. Christensen.

ELDER JOHN M. KNIGHT

President of the Western States Mission

Words fail me, my brethren and sisters, adequately to express my feelings, in attending this conference. I have been thrilled by the testimonies which have been borne in my hearing by the presiding authorities of the Church.

I am very grateful for the privilege given unto me to render service in the mission field. That service has brought into my life a joy that is more than pleasure, a joy that is greater than happiness. It is a privilege to attend the sessions of conference, held here semi-annually, and to partake of the spirit of these gatherings, to worship with you before the Lord. "Man," says one great philosopher, "is incurably religious. The desire to worship is inherent, inborn."

We read frequently in the public press that there are some fifty million people in the United States identified with the various churches in this country; that there are between fifty and sixty million people who are not identified or affiliated with any church organization. There is, however, a tremendous amount of personal religion in the world. I find in my association with the people that are not identified with any of these organizations that they are deeply religious, many of them, that they think for themselves, and it is from this class that the majority of our converts, in the Western States mission, come.

I asked a prominent clergyman in the state of Colorado, a short time ago, what his greatest problems were. He answered me that the three great characteristics of present-day church life are, our intense triviality, the uncertainty of our position, and our complacency, national, civic and religious. Said he, "We have sociability instead of sacraments, statistics instead of salvation." I assured him that we were not so situated, and stressed the fact that we were not uncertain with regard to our position on fundamental doctrines of the Church. The burden of our message to the world has been that God has spoken and that he has delivered his word and restored his gospel anew to the children of earth, in the nineteenth century. We have renewed the

promise that has come down through the ages from the Master's lips, that if men will serve him and keep his commandments and yield obedience to the saving ordinances of the gospel, they shall know of the doctrine, whether it is of God, or whether we speak of ourselves.

I asked a lady a few days ago why she was not identified with any of the churches of the world, and she replied, "Because in my investigation of the various systems of religion, I have discovered so many theological contradictions." We invited her to make a thorough investigation of the claims made by the Latter-day Saints, and assured her that she would find no theological contradictions; but, on the contrary, she would discover that the Church is built upon a solid foundation; that it is built upon Jesus Christ our Lord and upon the foundation of apostles and prophets, the Savior of the world being the chief cornerstone; and that she would find peace to her soul if she would obey the commandments of God and the fundamental doctrines that are taught by the Church. She has later assured me, having come into the Church, that she has had greater joy in the few months she has been identified with the Church of Jesus Christ of Latter-day Saints than in all her experience up to joining the Church.

There is only one way that we may be satisfied of the truth, and that is through the power of the Holy Ghost, which is promised to every individual who obeys the gospel of the Master. The clergyman to whom I have referred made this statement: "Christ is the supreme issue confronting the world at the present time." Our declaration to the world is that they may know the Christ if they obey his gospel. Through the power of the Holy Ghost they may be assured of his reality, and the efficacy of his atonement in redeeming the world. He declared to his disciples that all power was given him in heaven and in earth and instructed them to go out and preach the gospel of repentance, baptizing in the name of the Father, and of the Son, and of the Holy Ghost, teaching people to observe all things whatsoever he had commanded them. He had said to his disciples that no man knoweth the Father save the Son. Neither knoweth any man the Son, save the Father, and him to whom he will reveal him. He invited men and women everywhere to come unto him, and to take upon themselves his yoke, for he said, "My yoke is easy, and my burden is light." Amplifying the statement of the Master, the Apostle Paul declared that no man, speaking by the Spirit, calleth Jesus accursed, and no man can say that Jesus is the Christ but by the Holy Ghost.

We affirm that the Church which we represent out in the world, this Church, is the Church of Jesus Christ. He organized it; he owns it, and it is his, and the organizations represented here today are the instrumentality through which our Father may promulgate the glorious truths of the gospel to the nations of the earth.

I bear my testimony to you, my brethren and sisters, that I know, as I know that I live, that these things are true, that God lives, that Jesus Christ, his Son, is the Redeemer of the world, and that Joseph Smith was and is a prophet of the living God, and those who have been

associated with him are men of God and are the mouthpiece of our Father unto the children of men.

Reference was made to the fact that some of the younger generation would deny the faith. I call to mind that we have in the Western States mission at least one who was associated with the Prophet Joseph Smith in Nauvoo. I attended a meeting in a small town where he resides and listened to his testimony. I listened to the testimony of his son and his grandson, and his great-grandson, and every one of them testified that he knew that Joseph Smith was a Prophet of God. The man who had been an eye and ear witness to the power that rested upon the prophet of the nineteenth century was no more sure of his position than the youngest man who bore his testimony, because he had received that witness from the Holy Spirit.

May God help us to appreciate our responsibility and to render service in the cause of Christ, that the world may be left without excuse in the day of judgment, I pray, in the name of Jesus Christ. Amen.

ELDER JOHN G. ALLRED

President of the Northcentral States Mission

I sincerely desire that the few moments I occupy I may be inspired by that same spirit which has characterized this conference thus far.

One of the ancient prophets, as he saw in prophetic vision the introduction of this great work, said that it was to be a marvelous work and a wonder. It is not only to be a marvelous work and a wonder in one way, but in every way.

Another prophet, in speaking of the ministry of this great work, said that in the latter days the Lord would gather his Israel, one of a city and two of a family and bring them to Zion, where he would give them pastors after his own heart, who would teach them with knowledge and with understanding.

When the Redeemer was in the world he chose twelve pastors. What was the status of these pastors? Certainly they were men after God's own heart. The Lord passed by men like Gamaliel who educated one of those pastors, and at whose feet one of those pastors listened and was taught; passed by Herod and all of the mighty men, so far as worldly wisdom was concerned, and went out into Galilee and chose ordinary fishermen. He took those twelve men away to the mount, and said to them: "You have not chosen me, but I have chosen you, and ordained you, and I give you power." That power which he gave those men afterwards concerned the whole world. Even the Roman Empire was shaken to its foundations, for they defied it when they had Peter and John before them as prisoners, and charged them that they should not preach Jesus Christ any more in Jerusalem. The simple answer of Peter and John was: "Shall we obey man or God?" and the Roman Empire said: "If ye do not obey man, we will incarcerate you with chains and ball." And they put them into prison, but that power which God had given them released them from that prison and they went back and said, We are preaching things that we know; we

are not preaching that which we have believed or which we think is correct. We are preaching that thing which we do know. They knew not only that Jesus was the Christ, but they knew that his doctrines were of God, by the same power that they knew he was the Christ. They knew that his doctrines contained the elements of salvation.

Now what kind of pastors has the Lord raised up in this day and generation? What of these forty thousand men who have been sent forth to preach this gospel from the beginning of this Church, in 1830? Where were they educated? Where were they trained? Whence came their knowledge? They were men after God's own heart, and one of the things that characterized these ministers was that they went out and declared the things which they knew. Not from book-learning; not from scholastic education, but by the same power that Peter knew, and they knew by the same power that Peter knew, and they declared as Paul did when he said, "Brethren, I come not to you with the wisdom of men, nor the learning of the world, but with the revelations of Jesus Christ." And these young men and women have faith. They have been largely young men and women who have gone out into the world—men and women after God's own heart. And they have borne witness, and that witness has been effective because it has been inspired.

Not long ago in our mission one of our young lady missionaries, only twenty years of age, was invited to dine with a sectarian preacher. As soon as the luncheon was over he proceeded to ridicule her and her religion. She was young in the field, and not able to cope with him and his learning, and after he had spoken at some length in ridicule of the message that she had been sent forth to proclaim, she simply gathered her wraps and hat, and stood at his door, and in the majesty of her young womanhood, and in the power of her calling, she bore testimony that she knew that Jesus Christ was the Redeemer of the world, and that Joseph Smith was a prophet of the living God. The wife pushed her husband aside and went over and put her arms around the girl and hugged her and said, "That is the kind of testimony: that is the spirit that will win the world."

God has chosen pastors after his own heart, and he has planted in the hearts of those pastors an individual testimony that God lives. Is it not true all over the missions? Ask these mission presidents, if the young men and women who come to them, many times without this testimony, do not in a few months time stand up and say, "I know the Church is true." That is the thing the world needs today—men and women who know whereof they speak, and who are able to back up what they say by the prophecies and teachings of the prophets of God.

One elder said not long ago: "We want to preach the things the Lord has revealed, and then go to these scriptures and prove that that is the thing he revealed in ages past."

This is the work of God. He is gathering Israel from the nations of the earth, one of a city and two of a family, and he is bringing them to Zion. He is doing it by the very power which he introduced into this great work and planted in the hearts of the young men and women of Zion, who, I testify, will never fail to proclaim this truth to the

world. I have been associated with these young men and women to the delight of my soul, knowing that there are no better men and women in all the world than these whom God has sent out to preach the gospel.

I bring to you, my brethren and sisters, from the Northcentral States mission, the love, the faith, and a testimony of the integrity and the virtue of the young men and women who comprise that mission. God bless the Latter-day Saints. Send us more help. Men and women who do not know will know, if they come into the field and will live a godly life and follow the instructions of the brethren. They will know the truth and will be able to stand up with their brethren, shoulder to shoulder, and testify that they know this work is true.

May God be mindful of his people ever, and bless them so that the testimony which they now have may increase and grow. May we be witnesses to the world, for this gospel of the kingdom shall be preached in it, not to convert the world, but as a witness, and then shall the end come. May we make this witness ring from one end of the earth to the other, and fulfil the responsibility which God has placed upon us, I pray in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

President of the Northern States Mission

I am very happy, my brethren and sisters, to have the privilege of being a missionary, preaching the gospel of Jesus Christ. I am sure that all of the missionaries, at times, become more or less restless, and rather anxious about the advancement of the work in the mission field. At times we feel that the work is rather slow and that we are not quite accomplishing what we should accomplish. This feeling undoubtedly comes because of the love of the gospel that we have in our hearts and the knowledge that it is the gospel of salvation, and that without it men and women cannot be saved in the kingdom of God. Therefore, we are anxious that the gospel may come to the knowledge and understanding of all of the men and women of the earth.

Recently I was approached by a gentleman who has charge of a radio station. He made inquiry as to whether we wanted to use a time on the Sabbath day to deliver our message to the people by radio, reaching perhaps three million people. We have commenced that service at home and undoubtedly this kind of education, in the gospel of Jesus Christ, will be established in the different parts of the earth, so that all may have the privilege of listening in and obtaining some understanding of the gospel we are preaching.

The Lord is opening the way, and as we come to the large cities and are shut out of the buildings, and it is very difficult to get in touch with the people, the Lord is opening a way whereby we can reach them in their homes and explain the gospel to them. I am sure that we will never abandon the personal labor of the missionary, but we will some day reach more of the homes than we are reaching at the present time.

This gospel is a strenuous one. It makes men and women work. It requires great service at the hands of people who belong to the

Church, and if men and women want to find an easy church, an easy way to get religion, the Church of Jesus Christ is not the place for them. We require service at the hands of the people, and the nearer men and women live up to the gospel precepts, the stronger and the better they are. We are not afraid for our young people who understand the gospel of Christ. We are afraid for our young people when they are ignorant and untrained in the beautiful truths and doctrines that we teach in our Church. We are convinced and have proof of the fact that if our young people will study and learn the beautiful truths of the gospel that there is no danger of their going astray or accepting other teachings. We are not withholding books from them. We are not keeping them from association with men and women. In fact we send them out by the thousands that they may come in contact with the trained and the untrained, that they may more thoroughly become familiar with the gospel of Jesus Christ. And just as surely as they will go out and study the gospel and acquire a knowledge of its principles and become educated in its service and acquire humility that they may have the Spirit of God, our young people will always stay with us and will grow up to be men and women who will serve God and keep his commandments.

I am rather surprised, as I travel among the people, at their attitude in regard to Jesus Christ, the Son of God. I had the opinion when I was young that everyone believed in Jesus Christ, and that our great duty perhaps in a missionary line would be to preach Joseph Smith and his great mission. But we find that it is necessary in this day to preach Jesus Christ and him crucified. In fact that was the message and the admonition of the prophet to the first elders who went out into the world to preach the gospel. The instructions of today seem almost like repetitions of what has happened in the past. We read in the Book of Mormon about Korihor and Nehor and others who went out and preached against the coming of the Savior, and told the people that he was not to come, and that it was not necessary to put faith in him, that in the end they should be saved in the kingdom of God. We know that we cannot be saved in the kingdom of God unless we acknowledge Jesus Christ as the Son of God, we know that he came upon the earth and gave his life that we might live again.

May the Lord bless us and help us as a people to stand true and firm in the faith of our fathers. I trust that we will not give up our faith in our Lord and Master Jesus Christ. I trust that we shall never do anything that may cause us to lose our faith and so make us ashamed of the gospel or of the Prophet Joseph Smith. He is a prophet of God and restored to us the gospel of salvation. May we love our Savior, be true to his teachings and follow out his admonitions, I humbly pray in the name of Jesus Christ our Redeemer. Amen.

ELDER WM. R. SLOAN

President of the Northwestern States Mission

This is truly an inspirational sight, my brethren and sisters, to stand in the presence of these mighty servants of our eternal Father,

and I assure you I feel my weakness and my humility this morning as, perchance, I have never felt it before in all my life.

I read an article in the February issue of *Current History*. The article is entitled "The Re-building of Pre-Historic America and American Art." The writer said most of us believe it was Columbus who discovered America, but that facts are now available to prove that America had been peopled; that great cities and towns had flourished here, not only of tens and hundreds, but of thousands, many hundreds of years before the time of Columbus.

As I listened to the remarks of President John M. Knight I was reminded of an experience which I had three years ago in his mission. Down in an Indian pueblo,—south of Albuquerque, New Mexico, I met an Indian by the name of Pablo Chito. He speaks English, Spanish and French and nine different Indian dialects. In my conversation with him I said: "Pablo, how do you account for these many tribes of Indians, and where do they all reside?" He said, "They are all residents of the state of New Mexico." "Do you mean to tell me that each of them speaks a different dialect and that not one tribe understands the language of the other?" He said that was true. I said, "Pablo, have you ever read the Bible?" He said, "Yes, I have." I said: "Do you remember the 48th and 49th chapters of Genesis, where old father Jacob called his son Joseph, and he with his two sons, Ephraim and Manasseh, met that good old Patriarch? Father Jacob crossed his hands and laid his left hand on the head of Manasseh and his right hand upon the head of Ephraim. Joseph, seeing the mistake of his father, went to correct him, and said, "Father, you have your right hand upon Ephraim, and Ephraim is younger." Father Jacob said, "Joseph, I know what I am doing. Manasseh's blessings shall be great, but Ephraim's blessings shall be greater. Ephraim shall become a multitude of nations." Then in the next chapter we read of his calling his twelve sons together, and he said unto Joseph: "Joseph's blessings shall extend above those of his progenitors. Joseph is a fruitful bough by a well, and his branches shall run over the wall, and they shall become a multitude of nations," etc. I said, "Pablo, have you read that?" He said, "Yes, I have," and he said, "I would like to tell you something, Mr. Sloan. Do you see that little house yonder?" As he pointed, he said: "That house was built four generations before Columbus discovered America. You think that he was the first man to discover America." Then he said: "Mr. Sloan, I have a diary that goes back twenty-three generations before Columbus discovered America, and there were many white men here before Columbus' day." This struck me with a force that I had never felt in my life before, and I have tried to analyze his statement. This man's diary goes back twenty-three generations before Columbus discovered America. I have done some little temple work myself and I have been figuring back to enumerate, if I could, just what a numerous posterity that would mean, and I have only gone back twenty-one generations. If you read that wonderful Book of Mormon you will see that there have been thousands and millions of people who have lived on the American continent, and Mr. Hampden,

in his article in *Current History*, enumerates them as millions and millions of people.

Just recently I received a letter from one of the missionaries in the Northwestern States mission in which he recounted this experience to me. He said: "President Sloan, we called on a man and left with him a Book of Mormon." I do not know why the missionary should have done this without any explanation whatsoever as to the contents of the Book of Mormon and as to its purpose. But he said the man took the book and as he read it he found that it spoke of a wonderful people which came from Jerusalem. They lived upon this continent for a few years and then they divided and subdivided, and conflicts arose, and a curse was placed upon some of these people and a dark skin was the result of this curse. This man thought to himself, "Can this be the negro race of people?" Then as he read further along in the book he found that some day these people were to become white and delightful again, and he could not imagine that this would be the negro people. One day after reading from this book and thinking much about it he went to visit his daughter who lived just a half block distant from where he was then residing. He spent the afternoon and stayed all night at his daughter's home. During the night, after he had retired and fallen asleep, he had what you may call a dream or a vision, or what you will. He was taken into a valley through which a river of water was running. Trees were on both sides of the stream, and among the trees and on each side of the river were numerous tents of Indians, or tepees, or wigwams, as you wish to call them. The Indians were there in hundreds, going about their daily duties, etc. He saw nothing to this, however, except a large tribe of Indians. Then this part of the dream closed and he was carried over into his own home, into his own bedroom, and lying on a little center table near his bed was a copy of the Book of Mormon. He saw the book lying there and as he beheld the cover of it he saw a light emanating from the book, and it arose about twelve inches above the book. There it stood for a second or two and then gradually ascended clear into the heavens. He connected the two together and the next day he sought the elders. He said: "You did not tell me that the Book of Mormon was a history of the American Indians. Now I know it is. I know it is a record of God's dealings with those people, because he revealed it to me in my dreams last night."

These experiences, the testimony of President Ivins and of the many other brethren who have spoken during this conference, have encouraged me in this work, and my knowledge of this truth that we are promulgating; and my desire and my ambition is to do more in the future, if God will give me strength, to further his purposes in the earth.

We are working hard in the Northwestern States mission. We have a wonderful group of young men and young women. Only two weeks ago, Sister Powell, one of our girls twenty years old, and her companion were compelled to move their place of residence, and they secured a little home not far from where they had been living. When they went into the little home they found that the stove and the lights

had to be connected with the gas. Sister Powell telephoned to the gas company office for them to send a man up to connect the gas. When the man received the call on the other end of the phone he said: "Who is talking, please?" She gave her name. "Your house number, please?" She gave her number. He said: "Will you tell me the business you are engaged in?" She said, "We are 'Mormon' missionaries working in the city of Portland." "'Mormon' missionaries! This is quite peculiar," he said. "Only yesterday, as I have been investigating and studying and praying for light, and that God would bless me and lead me to the truth, a voice whispered to me and said, the 'Mormons' are going to call you up. And here you are calling me up as a member of the 'Mormon' Church. I am not going to send a man to connect the gas, but I am coming myself."

My brethren and sisters, my time is up. I am happy to bring you the love and greetings of the missionaries of the Northwestern States mission, and in the words of the wonderful vision of the Prophet, recorded in the seventy-sixth section of the Doctrine and Covenants,

"Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside him there is no Savior."

I bear you this witness, that Jesus is the Christ, that Joseph Smith is and was a prophet of God, and that the Book of Mormon is God's revealed truth, and I believe a man can get nearer the Lord by reading that book than any other book in the world. I believe the missionaries today in the Northwestern States mission are nearer God than they possibly have been for some time, because they are reading that book today. They are praying about it, and God is answering their prayers. I pray that he shall continue to bless us, through Jesus Christ. Amen.

ELDER DON B. COLTON

Former President of the Uintah Stake of Zion

My brethren and sisters: While I am greatly surprised now, I appreciate that President Grant has allowed me to enjoy in peace the meetings thus far. I have listened and have been thrilled with the messages of this conference.

Not long ago in the city of Washington I was invited to speak in one of the large churches of that city on the question of "What is 'Mormonism?'" At the close of the talk opportunity was given for the asking of questions. One gentleman prefaced his question with remarks about as follows: "At the time of the organization of the Church there were many Christian denominations in the world, hundreds of them, each trying as best it could to teach the message of Christ. Your Church came as a discordant note, so to speak. You have been the cause of much trouble. Peace has been taken from some homes because of your message. Those who have joined your Church and lived their religion have suffered much persecution. Much dissension and discussion have come as a result of it, and your own people have suf-

ferred much in being driven from the east to the west, and have become more or less an isolated people. Query: Why 'Mormonism'? Why all of this turmoil and strife? Has it been worth while?"

I shall not have time this morning to answer in full that question, but I would like to call your attention to two or three of the points that I made in answering that gentleman. In the city of Washington, a year ago this last winter, the leading daily paper published for many weeks articles by the leading authors of the country under the heading, "What my religion means to me." I invited this man's attention to the fact that in every case except one these authors had said they had been compelled, during the course of their lives, to revise their ideas of religion; that they had been taught in the days of their youth that the God whom they worshipped was a personal being with a body and with limitations. As they went out into the world and began their study in the colleges, they discovered that if there is a God he could not be circumscribed with limitations. They saw the evidence upon every hand of his power and of his everywhere-ness and they were compelled, so they said, to change their ideas of the being whom they had worshipped, and were forced to accept God as a force or as an omnipresent power in all the universe. In many cases these authors for a time wandered without any religion, but came back to the conviction that there is some force, some power, some influence, and that power and influence they had learned to call God. But they rejected entirely the idea of a personal God. This gentleman recalled reading all of these articles. Then I said to him, we are told in the scripture, that to know God and Jesus Christ whom he has sent is life eternal.

It is, then, of vital importance, is it not, to know him? The question carries its own answer. To know him is the greatest blessing that can come to a human soul. But the question is, how does "Mormon" philosophy solve the problem and reconcile the omnipresence of God and yet proclaim him a personal being?

"Mormon" philosophy, I say, has given an answer to that question. It has said, and does say, that God is a personal being, but that emanating from him is a light which fills the immensity of space. The light of the sun, the light of the moon, the light of the stars—the light of all the heavenly bodies. Radio proves the presence of at least something that permeates every known object, no matter how opaque the substance. There is found in all the universe a substance, which for lack of a better term we call ether. In the 131st section of the Doctrine and Covenants it is revealed to us that there is no such thing as immaterial matter. But all the forces and everything that is in existence (and we know that the ether is in existence) is but a 'finer matter. I am not saying what it is. I do not know. It only proves, however, that there is a force, a something everywhere, and whether that be the instrument by which the Spirit of God, the light that emanates from him, operates and fills the immensity of space, perhaps is yet to be discovered. Suffice it to say that there is such an instrumentality. This is in accordance with David's description of God, for he said, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

So "Mormon" philosophy answers the question that has puzzled the thinkers of the day, in revealing how God can be a personal God and yet be omnipotent. Emanating from him is the light which proceedeth forth from the presence of the Father to fill the immensity of space. Ancient scriptures abundantly attest the fact that God is a personal being, and this is supplemented by the revelations of this day which at once answer the question that God may be and is a personal being, and at the same time his power and presence and influence are felt throughout all the length and breadth of the universe. So that "Mormonism" has answered one of the great perplexing questions of the day, and that alone would justify its existence.

Another question, and I must be brief: Next to the great and important question of finding God is to find out who is man, and to that question "Mormon" philosophy has given a definite and reasonable answer. No man who thinks can believe anything else than that man is a dual being. As we stand by the bier of a loved one, we know that something has departed. Evolution, if it were accepted as truth, explains only the body. That which we love, that which reasons, that which thinks, that which has ambition, that which distinguishes man and makes him a little lower than the angels, but much higher than the animals of the earth; that which is really man must be explained. So far as I have found, after extensive reading and earnest research, "Mormon" philosophy alone gives a reason and answer to the question, Who and what is man? He is composed of spirit and body which make up the soul, or the completed man, and that spirit did not have its origin by accident. It was and is the creation of our Father in heaven, and the material of which it is made is only finer matter, as explained in the 131st section of the Doctrine and Covenants. If it exists it is something and is, therefore, matter.

I could give you the explanations of Christian thinkers everywhere. I am sure if you were to compare them with our answer and explanation as to the origin of man you would admit at once that "Mormon" philosophy has given an answer, not only consistent with logic, but consistent with the revealed word of God. We do not believe as Lyman Abbott, for instance, said, that it is possible when that first monkey-man stood up in the primeval forest, that God breathed into that body the soul that we inherit. We do not believe that. Every man has a spirit, is himself a child of God, created just as naturally and just as much in accordance with the laws of nature as is the body itself. We are all God's children.

And so, in further answer to the question, Why "Mormonism?" Not only to reveal God, whom to know its eternal life, but to reveal man, his origin, his relationship to Deity, his wonderful mission here and hereafter.

Another answer, and an answer that is worth while, given in no other philosophy, is the doctrine concerning home. Sometimes it has

been said by ill-advised people that "Mormonism" is not conducive to good homes. O, how utterly foreign to the truth is such a thought! "Mormon" philosophy has revealed to the earth that home is the only unit, when properly commenced and fully appreciated, that shall endure forever, and reveals to man the wonderful relationship that does and shall forever exist between man and wife, between father and mother, and children, and gives us a picture of what it really is to become one in God's great family. No more ennobling truth was ever taught to the children of men.

Now we see why Elijah the prophet should be sent to turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest the earth be smitten with a curse, for it comprehends the binding in one of all the children of our Father into his great family. That alone justifies the existence of "Mormonism." I want to say to you that with all due respect to every other religion of the world, I do not believe there is any other people who look upon the sacred relationship of home as we do. We believe that the binding together of man and wife, the sealing of the children to their parents for eternity, will ultimately bring into one fold all the children of God.

In brief, then, Why "Mormonism?" To reveal God, whom to know is eternal life. To reveal man—who he is, and what his relationship to Deity is,—and to proclaim to him how to organize the one unit—home—that shall endure forever. These are some of the reasons, in brief, for the establishment of the "Mormon" religion in the midst of the other religions of the world. This gospel is the power of God unto salvation, the means for salvation, endless joy, endless increase, happiness and progress forever, worlds without end.

God help us fully to appreciate the biggest and best thing in all the universe, I pray, in the name of Jesus Christ. Amen.

ELDER HENRY N. MICKELSEN

President of the Lost River Stake of Zion

I feel, my brethren and sisters, somewhat like Paul of old said, probably one of the weakest or the least of you. I appreciate more than words can express my fellowship and membership in this great work.

I have not had the privilege as some have had of being born under the covenant, but I have had the privilege of studying for myself. Therefore, in my mature age, I became a convert to this Church, and I can say, as the scriptures say, that the little seed which was sown within me has developed and grown. Wherefore we know, if that be the case, that we are not in error but are continuing in the light. I, too, with the rest of you, in another sense, make the same statement as did Paul: "But I certify you, brethren, that the gospel which was preached of me is not after man, neither did I receive it of men, but by and through the revelations of Jesus Christ."

That is why we are all here. We have not received this gospel of

man, but through the revelations of Jesus Christ. Not perhaps through a direct message, but by the influence that he has left us.

I always appreciate hearing someone speak concerning the Book of Mormon. That book is the reason for my standing before you today. I believed it to be the word of the Lord, and in reading it, said to my wife: "If the Bible is the word of the Lord, there is no question in this world that this book is also the word of the Lord." As the Bible is the history of the hand-dealings of the Lord with the people on the eastern hemisphere, so the Book of Mormon is a history of his dealings with the people on the western hemisphere. One substantiates the other, and together they give us a strong testimony.

I bear you my testimony that the Doctrine and Covenants and the Pearl of Great Price are true and from the Lord. No wonder we gather here as a host. No wonder men live and want to live worthy lives that they may continue to grow in this great work, that when we have finished our mission here we may take with us the intelligence which we have gained here. We should, therefore, be thankful to each other and continue to work in the Lord's cause, spending our means and living in such a way that our brethren who are not of our faith may see our good works and join with us.

A young woman from New York City made the statement that it was foolish for the people in this intermountain country to build such a house as we are gathered in, that as far as religious worshipers are concerned it would be impossible for those who are residing in this city to fill it. And yet here it is filled to overflowing every conference. Why is it? It is because we all grow together in this Church. One is not greater than the other, only we respect, of course, our brethren who are over us in authority. But we grow together, we grow in intelligence, and we all take part. That is the reason that we are here today enjoying the Spirit of the Lord and the great testimonies that have been borne.

It is my testimony that this is the work of the Lord, and that it will grow, and that we will be exalted in our Father's kingdom if we continue faithful and do our bit by taking part in this great organization. May the Lord bless us in our righteous undertakings, is my prayer in the name of Jesus Christ. Amen.

ELDER COLEN H. SWEETEN

President of the Curlew Stake of Zion

My testimony has been greatly strengthened during this conference. In listening to the calls of our mission presidents for more missionaries, I feel very proud of the little stake that I have been asked to preside over, for we sense the responsibility of preaching the gospel not only to the world, but to the people who live in our stake who may not understand the gospel. The small stake that I preside over has but 1,250 people. A year ago we had eleven long-term missionaries in the field. When the call came from President Grant for short-term missionaries ten of our brethren volunteered. This is very pleasing to us who preside over that stake of Zion. During the last winter we have

had fourteen long-term missionaries in the field and three short-term missionaries.

We quite often hear people, who are trying to criticise, say that our people are not sincere in their belief. I do not see how any person, with a sane mind, can say that, after listening to the report that Elder David O. McKay read to us yesterday of the time and money that have been spent by the members of this Church, and after knowing, as I know, of the effort our people are putting forth in our little stake to preach the gospel to people who do not understand it. I know that we are sincere, and I know that the gospel is true. I know that people who do not think we are sincere have never been humble enough themselves to ask their Father in heaven that they might understand the gospel. There is one truth that we cannot get away from, and it is this: We cannot understand the gospel without the assistance of our Father in heaven. We find in our organizations that wherever those in charge attempt to accomplish the work themselves, with their own power, without asking for the assistance of their Father in heaven, they fail. But wherever they are humble and pray for the assistance of our Father in heaven, he will always come to their rescue and help finish the work they are called to perform. If the people of the world who do not understand the gospel, and are always criticising, would get down on their knees with a prayerful heart and ask their Father in heaven to help them to understand the truth and the beauties of the gospel, I am sure that our heavenly Father would come to their rescue. I know he has done this for me, and that he will do it for others. I know that the gospel is true, and that by trying to help others in this life we help ourselves. We always get more out of the effort of doing our duty than we put into it. May the Lord help us to perform our obligations here on the earth, I pray in the name of Jesus Christ. Amen.

ELDER ALFRED H. BELLISTON

President of the Juab Stake of Zion

President Heber J. Grant recently complimented a gentleman for having splendid terminal facilities. That part is not bothering me at present. I would like to have a self-starter. Elder Geo. F. Richards, in one of the meetings of this conference, said that it required greater intelligence to create an idea than it did to find words with which to express it. I have an idea that there is truth in that statement.

I rejoice this morning in being numbered among this people, and in having the privilege of rendering service in this great organization, the Church of Jesus Christ of Latter-day Saints. It is a most wonderful organization. It has nurtured me from my infancy. It has provided for me all the facilities which I consider essential for my progress and development. I am not saying how well I have observed and taken advantage of the opportunities that have been afforded, but it has always provided a means for the exercise of my ambitions and for my development. I thank the Lord that in my teens I became interested in the Church and its doctrines and organizations, and received the bene-

fits of its teachings; that early in my young manhood the Lord blessed me with wholesome surroundings and gave me the privilege and opportunity of associating with men and women of greater wisdom than I had, who were interested in my life and directed my footsteps in the ways of truth; that it became my privilege to perform a mission to the world, and that even before my return from that mission, several months, in fact, I was chosen a member of the bishopric of my ward. I have not been out of the harness since. As a representative of the third generation in the Church, I am happy today to say that the faith is still with the family and has not waned in the least from the days of my grandfather who embraced the gospel in his native land, England.

A wonderful organization, I said. It has been an inspiration during this conference, as it has during many others that I have been privileged to attend, to witness the great body of men of intelligence, busy men, who give their time and their talents for the furtherance of this work, and to look into the faces of thousands who have been called to positions in this Church to minister for the people and teach them the doctrines of Christ, that they may grow in the fear of the Lord. I say that it is an inspiration at this moment to see such men as I see before me. We do not seek positions in this Church, but they come to us as a rule through faithfulness, and I doubt not that the majority of these brethren who are before us, received their appointments with reluctance, feeling their incapacity and inability to discharge the duties and responsibilities that would rest upon them in serving the people and administering in the various offices to which they have been called.

As a parent I feel grateful to the Lord that provision has been made in the organizations of the Church to supplement the home and give proper teachings unto our children in the Sunday schools, in the Religion class and other organizations; that means are provided whereby they can be taught the ways of the Lord and be led to fear him and keep his commandments. It is wonderful when we contemplate these things how kind the Lord has been to us, how merciful he is to us.

I feel that this work is growing. I wish I could report, as the brother before me did, with respect to the missionary work. I think it is a wonderful report that he has just given. I felt that we were one of the smallest stakes in the Church, but we have nearly three times the number of people that the brother who has just spoken has in his stake. It is something to be proud of for a stake with so few members to furnish as many missionaries as he reports has been furnished by his stake. I can see how, in the future, that can strengthen the wards in his stake. These missionaries coming back to the stake with their experience and the zeal that they acquire in the work of the Lord, in their missionary efforts, will repay ten-fold for all the sacrifices that are made now in sending them abroad. I think that this is one thing in the Church of Jesus Christ of Latter-day Saints that the world is jealous of, this missionary system, the strength it brings to the people. It was said recently in a convention by a certain man who had heard many from Utah express themselves that he wondered how it was that the men from Utah when assembled in conventions could express themselves so clearly. This

gave the opportunity to explain to this gentleman our missionary system, for practically all of the male members of the Church have the privilege in their early manhood of going out and proclaiming the gospel, thus developing themselves to become useful and efficient in expressing their ideas and views on different questions pertaining to civil life. I am proud today to be numbered among this people, and to have the pleasure of serving them in our stake. I trust that we may grow and be united in our effort to serve the Lord and accomplish his purposes.

May God add his blessings unto all of us, that we may do our duty faithfully, I pray, in the name of Jesus Christ. Amen.

ELDER STEPHEN L. CHIPMAN

President of the Alpine Stake, Recently Returned from a Short-Term Mission in California

In the fall of 1925, when President Grant announced that he desired men of experience to proclaim the gospel to the world, I was sitting by my counselor, President Clark, and I suggested to him: "There is an opportunity for you." He answered: "You have my consent." I thought that if I had his consent and could get the consent of the President, I should be delighted to go into the world and proclaim the gospel to the best of my ability. The President told me that if I could arrange my affairs he would be delighted to have me go, and I responded to the call. I landed in San Francisco on the 4th day of January. I did not go in the fall, on account of the business interests that needed to be adjusted before I left. I labored in San Francisco but a very short time, and then was called to labor in Oakland. From Oakland I was called to labor in San Jose, and at the first conference we held there, President Joseph W. McMurrin being present, I asked him if he had any objections to my asking the bishops in our stake to recommend missionaries to come down there and assist me in the work. He said he had none whatever; if the bishops would recommend them, he thought it could be arranged. I am delighted to announce to the brethren and sisters present that we had twenty missionaries from the Alpine stake, laboring in the San Jose conference, while I was there. I was somewhat selfish in the matter, because I realized, being president of the stake, that when those missionaries returned they would strengthen us very materially, and besides it would do them good and it would do good to the people of the world.

After I had labored in the mission field six months I was not satisfied. I liked the work so well that I asked permission to remain longer, and I did so with consent. I enjoyed my labors immensely. It was the joy of my life. Most of you are aware that later on we were overtaken in an accident, where eight of our missionaries were hit by an automobile, seven of whom were knocked down and five had to be taken to the hospital. I want to say that at the hospital we received very fine treatment from the doctors, the nurses and the attendants. They were all good to us, and during our stay with them the mission-

aries taught the gospel to the people in the hospital. While we were sick we spoke of the Book of Mormon to them, and succeeded in placing twenty-five copies of that book among the nurses, the doctors, and the chief nurse of the hospital. We talked of the gospel to every nurse that waited upon us, and I think that some good will come out of this serious accident. I cannot understand why such an accident should have happened to a group of missionaries, choice, pure-minded, industrious young people, who were willing to labor in the service of the Lord. I do not suppose that the Saints in early days in Missouri understood why it was that persecutions were heaped upon them. I suppose that the relatives of John the Baptist could not understand why he had to go to prison and was finally beheaded. I do not suppose that the Saints in ancient days understood why Paul and Silas should be imprisoned, and why Paul should be shipwrecked and beaten with many stripes a number of times. I do not understand these things, but I do know that the Lord is at the helm, and is able to sanctify all these conditions to the good of his people. When I regained consciousness at the hospital (I was unconscious for two or three hours), and found the doctors sewing up my head, and discovered what had happened to me, it seemed to me that I was hurt everywhere from head to foot. I had two gashes in my head, my face was all skinned up, my lips were skinned, my hands and my side also, and there was a gash in one leg, and the other leg was broken. Well, it hit every place about me but the most prominent part, and that was my stomach.

I revisited the hospital to find out how the nurses were getting along with the Book of Mormon. We found them interested and reading the Book. Among the nurses was a Chinese girl who could speak English, and who claimed that she was a Christian. I induced her to take the Book of Mormon and read it. She said she had a brother who was a Ph. D. at the Lick Observatory, at Mount Hamilton. I made a trip up to Mount Hamilton and had the opportunity of talking to him and getting acquainted with him. I told him I knew his sister. I left him my card and the Articles of Faith, and told him who I was.

I appreciated the opportunity of laboring in the mission field and am glad to return. California has good roads, and many flowers, although they are not so fragrant as Utah flowers. They have good fruit, but I do not think the flavor is quite so good as is the flavor of our fruit at home. I think the people at home are as beautiful as the people of California, but we find some fine people in California, splendid, sincere people. As a result of the accident we had many friends raised up to us, Catholic and Protestant, who entertained us and welcomed us into their homes, and had radio programs and receptions for us, and this gave us the opportunity of preaching the gospel to them.

I do not feel to regret the accident very much. I am hardly well yet, but I believe that I will get better, and all of the others who were hurt in the accident are better. The young lady who had to be in the hospital so long with her head crushed is well again. The doctors in California said to me: "There is no hope for her." I said: "Now

doctor, I have not felt that way, I believe she will get better." I had not seen the girl, and when they wanted to take me in to show her to me before she left there, I told them I did not want to see her on account of the condition of her face. She weighs twenty-four pounds more now than she did when she went into the mission field, and she looks more beautiful. She is restored, and you cannot see a scar or anything upon her face. It is wonderful. When the doctor was waiting upon me for my foot upon one occasion, he remarked to my good wife who was present: "That is one time when the guardian angels did not have charge of you." My wife said: "Doctor, you are mistaken, that is the very time when they did have charge of us, and they saved every one of us." It would have been an easy matter for every one of the party to have been killed, but the Lord preserved our lives, and I hope that those who are injured, and their parents and friends, will appreciate the kindness of the Lord in the preservation of our lives.

I pray the Lord to bless us here at home, that we may set an example to the world that will help us, and help them.

The only criticism I received while I was away was upon one occasion when speaking on the street corner. A man stepped up to me, after the meeting, and said: "Your talk was fine, but your people do not live according to what you are teaching here, tonight." I was speaking on the fruits of "Mormonism." I said to him: "Well, in what way?" He said that he had lived in Idaho, and that our people did not live up to their professions. I said: "I suppose there are some members of the Church who do not live up to all they should," but, I said, "the Savior himself got one bad one out of twelve, and it is just possible that the gospel net may gather in some, in these days, who are not as they should be." That seemed to satisfy him.

I want to say that we met hundreds of people who had been on the Temple Block, and who have visited the Bureau of Information, and I have yet the first individual to meet who has been heard to criticize or be unkind to us in our visits among them. In every instance they commended the splendid treatment they received here on the Temple Block and at the Bureau of Information. It is a wonderful missionary arrangement for the preaching of the gospel to the people of the world and preparing them to receive the elders. May God bless them, each and every one. Bless these brethren who preside that we may uphold their hands and stand by them in this glorious work of the Lord, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

We have received telegrams from different sections announcing that people in Idaho and other places are listening in by radio to the proceedings of the conference.

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

The closing prayer was offered by Elder Heber Austin.

Conference adjourned until Wednesday, 10 o'clock a. m., April 6, 1927.

FOURTH DAY

MORNING MEETING

On Wednesday morning, April 6, 1927, at 10 o'clock, the conference reconvened, with President Heber J. Grant presiding.

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

The opening prayer was offered by Elder Heber Q. Hale, president of the Boise stake of Zion.

A mixed quartette sang, "An angel from on high."

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I sense the responsibility, my brethren and sisters and friends, of occupying this position. I desire that I may have your faith, that I may be inspired to say those things that shall be profitable to all of us. I rejoice greatly in the testimonies and the instructions that have been given to us during this conference. I am sure they are calculated for the welfare, growth and development of the Latter-day Saints.

When the Lord Jesus Christ was upon the earth, and was teaching men the principles of life and truth, there were some who followed him, as we have heard, from among whom he selected his Twelve Apostles. But a time came when the question was asked whether or not they would continue to follow him, and Peter responded: "Whither shall we go, Lord, if we leave thee?" Where could they go to find anything to compare with that which he had presented unto them? I am reminded of the remark made by the Savior to some other followers of his. I would like to read a few words:

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

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

"They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

"Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

At a later time, when Jesus was about to be crucified, he was before Pilate, the Roman Governor, and Pilate asked him some questions, and, besides others, if he were a king. Jesus said:

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate said to him, "What is truth?"

In the year 1837, when Heber C. Kimball and others of the apostles and elders were sent to England for the opening of the door of the gospel in that land, after arriving in Liverpool they traveled on to

Preston, as I remember it, and as they alighted from the coach, or the stage, at that place, they saw a banner before them, erected as a part of the celebration in honor of Queen Victoria, and on that banner the words, "Truth Will Prevail." These brethren were encouraged by the words on that banner. They proceeded diligently and faithfully in the prosecution of the work that they were called to perform; and the harvest which was reaped through the power and influence of the holy Spirit as a result of their labors was wonderful.

What is truth? We are told that it is the knowledge of things that have been, that are, and that are to be. The Latter-day Saints have accepted this gospel which we understand to be the truth. When the missionaries go out into the world to preach the gospel, they present these things which they declare have come from the Lord; and those to whom the message comes are invited to investigate carefully, to compare these things with those which were declared by Jesus and by his apostles, and with those things that are contained in the scriptures from the very beginning.

In every instance those who have accepted this message, after careful comparison and investigation, have become convinced that these principles are true, that the ordinances of the gospel conform exactly to those which were taught by the Savior and his apostles in the previous dispensations, and that the restoration of the gospel, as declared by the Latter-day Saints, is true. So we have come to accept these principles as being the truth, the everlasting truth. In other words, the gospel is "the truth, the whole truth, and nothing but the truth." The Latter-day Saints have been taught and have appreciated the fact that wherever truth is to be found it is a part of the gospel. It is for our welfare, our blessing, and our development.

In the world today there are many things that are in the nature of theories. The scientific method of investigation is to experiment, to establish a hypothesis or a theory and then to endeavor to prove whether or not that theory is correct. There are many theories in the world that some people accept as truth, and yet they are in a status of uncertainty. But things that are definitely and positively proved to be true are and should be accepted and lived up to. There are divine truths which are for the eternal welfare of men, and those divine truths are included and comprehended in the gospel of Jesus Christ. If men and women accept the truth, that is, the true gospel of Jesus Christ, then they shall be made free,—free from sin, from transgression, from superstition, and from all of those things that hinder men's progress.

I believe that the gospel of Jesus Christ as restored in this latter day, in its purity and fulness, could not have been established and carried forward as it has been done in any other land than in this land of liberty. I am sure that the Lord had in his purposes the establishment of this land of liberty that the gospel might be restored here and go forth to all other lands, that men might hear it and, so far as they love truth, accept it. But even in this land there has been, and is to some extent today—fortunately not nearly so much as there was

formerly—a spirit of prejudice, of superstition and sometimes even of persecution against those who have accepted the truth.

When the Latter-day Saints received the message which came through the Prophet Joseph Smith, and undertook to live it, they were persecuted in those early days. I was recently reading a report of the Rochester Historical Society of New York, telling of the beginnings of “Mormonism;” and in that story, even today, they rehash old fables and falsehoods that were told against the Prophet Joseph Smith and other leaders of the Church in those early days. Even now they are continuing to spread misrepresentation by repeating those things which were used in a prejudicial way against the early Church leaders. Well, the Church, organized in New York state, moved westward, because the destiny of this work was westward. They established themselves at Kirtland, and they had difficulty there because of persecution and objection to the truth.

The Latter-day Saints have always undertaken to maintain a spirit of kindness and patience, endeavoring to promulgate the truth because they love it, and because they recognize it as a pearl of great price. Yet many people who ought to be willing to accept the gospel and receive the benefits and blessings which come from it, have opposed it and have undertaken to persecute those who have accepted it. The result was that in Kirtland there came a time when there were very dark days for the Church. There were those who, because of persecution, could not stand, nor retain their love of the truth. They were affected more by the persecution of men, and they fell away from the truth. This did not change or alter the truth itself, but it did affect their standing and blessings which they would have been entitled to receive if they had retained their courage and faith in the gospel.

So the people moved again westward to Missouri—the place that the Lord had designated as the center stake—and there they undertook to live the gospel. It is true that they had some failings and weaknesses, but nothing to compare with the men who persecuted them. It was because they were a strange people—a peculiar people—who undertook to carry the gospel of Jesus Christ, the truth, into their every-day lives that they were persecuted and driven. There came a time when conditions in the Church apparently were in a very desperate status, because of the terrible persecutions. Joseph Smith and other leaders of the Church were imprisoned, and their very lives were in danger. The people were driven and persecuted in every way and some were massacred. Brigham Young and others who were not imprisoned were doing everything in their power to remove the Saints from Missouri, and to find a resting place for them. There were those among them who could not retain the truth, whereby they could be free, and endure persecution and trial and trouble.

Finally the Saints were established in Illinois, and there they built a beautiful city—the finest city in the state of Illinois. They established a wonderful community. Then again persecution followed, and those who ought to have been able to acknowledge and understand the truth of the gospel were the ones who were bitterly persecuting and

opposing this work. So, after all that effort, the leaders of the Church, Joseph and Hyrum Smith, were cruelly martyred, and others of the authorities of the Church were in danger of their lives, and the people themselves were finally driven out again and had to find another resting place.

So they came westward to this land. There were those, even then, who could not retain the truth, who could not continue in faith, who could not appreciate the fact that this gospel is the means whereby they could be free and overcome the bondage of sin, transgression, superstition and those other things which are the result of the error that is abroad in the world. The Latter-day Saints who still retained and lived the truth came to this land, established themselves and began anew to build a community, where they could live in faith, unity and love, and promulgate the gospel abroad. Notwithstanding these different crises that have occurred, the work has gone steadily forward. After they had become established here those opposed to the truth were not satisfied. Because of the fact that they were growing, that the truth was becoming established and was prevailing, persecution began again later on and continued for a time.

There have been, therefore, at various periods in the history of this people the various tests that have come to the Latter-day Saints to prove their devotion to the truth, and their willingness to maintain it. The gospel of Jesus Christ remains the truth. It is, as stated, the whole truth, it is divine truth, it is the will of the Lord. When the Lord speaks to man, through his prophets, as he has done, as recorded in the scripture, it becomes his word and his will; it becomes scripture; it becomes the truth to mankind. While social and political conditions may vary at different periods of the world's history, the fundamental truths of the gospel remain. Those precepts that are essential to man's salvation endure. So these necessary principles of the gospel, restored in these days, remain as fundamental truths. They are unchangeable and invariable.

The Latter-day Saints who have been loyal have accepted and retained these principles, and they will always retain them, for they are true. There may be those who will fall away from the truth, whether it be as a result of persecution or whether it be because of the pleasures of the world. Whether it be the luxuries or the wealth that comes to men, there are those who cannot endure the conditions necessary to observe the plain, simple, divine truths which make for salvation and for the blessing of mankind. But their failure does not alter the truth, nor stay its progress.

Fortunately, at the present time, there is very little persecution of the Latter-day Saints anywhere; but there are influences of the world among us in this community, and, in fact, influences in the world everywhere, that tend to draw men and women away from the truths of the gospel of Christ. We recognize the fact that while the Latter-day Saints claim to possess the gospel of Jesus Christ in its fulness, and are endeavoring to live in accordance therewith, there are many other people in the world who are living in accordance with principles of truth that

form a part of the gospel. These are essential for the welfare, growth and development of mankind, in the promotion of ideals and the practices that shall enable them to accomplish the greatest good in life, and at the same time prepare themselves for eternity.

There are, however, efforts and influences abroad in the world which tend to draw people away from the truth, and from these principles which make for growth and development. Such influences are at work among us here. There is a growing tendency toward a spirit of vulgarity, of profanity, and of obscenity, that is most disgusting in its nature. If we go, for instance, to the theatres today, we find the use of profanity,—the taking of the name of the Lord in vain—a most common and offensive practice. It is also noticeable in many of the magazines that are widely circulated. Also, the jokes, stories and actions on the stage, and in magazines, are, in too many instances, so vulgar and even obscene as to be revolting, to say the least. They are having their influence upon many people, particularly the young people. So, these deceptive efforts are abroad, and their purpose undeniably is to draw boys and girls, and men and women, away from the truth.

My brethren and sisters, and especially my brethren who bear the Priesthood, who carry responsibility as presidencies of stakes, as bishoprics of wards, and all who have received this Priesthood, our responsibility and our opportunity—and also primarily the responsibility of fathers and mothers—is to endeavor to teach our children to restrain themselves in those thoughts, practices or habits that will tend to degenerate them, or tend to reduce their will-power, or their mastery of themselves. It is our business to train them, and forewarn them that if such habits are cultivated, or if they are allowed to grow in their minds, or any other habits of like character, they will tend to lead them away from this everlasting truth.

I pray that the Lord may bless every one of us, that we may recognize these signs and these dangers. We realize that there are influences abroad that are just as insidious, just as dangerous for the maintenance of the standing and the faith of the Latter-day Saints as there were in the days when persecution prevailed. At the same time, we as a people should recognize the great heritage that has come to us from our fathers through their stability, of faith, devotion, and love of the truth; and measure up to that responsibility by training our children and those under our care, through example and good counsel, to resist these habits and tendencies that will lead them away from the truth and into error, and cause them sadness and sorrow. The gospel is a great ideal, a great set of principles, that makes for growth and development, for happiness and peace. It will prevail and triumph, whether or not any of us, individually, shall be able to endure in faith.

May the Lord help and bless us that we may measure up to these opportunities and responsibilities, that we may be able to stem this tide and these influences that are abroad, to maintain those plain and simple standards of truth and of righteousness that shall make for happiness, peace, joy, and finally for salvation, I pray, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

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

As announced in this conference, I have been called to preside over the Canadian mission. The call came to me at the close of a busy day on February 3, and on February 14 I was on my journey to that historic field, opened nearly ninety-five years ago by Joseph Young, the father of our late and beloved Seymour B. Young. I thought it was an appropriate thing to have a Seventy called to that field, opened by the man who was the first Seventy and the first president of Seventy in this dispensation. He was accompanied by Phinehas H. Young, Elial Strong and Eleazer Miller. In six weeks' time they had raised up a branch of the Church at Ernesttown, Ontario.

The Reverend Harry Emerson Fosdick, who has been referred to in this conference, has just issued a book bearing date August, 1926, called *Adventurous Religion*. By that he means the same spirit and zeal and adventurous living that characterized the introduction of the gospel in the days of the Savior. He characterizes the incidents connected with Paul's ministry as "the most influential uprush of spiritual power in human history;" that "Christianity began in a great adventure" and that "the life to which Jesus summoned men required insight and bravery to undertake, and fortitude to continue." If the Reverend Fosdick would know of adventurous religion in this age, he need only consult the history of the Canadian mission.

Elder Brigham Young made his way to Canada, in December, 1832, wading through deep snow and crossing the lake when the ice was so thin that it bent under the weight of him and his companion, who could not walk together, the water above the ice wetting their shoes. He and his brother Joseph Young raised up a branch in West Loughborough, after baptizing forty-five souls. Elder Brigham Young, in July, 1833, returned to Kirtland, Ohio, accompanied by some twenty or thirty new converts. That was followed by the labors of Elder Orson Pratt. In fact, Elder Pratt thought he was the first in this dispensation to preach the gospel in Canada. He was followed by Elder Parley P. Pratt, in 1836, and what wonderful fruits these men had in the ministry. John Taylor was providentially found in the city of Toronto, and afterwards, as you know, he became president of the Church. I am a little ahead of my story, chronologically. I should record the fact that Presidents Joseph Smith and Sidney Rigdon preached in this historic field. Old father Nickerson and his wife, of Mount Pleasant, Ontario, drove to Kirtland and brought the Prophet Joseph and Sidney Rigdon to Mount Pleasant. There is a graphic account of this visit, by Lydia Knight (whose maiden name was Lydia Bailey) in her *History*, on pages 14 to 23. Lawyers abbreviate by using exhibits. May we refer to these pages as an exhibit to be read as an example of "adventurous religion."

Someone has suggested that Canada is really entitled to much credit in opening up the British mission, because four of the converts

in Canada accompanied Elders Heber C. Kimball, Willard Richards and Orson Hyde to the British mission, referred to today. One of those persons was Joseph Fielding, the brother of Mary and Mercy Fielding.

From this early work we can get some insight into what the Lord no doubt meant in telling Joseph Smith to "be not weary in well doing;" that "from things that are small proceedeth that which is great;" that souls are precious in the sight of God, and if it be that "one spends all his days in bringing save it be one soul into the fold, how great shall be his joy with him in the kingdom of my Father." Mary Fielding now stands at the head of a posterity numbering several hundred, representing, as it were, a great cone of righteous humanity with the apex pointing to Mary Fielding Smith, the wife of the Patriarch, and with a base ever widening as the years come and go.

I had a glorious experience in this mission, in "swinging around the circuit," touching the great cities of Hamilton, London, Toronto, headquarters of the mission; Ottawa, where the Dominion Parliament was in session, the great city of Montreal; Halifax, in Nova Scotia: the old city of St. John, New Brunswick; and the cities of Bangor and Portland, Maine, and back again to headquarters.

While at Toronto a friend entertaining us for dinner, with evident pride, showed me a copy of the new *Catholic Encyclopedia*. He himself had studied for the Catholic ministry, but was still connected with a protestant church. He explained to me that this edition of the *Catholic Encyclopedia* had been sponsored by the Knights of Columbus. He called my attention to an article under the heading of "Mormons." Hastily glancing through it, I was agreeably surprised at the fair treatment of the subject throughout, with the exception of two or three sentences. One sentence is very closely connected with the important event of the erection and dedication the other day of a monument to the Three Witnesses to the Book of Mormon. In the edition of the *Encyclopedia* mentioned there is a statement that the Three Witnesses, whom we honor now by a beautiful little monument upon these grounds, had denied their testimony. I did not take a copy of the exact words of the later edition, but the earlier edition, the one copyrighted in 1911, uses this language:

"In renouncing 'Mormonism' subsequently, Cowdery, Whitmer and Harris, the three principal witnesses, declared this testimony false."

I am sure that the Knights of Columbus, if responsible for this error, will be pleased to correct it when their attention is called to it, because the statement is contrary to the facts. My father, James H. Hart, interviewed David Whitmer, in 1883. The interview was reduced to the form of verse, afterwards read and approved by David Whitmer. It was published in the October, 1883, number of the *Contributor*, vol. 5, pages 9 and 10, to which I again make a reference for the sake of brevity.

David Whitmer said:

"My written statement I have ne'er denied.
I saw the angel, and I heard his voice
And wondrous things, that made my heart rejoice."

After giving an account of the visitation to him of the angel, he said:

"If this be not the truth, there is no truth,
And I have been mistaken from my youth;
If I'm mistaken, you may know from thence,
That there's no God, no law, no life, no sense.

"I know there is a God—I've heard his voice,
And in his power and truth do still rejoice;
Though fools may ridicule and laugh today,
They shall know the truth of what I say."

"I've suffered persecution at the hands
Of hireling preachers, and their Christian bands;
I've braved their hatred, and have them withstood
While thirsting for the youthful Prophet's blood.

"They came, four hundred strong, with visage bold
And said, 'Deny this story you have told;
And by our sacred honor, we'll engage
To save you from the mob's infuriate rage.'

"A mighty power came on me, and I spake
In words that made the guilty mobbers quake;
And trembling seized the surging crowd, and fear;
But left unharmed, I felt that God was near."

Had he been disposed to deny his testimony, a good time would have been when the mob came.

I would also like to refer to an affidavit dictated by Charles M. Nielsen, formerly a city judge of this city, of a court room testimony of Oliver Cowdery. Again, I shall refer to this as an exhibit, to be read by you later when the same may be published. It is a court scene in Michigan, with Oliver Cowdery prosecuting a murder case. The attorney for the defense said in a very sarcastic manner:

"I hope, Mr. Cowdery, that when you are going to reply to my argument to the jury that you will tell us something about the angel who came down in his night clothes while you and Joe Smith were digging golden plates out of the Cumorah hill, by which you have deluded so many thousands of our countrymen, by deceiving them in regard to the coming forth of a certain book called the Book of Mormon."

The narrative continues:

"Finally Oliver Cowdery's turn came to reply. I shall never forget how his face looked, no matter how long I shall live. He was as calm as a summer morning. There was no anger in his face or in his words. In addressing the court and the jury he said:

"Oh, I do wish that I could escape replying to the challenge of my brother attorney representing the defendant in this case, but I can not. I dare not. The angel that appeared to us was not a dream. It was not in the night time. It was in the day time while the sun was shining brightly on a clear beautiful day. We were praying in turn as we were kneeling on the ground and while in the attitude of prayer, a brilliant light surrounded us, the glory of which I can not describe. It even surpassed the brilliancy of the sun. A beautiful personage stood before us, about two feet from the ground, and he told us that his name was Moroni, and he declared to us that the Book of Mormon had been translated

by the gift and power of God, and he commanded us to bear witness of the fact, and he said, 'If you ever deny what you have seen and heard here from me to-day, there is no forgiveness for you in this life nor in the life to come.'"

There are other interesting matters contained in this affidavit that you may read at your leisure; also, another affidavit now being prepared at my suggestion by Elder William H. Homer, who interviewed Martin Harris in the Kirtland Temple and heard his dying declaration, and that is the point that I am coming to—the force of a dying declaration.

As President Joseph Quinney, Jr., and I passed through the town of Bellville, Ontario, there was on trial before Judge Logie a murder case in which the prosecuting attorney presented an ante-mortem statement, a dying declaration, by one Charles St. Charles, a court bailiff who had been shot down. The principal testimony for the Crown was a dying declaration of Mr. St. Charles. The jury, after hearing the evidence, and being instructed by the court as to the weight that should be attached to a dying declaration, brought in a verdict of not guilty, and then a very unusual thing occurred. The judge evidently thought that the jury had disregarded the instructions of the court or the argument of counsel for the Crown as to the weight of a dying declaration, and rebuked the jury by telling the defendant that he might as easily have been convicted as acquitted upon the testimony taken, and that the court was not satisfied with the verdict and would report the case further. The English press in its conservative way criticized the judge for his invasion of the rights of the jury, but it indicated the weight he thought was attached very properly to a dying declaration under British law, a rule so strong in the law that judges in the states follow this rule, notwithstanding the sixth amendment to the Constitution of the United States, which guarantees to every man the right to be confronted by the witnesses against him. The force of a dying statement was understood in the time of Shakespeare, as indicated in his play of "King John," where one Melum, on his death bed, gives evidence of the contemplated treachery of Louis, a French lord. When not believed Melum exclaims:

"Have I not hideous death before my view,
Retaining but a quantity of life,
Which bleeds away even as a form of wax
Resolveth from the figure 'gainst the fire?
What in the world should make me now deceive,
Since I must lose the use of all deceit?
Why should I then be false,
Since it is true that I must die here,
And live hence by truth?"

The underlying strength of a dying declaration is given by jurists of the Supreme Court of one of our American states as follows:

"When dissolution is approaching and the dying man has lost all hope of life, and the shadows of the grave are gathering in around him and his mind is impressed with the full sense of his condition, the solemnity of the season and hour gives to his statement a sanctity of truth more impressive and potential than the formalities of an oath," etc.

I might say that the testimony of each of these three men had the weight of a dying declaration, as you may plainly know from the documents outstanding on that question. David Whitmer, in a dying declaration, as well as these other men, affirmed the truth of those statements; so that it is not true that they denied the testimony that is attributed to them in the Book of Mormon, and which is now perpetuated, not only in the hearts of the people, but in bronze upon this monument. I rejoice that our brethren were led to erect a monument to that very important fact in the history of the Church.

While at Toronto, I had an opportunity of going forward with a little commission that President Joseph F. Smith laid upon me, sometime before his death, of following up a discovery in that neighborhood—the discovery of what is called a “Stone Cist,” somewhat like the one in which the sacred plates were found by Joseph Smith. The following is from the *Records of the Past*, the March and April numbers, 1909, pp. 75 and 76.

Discovery of stone Cist in Ontario: On the farm of T. M. Edmundson, near Streetsville, in Peel county, (about 22 miles west of Toronto) in the fall of 1906. It had slabs of stone for sides and ends, a clay floor and no cap stones, but these may have been removed in cultivation years ago, without discovering the side slabs which were on level with the ground: 7 feet x 1 ft. x 4½ feet deep. Stone cists have been found in Tennessee, Illinois, at points on the Delaware river and in northern New Mexico.”

I found some people by that name but have not yet found Mr. T. M. Edmundson, but I hope to do so.

We had a joyful time in meeting with the seventy-five fine young brethren and sisters who are missionaries in that field. I did not put in my application, as there are some points connected with a mission presidency that I am not versed in to begin with, but I would like to put in my application now for at least one stake president in each one of the eight districts, so that they may be inclined to follow the example of President Chipman of Alpine stake in having a score of their stake workers join them, and then we will be pretty well equipped. We would also like to have a powerful broadcasting station somewhere within the radius of our mission field, and also a moving picture equipment. It is really a slow process to hunt for men in the mission where you have to persuade them to come to our meetings and then have so few of them there. We had good meetings throughout, but light attendance.

I rejoice in this labor, my brethren and sisters. These young men and young women are going forward with zeal in this work of an “adventurous religion.” If time permitted we might tell of examples from the experiences formerly and today in this mission, matching those in the ministry in the days of Paul. The Canadian missionaries have all pledged their loyalty and support to this cause. They are going forward in response to the commission given, as recorded in the 1st section of the Doctrine and Covenants:

“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."

And in that same section is a dignified presentation of the view of the Lord in reference to this Church, and it may well be read in contrast with the indictment published in the *Atlantic Monthly* for March, 1927, and referred to in the *Literary Digest* heretofore mentioned in this conference. Read that scathing indictment, which probably cannot be maintained upon all counts in connection with the dignified statement of the Lord through the Prophet Joseph, in section one, verse 30 upon which we can, and do, and must stand:

"And also those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring it forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually"—a distinction which should always be observed upon our part and the part of others.

Now if I may conclude in the language of that same section:

"For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever;" and that is my testimony in the name of Jesus Christ. Amen.

ELDER HENRY H. ROLAPP

President of the Eastern States Mission

My brethren and sisters: I believe this is the third time in my life that I have occupied a position of this kind in the Tabernacle in Salt Lake City. I have been on the General Board of the Sunday school for nearly twenty years, and twice I have spoken in the Tabernacle on behalf of that organization. This is the first time that I have been called upon to speak in general conference. I know, of course, that it is because I have been called to preside over the Eastern States mission that the President has been kind enough to give me this privilege.

I rejoice in the opportunity of preaching the gospel of Christ. I was converted in the old country, fifty years ago, next December. As a young man I felt very enthusiastic about the gospel of Christ. I can't remember the time, since then, when I have not had a testimony of the gospel of Jesus Christ. I have been called into many different positions, civil, political, and otherwise, but I have always been blessed by the Lord with a knowledge that the gospel of Christ, as it was restored through the Prophet Joseph Smith, is true, and is that which ought to be preached to the world.

To the extent of my small ability, I shall go into the world and tell the story of "Mormonism." I shall keep on telling it until someone will believe it and join the Church.

As I think of the Church that Christ himself established, at the age that we have attained, ninety-seven years, and remember that the apostles were not even permitted to preach the gospel as we have the right to preach it, I am glad of the change in conditions. When a person in those days opened his mouth about the gospel that the Master had proclaimed, he took his life into his hands. As I have sat here and listened to all these men, these leaders of the Church, telling us of the principles of the gospel, and giving us encouragement in going on with the work, I have recognized how much greater is our opportunity for securing salvation, for securing a knowledge of the principles of the gospel, than was given unto those who lived in the days of the Master. Rome was the big city when that privilege finally came, three hundred or more years after the birth of Christ. It was Rome, a city that was amongst the Gentiles; it was Rome that was regarded as the big Christian center. Today the Church of Christ, the big center of the Church of Christ, is here in Salt Lake City, among those who have builded this community.

It is true, as Brother Charles H. Hart has just been telling us, that people are beginning more patiently to listen to the gospel. There isn't the same opposition to the elders that there was twenty or twenty-five years ago. We can go out and proclaim the fact that we belong to the "Mormon" Church. Twenty or twenty-five years ago that was a challenge for a discussion. Today it is accepted; it is taken for granted. The other fellow may not believe it, but he will stand and listen to you. I have experienced it in my little life. I have been acquainted with more non-"Mormons" probably than I have with persons among the Latter-day Saints. Everyone knows that I am a Latter-day Saint, that I am a "Mormon," and they accept it, pay no particular attention to it, but they accept it as a fact. That is going to be a great help. I trust that we in the Eastern States mission will take advantage of that situation; that we will go forward; that we will preach the gospel by day and we will preach it by night. We will keep on going. After all, that is the great thing—to get the knowledge or the belief into the hearts of men, and to get them into the Church, and get them so that we can lift them up. When you and I first entered we did not have much of an understanding of the gospel. It came to us by inspiration from God above, but as we came along and you helped and everybody helped to give us more instruction, we began to see the grandeur of it and we appreciated it.

I feel glad that I am going on a mission. Though it is late in life, probably, I shall do my best. I know that I have to follow a great man, a great orator, but I shall do my best, so long as the Lord shall keep me in that country, to convert the people to the fact that here in Utah and surrounding states are the Saints of God, those whom he has selected, as a small number, to bring out the truth in the world. I pray God that he will bless us all in doing that which we can do, at home or

abroad, preaching the gospel of Christ, so that we may bring men into this communion, all of which I ask, in the name of Jesus Christ. Amen.

ELDER FRED J. TADJE

Former President of the Swiss-German Mission

My brethren and sisters: I am very grateful to my heavenly Father for the opportunity that I have had of fulfilling a mission among the German-speaking people. I am also very happy to have this privilege of being home again and enjoying the association of my brethren and sisters here in Zion. My spirit has responded to the treatment received during this conference. I feel that we have had a spiritual feast, for which I have longed, a number of years. I mean by that, I have longed for the opportunity of meeting again with the brethren and sisters in general conference assembled.

I should like to state, briefly this morning, just what we have been doing in the mission field during the last four years. It is now just a little over four years since I left, with my family, on this mission. Elder Charles S. Hyde, who was called to preside over the Netherlands mission, and a group of elders, went with us. We left Salt Lake City on March 16, 1923. On the evening of our departure from this city it was raining, and by morning we were in the midst of a very cold and violent snow storm, which made our train eighteen hours late by the time we arrived in Chicago. I became ill with grippe the first night out of Salt Lake City, and I believe because of the cold train and lack of hospital accommodations, this cold brought on a very severe case of inflammatory rheumatism with which I suffered very severely on the whole trip, and a month after my arrival in the mission field. By the time we reached Liverpool I could hardly walk. Only with the greatest of difficulty was I able to move about, and when we arrived in Cologne, which is about two-thirds of the way from Liverpool to Basel, I was rendered so weak that it was impossible for me to go on. We remained there five days. During all that time I was confined to a bed which was furnished by a family of Saints. In fact, they gave us the best accommodations possible. They turned over to us several rooms, which we appreciated very much. When I arrived in Basel I was almost a physical wreck, but I soon found a place to rest and expected to be well again in a few days. In this, however, I was very much disappointed, as I was bedridden for nearly a month. I did not have the privilege when I arrived in the mission field of visiting in all the branches and conferences with elder Serge Ballif, who was presiding over that mission, and whom I was to succeed, for within an hour of my arrival in the mission field, in Basel, I was confined to my bed. When I had recovered sufficiently to leave my bedroom, conferences were arranged for all of the sixteen districts in the mission. About two weeks before I was to start on my trip I suffered a relapse and was forced to return

to bed. My condition became almost hopeless, and I began to wonder how long it was going to last. Discouragement had not set in yet, for I knew positively that the Lord's purpose in calling me on this mission was not that I should spend my days in bed sick. That faith and assurance had been given me before I left this city, thanks to the Lord, but I became very anxious to meet the elders and the Saints. I began pleading with my heavenly Father to render me physically fit, and to enable me to accomplish the desires of my heart. While I lay there so helpless, the second time, I gave every consideration to the advisability of calling off these conferences. I consulted with our mission secretary, Elder Kasteler, and we both were agreed that I would not be able to fill these conference appointments. So he was asked to give the conference presidents notice of the postponement. As he was leaving my bedroom—he was not entirely out of my sight—the Spirit of the Lord enlightened me, my brethren and sisters, and reminded me of an experience which I had had two or three days before. I asked Brother Kasteler to return, and I said to him: "It will not be necessary for you to write the conference presidents, for I am going to be well in time to attend those conferences."

What do you think happened? The Spirit of the Lord gave me to understand that if I really wanted to I should be able to fill those appointments. Elder Kasteler marvelled about it, and in spite of my pains, I felt like shouting hosannas to the Lord for his goodness unto me. Did I really want to be out in the field? Yes, in every deed. I knew positively that I was going to be well, for I wanted to be among those elders and Saints; and so it came true! The Lord heard my prayers and granted me the desire of my heart. I hope I shall never be found ungrateful to the Lord by forgetting this incident and a number of others of a similar character which I experienced during this last mission.

The physician warned me not to leave on this trip. It was the rainy season. It had rained almost incessantly. He felt I was going out too soon after such a siege of illness. He turned to me and said: "Mr. Tadge, if I had complete control over you, you would not go away, but you would remain right here and take baths and other treatments; because a recurrence of that rheumatism through the same cause might incapacitate you for life." He was in earnest, but I smiled and assured him that nothing like that was going to take place, and it did not, for I never had another sick day on my mission. My health improved from day to day, and it appeared that traveling during the inclement season did me good instead of harm. When I returned from my first trip, which lasted approximately three months, I had completely recovered.

The mission made progress by leaps and bounds. The Spirit of the Lord touched the hearts of the honest seekers for the truth. No man living can rightfully claim credit for the success the mission enjoyed. During the last four years over five thousand souls were baptized in the Church in those countries. It was a joy to

hold conferences because of the host of people who would attend. Frequently there were a thousand and more people in attendance, at which four hundred, five hundred, or six hundred, were friends eager to hear our message. It was a common occurrence during the years of 1923 and 1924 to have a good-sized baptism after each conference. We baptized possibly from twenty or thirty to forty within a week or two weeks after this conference. We held these conferences every Sunday.

It might interest you to know that we have splendidly organized Sunday schools in the mission, also Relief Societies, Mutual Improvement associations of the Young Men and Young Ladies, and before we were released the Primary organizations were already functioning in a few of the larger branches, but they were not known by that name. This work was done in connection with the Sunday schools. Also a very remarkable work is done in the mission by our choirs. Organizations of one hundred voices, or more, would furnish the music at our special meetings and conferences. Our local members in the mission are very diligent in spreading the gospel. I have in mind a widow in the city of Chemnitz, who used to bring over twenty children to Sunday school each Sunday morning. These were children of her neighbors. Several rows of chairs were reserved for her each Sunday morning by the superintendency, and a similar work was done by these brethren and sisters throughout the whole mission.

Due to the phenomenal success in the mission, as to making converts, it became apparent that more efficient work could be done and many new members could be taught the principles of the gospel more efficiently, and the priesthood and auxiliary organizations could be looked after better, if the mission were divided. The presiding brethren saw fit to do this, so the division was effected in 1925. President Hugh J. Cannon was appointed to preside over the western part of the former Swiss and German mission, and I was transferred to preside over the eastern part of the mission with headquarters at Dresden.

Many new fields have been opened up during the last year, and I am sure that thousands will yet accept the gospel in that country, provided the conditions remain as favorable as they are at the present time. Germany is in very deed a fruitful field. Our missionaries are enjoying perfect freedom; and let me assure you they are doing a good work. Some of them will even do a better work if no opportunity is given them by our good parents here at home to spend money lavishly, comparatively speaking. Some elders get along with less than fifteen dollars a month in the mission, others spend twenty-five and a number of them, possibly the average, thirty dollars a month. I think the parents should not send more than about thirty dollars a month unless these elders are assigned to labor in new fields. Remember high expenditures lessen the spirituality of the elders. The German people are very hospitable, and the members of the Church even more so. They give food,

shelter, clothes and money to the Lord's servants. You have read what the revelation says about such people. We read in Section 84 of the Doctrine and Covenants as follows:

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

"Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

"And he that doeth not these things is not my disciple; by this you may know my disciples."

I feel that there are many disciples in the Swiss and German and the German-Austrian missions, for they do feed the elders of the Church, they give our elders money, and they look upon them, as real servants of the Almighty. The Saints do more than this; they observe the law of tithing in a most remarkable manner, and they fail not to donate liberally to the fast offering account. The mission ranks very high in these activities. I should like to show you just by one or two incidents, for I haven't time for more, how the attitude of the people toward the Church and its members has changed in Germany. Professor Thomas A. Beal, of the University of Utah, was invited to deliver a lecture on Utah and the "Mormons," at the University of Berlin, on the night of December 15, 1925. There were from three hundred to four hundred people in attendance, and the address was well received. Before 1914 this would have been an impossibility. Also Elders David O. McKay and James E. Talmage, myself and many other elders have had the opportunity of preaching the gospel in the school halls of Prussia and in the City Hall of Berlin. This would have been simply impossible prior to the time of the Great War.

I could relate other incidents to show you how the local members are respected now in the mission, whereas formerly they were despised by city officials. I may possibly be permitted to relate an incident that took place at the unveiling of the memorial tablet in honor of Karl G. Maeser, so that it will go into the record. The present owner of the property where Karl G. Maeser was born did not object to our erecting a tablet in his honor. I made a number of visits to the place, and each visit resulted in a religious conversation. He was always glad to see me and welcomed me in his home, but of all things in the world religion interested him the least. He said: "Mr. Tadge, I simply cannot believe in the existence of a God. I have heard and seen too much of ministers who are insincere; therefore, the churches do not interest me. I cannot and will not trouble my mind about God and religion." I would hear that story every time that I conversed with him. At the close of the dedicatorial services I noticed that his little garden, in front of the house, had been trampled on by our people, and it did not look very good. I told him how sorry I was that we had ruined his

little garden, but he said to me in all sincerity: "Mr. Tadge, our kind, heavenly Father will let it grow again, I am sure." He added: "You may be surprised at hearing me talk that way, but, Mr. Tadge, I tell you my heart is full, my feelings almost overwhelm me; because, what I have seen and heard, today, convinces me that there is a just God in heaven." So impressive, my brethren and sisters, were the services incident to the unveiling of this memorial tablet.

In conclusion, I wish to bear my testimony that I know positively that the gospel is true: I know positively that the supernatural elements, to which our esteemed President referred in his opening remarks, exist in the Church today. The Lord has been with us, and may he continue to bless us; may we abide in the faith continually by observing his commandments, I ask in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy

I noticed, by an editorial in the paper this morning, that a monument is to be erected in honor of the pioneer mothers of this great country of ours. I was thrilled when I read the account, and happy when I was informed a few weeks ago that the monument designed in sculpture, by a Utah son, Mahonri Young, would possibly be accepted by the judges in the contest. As I see before me a number of pioneer mothers, I wish to say, on this occasion, that I am very grateful to God that the wonderful work of the pioneer mothers, who blazed the trails into the wilds of America, is to be recognized. For, if there ever lived fine womanhood, women who loved God and gave to the work of God all that was best, it was the pioneer mothers of this country and this great state.

Ten years ago, this morning, President Woodrow Wilson, before the Congress of the United States, proclaimed war against Germany, and the United States entered that great contest. You pioneer mothers sent forth your sons and your grandsons. They fought in the war, they fell in battle, but they honored you in maintaining the finer ideals of civilization. The war was ended a few years ago, but there are some things greatly needed by all peoples of the world. The world today needs a higher morality, and to attain such it must recognize the existence of a divine Will and Personality, more than ever before. The idea that good can be disassociated from the idea of God is wrong. The world since the war needs a finer system, not only of religion, but of effort for a larger righteousness. This will be the greatest preventive of war. Nations must have a deeper consciousness of the personal relationship between God and the individual, and a broader philosophy of history which attempts to unfold the divine purpose in the rise and progress of nations. What the world needs, therefore, is character, the kind of character that you pioneer mothers taught your

sons and your daughters; and it is the gospel of Jesus Christ which brings out the idea of a belief in God, a God who is righteous and loving—a person. This must lie at the root of character, and today the Latter-day Saints realize more than ever that it is revelation that gives a new impulse to the spiritual advance of humanity.

My brethren and sisters, life is a spiritual gift and a spiritual opportunity. Salvation means the recovery of life. It was the Apostle Peter who wrote and said: "His divine purpose has granted to us all things that pertain to life and to godliness, through the knowledge of him who called us by his own glory and virtue."

There has been ushered into the world a new force in history, and this was accomplished a hundred years ago by a barefoot boy, a child, who hardly had enough to eat, but who had linked his life with God's. His name was Joseph Smith. He was the "Mormon" prophet, the prophet of this new dispensation, and was born at the beginning of the nineteenth century. It was a new age of the world's history. The government of the United States had been organized. The common man had come into his own. The government under which we live had acclaimed for the first time in all history that man is endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness. The constitution of the United States had written large: "We, the people"! It was the common man who was speaking, the man upon whose shoulders rested the great work of the new age. So this new prophet came at an opportune time, for a new age had come; a new age for the extending of the message of Christ Jesus our Lord was to be ushered in. To the world this Joseph Smith announced the word of God direct from heaven. The Priesthood of God was restored with all its rights, powers and blessings. The Church of Christ was reestablished and the knowledge of man's divine relationship to God was reaffirmed. The world was given a new faith. Michelet, the French historian, said at the beginning of that century: "If there is anything in the world that is needed, it is a new faith in Christ our Lord." This, the religion of Jesus Christ, asserted with a clearer vision, a deeper knowledge, the kingdom of God and its establishment upon the earth. It teaches the truth of God the Father and the infinite value of the human soul. It restores the higher righteousness and the commandment of love. It summons all men to Christ and says to them: "Rise up and be God's children." All must labor and put their hands, hearts and minds to the work of progress. Eternal progression and the immortality of the soul give us the key to the higher life beyond. So through the work of this prophet a new day has dawned with a new sky over our heads. For in religion as in other things men are not owned any more but are guided. This religion of Christ, our Lord, claims today that men of truth are living more than ever in all history. This man Joseph Smith, therefore, was not a Calvin nor a Luther nor a Zwingli. He was far more than they were; he was a prophet of fire, with a moral intensity, believing and teaching that the Kingdom of Heaven is near at hand. He believed and taught that wrong and injustice,

unrighteousness and sin, could not stand before the oncoming of the kingdom of righteousness. The hearts of men are to be turned to usher in the kingdom and the glory of God. Prophet and seer, he was the great interpreter of the Spirit of Christ to the new thought of the new world. He did not arrive at truth by a logical process. He perceived it. Truth was spiritually discerned. So today, for a nation to enter into this great program of peace that we are dreaming and thinking about, that nation must discern truth and light direct from God.

Christ today is acclaimed anew. There is a superb explanation of mind and thought and peace. Men of God are entering on the scene of action as never before. So lift up your eyes, O people of the world! The supreme drama is enacting. My brethren and sisters, may we go forth from this conference with a greater testimony burning in our hearts; may our love for humanity increase; may our faith in God deepen. Amen.

PRESIDENT HEBER J. GRANT

President Charles H. Hart's remarks about the *Catholic Encyclopedia* have brought the following memorandum from Brother Orson F. Whitney:

"President Grant: 'I wrote the article on 'Mormons' for the new *Catholic Encyclopedia*, by request of President Joseph F. Smith, and at the solicitation of Dean Harris. He signed it, and sent it to New York, where it was changed, things being written into it that the article, as it left my hands, did not contain. The assertion that the Three Witnesses denied their Testimony was one of these interpolations. I protested to the Dean, and he invited me to correct the misstatement, which I did. Whether they published my second article in the *Encyclopedia* (as promised) I know not. (Signed) ORSON F. WHITNEY."

Apparently they did not.

The congregation sang, "Do what is right."

The closing prayer was offered by Elder Joseph E. Cordon.

Conference adjourned until 2 p. m.

CONCLUDING MEETING

The closing meeting of the 97th Annual Conference session was held on Wednesday, April 6, 1927, at 2 o'clock, in the tabernacle, a large congregation being in attendance.

President Heber J. Grant presided, and announced that the congregation would sing the hymn, "Now let us rejoice in the day of salvation."

After singing, prayer was offered by Elder George H. Brimhall.

The congregation sang, "Zion stands with hills surrounded."

ELDER STEPHEN L. RICHARDS

During the noon hour, I called upon Brother Richard R. Lyman. He is detained at home by sickness. He asked me to convey to the conference his love and blessing. I do so cheerfully, because I know of the depth of his feeling and regard for you, my brethren and sisters, and for the work of the Church.

I know that the few moments which remain, the short time in which to conclude this conference, are very precious, and I shall be grateful indeed if I may leave just a thought, prompted by the proper spirit, as a contribution to the great work of the Church. I have been thrilled and inspired, as I am sure you have all been, by the testimonies which have been given and the splendid remarks which have been made.

INTELLIGENT RESPONSE TO THE SPIRIT OF THE SPEAKERS

I have studied with some care the various congregations which have assembled during the conference. I have looked into the faces of these men who sit near the stand, many of whom I have the honor to know. I have seen in their countenances the impressions which have been made by the inspiring discourses, and I have noted that throughout the building on all the occasions when meetings have been held, great interest has been given to the proceedings. It is apparent that those who have gathered have responded to the spirit of the speakers and to the great truths to which utterance has been given.

THERE ARE THE WAYWARD, THE CARELESS, THE INDIFFERENT

As I have observed these congregations I have continually thought of an imaginary congregation which, perchance, might be assembled in this great building. I have thought, and I regret that my belief is that it is true, that this building could be filled with another congregation of members of the Church made up of those who are indifferent, who are wayward, who are careless and negligent, and whose hearts and spirits do not respond to the message of truth as do yours. I have thought of these men and women who have come from good families, whose fathers and mothers have in some instances been the very pillars of the Church, and I have wondered, if such a congregation were assembled, just what we would say to them and just how we would endeavor to reach them with these great truths which are embraced within the gospel of Christ.

OUR OBLIGATION TO INTERPRET THE GOSPEL TO THE NEGLIGENT

These who are wayward and indifferent are scattered all through the stakes of Zion and the wards of the Church. Unfortunately there is scarcely a single family where there is not some problem, in which there is not someone who does not think and feel quite as the faithful think and feel, and to whom it is difficult to give interpretations of the gospel that may appeal. I would like to say that while I regard our

greatest work to be the proclamation of the gospel abroad to the peoples of the earth, that men may know of the truth and be persuaded to come to the fold of Christ, nevertheless, I fully believe that our obligation to take and interpret the gospel to those who have in some measure at least departed from the faith, is of almost equal importance, and I appeal to the men who preside over the stakes and the missions and the wards, and who administer in the various organizations of the Church, to do all that lies within their power to make the organizations of the Church reach this great multitude of good people who are worth reclaiming, in whose blood courses that tendency to faith that comes from good ancestry. I sometimes think that it is infinitely more important to retain for the Church fine, intelligent men and women, whose fathers and mothers have been associated with the Church, than it is to secure others from distant lands. I believe that the message of the gospel will touch these people if we can but interpret it in terms that they can understand, and if we can induce them to open up their hearts to a reception of its great truths.

CHANGES IN THE PHYSICAL WORLD AND THE WAYS OF THOUGHT

Great changes have come to us in comparatively few years. Only a short time ago, within my own lifetime, changes of so tremendous a character and import have come as not only to have revolutionized the physical world, but in my judgment, to have very largely changed men's attitude and way of thinking. My grandfather came with the pioneers in 1847. He did not live seven years after coming here. I thought that if he were to return to this valley, and with nothing but mortal eyes and wisdom were to see the city and all that has here been made, it would be beyond his recognition. I wonder if changes comparable to that have not come about in the ways and thoughts of youth. Surely they are not able to escape the influence of their environment. Men today worship at the altar of success pretty much in a godless way. We have come out of the world, it is true, but the world have come in among us. And they have brought to us their practices and their ideals. We are subject to their influence. It is impossible to prevent men and women from responding in some degree to the influences which surround them. Science has revolutionized our lives. It affords us conveniences and utilities which we use, and we are not so dependent upon divine aid as once we were.

A PIONEER EXPERIENCE—SHE DEPENDED ON GOD

I recall a few years ago visiting with an old lady in the southern part of the state. She was then ninety-two years old. She had been a pioneer, and in my conversation with her she gave me some of her experiences. She said that during the early days she and her family were for weeks without food. "For one period of three weeks," she said, "we lived entirely on nettles." I said: "Nettles, what do you mean by nettles?" She said: "Just the common stinging nettles that

grow by the ditchbanks." I said: "How could you do it?" "Well," she said, "some way or other we got along. We were so interested in the great work going forward, our faith was such that we managed." One day, however, she said her two little girls came to her and said: "Mama, can't we have a little bread? Right there I went upon my knees," she said, "and I prayed God that he would grant a little bread to those two children. No sooner had I arisen from my knees than a knock came at the door and there stood a neighbor. In her hands she held two slices of bread and a can of milk. She said: 'Sister, I thought perhaps your little ones might need this, and I brought it to them'." She believed that her prayer had been answered. I do! She depended upon God.

JUST AS NECESSARY TO APPEAL FOR DIVINE PROTECTION TODAY

But today we do not depend upon God for bread, at least we do not think we do, but we do depend upon him for the bread of life. We depend upon him for inspiration, and it is just as necessary, if we could only make our youth believe it, to appeal today for divine protection and guidance as it was in those early days to make appeal for the sustenance of life.

NEED OF INTERPRETING THE GOSPEL IN THE LANGUAGE OF YOUTH

Our boys and girls through their education have in many instances reached an independence of all these sacred things, the things which meant so much to their fathers and their mothers; and my observation is that one of the things most needed today is an interpretation of the gospel in the language of these boys and these girls, so that they may understand its vitality and its import to them. All the facilities of the Church, all the work that we can do, in my judgment, should be directed to the saving of these priceless assets of the Church and of the Nation, and of ourselves—our children. I want them to have a testimony which I know is the most valuable thing that can come to them. I wish they all could have heard the testimonies that have been uttered in this conference. I feel sure that the impression of the spirit would have been helpful to them.

TESTIMONY

I bear my testimony that I know that this is the work of God. I wish I could deliver it to every young man and every young woman, to every wayward man and wayward woman in the entire Church. I know it just as confidently, just as surely, as I know any other fact that has entered into my life. I know that Joseph Smith was a prophet of the living God. All of my feelings, every sensation that I can interpret, bears witness of that truth to me. I know that it is the Holy Ghost that makes that knowledge certain. I know, too, that that knowledge will come to every honest man and woman and to every young man and woman who strives for it and who lives for it, but I

want us all to help in every way that we can to bring that knowledge to the youth of our Church, and to all those who have fallen by the wayside. I am grateful for that knowledge. It brings into my life more comfort, more satisfaction, more hope, more that is worth striving for, than all else, and I am very desirous that I may live to be worthy of a continuation of that testimony, that it may grow and ripen and strengthen within me.

My grandfather was with the Prophet Joseph in Carthage jail. He was his intimate friend; he was his confidential secretary. He knew his thoughts, I believe, as well as one man may know the thoughts of another. He loved him. He was perfectly willing to give his life for the prophet. My grandfather has left his testimony that Joseph Smith was divinely chosen, that he was indeed a prophet of God, and I know that he did not lie, and I know that hundreds of other good men who knew this prophet have not falsified when they have given their testimony of his divine work.

God grant that the testimony of this latter-day work may come not only to the great hosts of faithful Saints who, from season to season, gather here to hear the word of the Lord, but to these hosts of worthy men and women who should be saved, who have strayed from the path of truth. I feel for one to consecrate my efforts to their reclamation and retention in the fold of Christ, and I know that could you speak here you would join in such a dedication. God bless you, my brethren and sisters, that you may carry forward this great and wonderful work to its glorious destiny, I pray, in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD

I am happy, my brethren and sisters, to find myself in full accord with all that has been said in this important conference, and earnestly do I desire to add my testimony to those which have been borne, and to speak of one or two items, that have already been referred to, which have been weighing very heavily upon my own mind for more than a year past. I believe that this representative gathering of Latter-day Saints is an opportunity for the messages that have been delivered by the President of the Church and his associates to be carried, in the spirit of these instructions, to the various stakes of Zion.

MEETING THE TESTING TIME

I wish to read a few verses from the 115th section of the Doctrine and Covenants. The Lord said to his Church, in 1838:

"Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

"And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth."

I have felt that the Lord had in mind the very perils that are

threatening the world and are endangering the faith of some neglectful Latter-day Saints, when he spoke of finding a place of defense for us, a place where we may escape not only the physical dangers that will be in the world, but those storms of a moral character that are far more disastrous to people than physical destruction or physical injury. It has been said during the conference that as a Church we are enjoying a period of peace. I rejoice that after nearly a century of struggle and effort, contending against all kind of opposition, we have at last won the right to exist, a right conceded now by men and women generally in the world. Reference has also been made to a condition of prosperity that is with us. I rejoice in that. I would not change the prosperity of the people, nor would I stir up strife. I welcome peace, it gives us a better opportunity to deliver our message to the children of men. But the thing I am concerned about is not so much what the world thinks about us just now as it is our own status with reference to keeping the commandments of God and how to meet the perils that are before us. I am not a pessimist, and yet seeing and feeling things most clearly, I want to be one of those watchmen upon the towers of Zion, with my brethren, who detect the storm that is coming and give a fair warning, and point out not only the danger, but the way to avert that danger. Therefore, I feel that we have probably reached, in the Church, in this period of our peace and prosperity, a testing time for us. If you will read the history of the past, no dispensation of the gospel has ever had so hard a time to maintain itself as during the period of its own peace and prosperity. Indeed, there is no gospel dispensation that has yet survived its peace and prosperity. In the time of its trouble, people were united, and stood shoulder to shoulder and endured all things and kept the faith and died for the faith. I say, I am not a pessimist, nor do I believe that we will lose the faith, nor do I believe that the dangers which threaten us are going to overwhelm us, and yet I am conscious of the fact that mere membership in this Church will not save a man or a woman. It will require something else. I cling tenaciously to the promise made through the Prophet Daniel, as the Lord inspired him, looking down to our own period of time and predicting the rise of this Church, insignificant as it was, like a stone cut out of the mountain without hands, yet it shall roll forth until it will fill the whole earth, and it shall not be left to another people, nor shall it fail. I have a comfort in that; I have an abiding confidence that no matter what the difficulties are, the majority of this people shall survive even this peril, and that we shall demonstrate the thing that never has yet been done; namely, maintain the truth and defend it in peace as well as in times of trouble, and that the work shall go on victoriously until Christ shall come to receive it, and that it shall roll forth until it fills the whole earth, for it is the last dispensation and it shall not fail. But many of us may fail. That is my fear, that is my anxiety.

THE TEMPTATIONS OF PEACE AND PROSPERITY

In the time of our peace and prosperity, we may be tempted to be

indulgent with ourselves. All over the world, I believe there is a growing spirit, even in the hearts of many leaders, to become careless, to become more or less accustomed to the new order of things that obtain. This, after all, is most threatening to the life, to the peace of the people and to the stability of even governments themselves. The statement of a poet is still true, that:

“Vice is a monster of so frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

We came out of the world to escape the evils of the world, but, as has just been observed, these world conditions have come to us. We are part of the world and the influences of the world and the practices of the world will naturally have their effect upon the lives of the Latter-day Saints. Is it possible that we ourselves are seeing so much of these things which a hundred years ago when this Church was brought into existence would have shocked us; the present moral status, the frequency of divorce, and many common practices that are heralded abroad throughout our own country that would have been revolting then—is it possible that these vices have been seen so much by us that even some of us begin to feel a little bit calloused and almost wink at them? I hope not. I believe that this body of people here assembled have no such feeling as to compromise or tolerate evil. We are tolerant of the sinner, but we cannot look upon sin with the least degree of allowance; and woe be to the man or woman, the leader in the wards or stakes or elsewhere, among the young people, who can wink at sin and compromise with it!

THE TENDENCY TO INDULGENCE AND RELAXATION

Woe be to him who contributes to the establishment or the perpetuation of a state or condition that contributes to the delinquency, to the sin, to the transgression, of boys or girls or men or women. So far as we are concerned we stand solidly against immorality; and let me say to you, my brethren and sisters, the culminating thing that shall come out of this tendency towards indulgence, towards relaxation, is immorality, and immorality is the plague of the world today, and that plague is threatening all about us, if it is not indeed creeping into the midst of Latter-day Saints. Therefore to our standards, men of Israel, which teach us to look upon virtue as precious as life itself, and that we would as soon die as to lose our virtue. There is no cessation on the part of the enemy against this work. Though he may not be conspiring to move mobs against us, nor to induce men to annihilate us, he is among the people with new means and ways, lulling them off to sin a little, to lie a little and to steal a little, and do other things with the promise: You will be beaten with a few stripes, but you will be all right. It is the doctrine of the devil which is intended to lead men gently down to hell, and we cannot be ignorant of it nor indifferent toward it.

A WARNING AND A FOREWARNING

When the Lord gave the Word of Wisdom he used this language in the 4th verse of the 89th section of the Doctrine and Covenants:

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

The Lord knew what was coming. He knew back in Daniel's time. He could tell the nations what would arise. He knew the times of men's coming. He knew their habitations and their limitations and he could foretell them. God knew when he spoke to the Prophet Joseph Smith that which would come: "Knowing," said he, "the calamity that would come upon the earth." He spoke to Joseph Smith and through him sent a warning to all the world of the danger that was threatening and offered the means of escape. But the Lord is very much like an earthly father. What can an earthly father do to his grown sons and daughters more than to teach them of the danger. He cannot rescue them against their will, if they are determined to sin and transgress the law of God and man. They presently shall come into bonds and imprisonment and be subject to the execution of the law, and when the judge renders his decision it may be years or a life of imprisonment or even the execution of the man himself. The father would be willing to give his life to save his son, but he cannot do it, neither can he cancel the judgment of the court nor set aside the majesty of the law. So it is with our heavenly Father. All he can do is to warn us, point out the danger, show us the way of escape, and when we resist it all we bind God. We speak of binding the devil, and the devil will be bound and have no power over us when we resist him, but we may resist the Lord in the same manner and thus bind his hands so that he can do nothing for us, for he himself is ruled by law, he cannot set aside the majesty of eternal law, nor save men in their sins. In the 88th section of the Book of Doctrine and Covenants we read:

"And again, verily I say unto you, that which is governed by law is also preserved by law and perfected and sanctified by the same.

"That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. Therefore, they must remain filthy still."

So that God is rendered helpless in the case of a man or woman in this Church or out of this Church who resists him and who will not abide the law.

THE WORD OF WISDOM GIVEN TO FORTIFY US

Now the Lord gave us the Word of Wisdom to fortify us against the temptations of the day, giving us the power to resist, knowing that the man or woman who breaks the Word of Wisdom and uses tobacco, tea and coffee, will weaken his or her moral stability. So that

in this other period that now has come, of other temptation that leads to graver sin and immorality, the individual has broken down his morale, his will and his power to resist, notwithstanding the thing that he does is contrary to the will of God, has lost the power to stand when greater temptations come. God was steeling us and arming us and fortifying us against the plague that is presently threatening us.

ON MARRIAGE AND DIVORCE

An article recently appearing in one of our magazines stated that the divorce rate is growing so rapidly that if it continues in the same increase in proportion to marriages, by the year 1936, there will be as many divorces each year as marriages in the United States. What will that do for the world or for the United States? It will destroy the family life, and when the family life is broken up and destroyed the government will be in peril. God's work can go forward only by men and women in the Church and in the state observing the sanctity of the marriage relationship. Side by side with us, in this and other states of the union we find forces tending to the destruction of family life. In Russia and elsewhere there is a great rebellion, inspired by Bolshevism, which teaches the doctrine of companionship in marriage that may be changed and altered at will, and that the children are the property of the state. When these doctrines are spread abroad what is the antidote for them? It is the gospel of the Lord Jesus Christ. The Latter-day Saints have that which teaches them to prepare themselves to come into holy places, and, over holy altars, receive each other by the authority that binds on earth and it is bound in heaven, in companionship as husband and wife, parent and children, for time and all eternity. No planning for divorce here in our own ranks. The evidence of the safety in God's plan is manifested, for there are twice as many divorces among our own people who are married outside of the temple as among those who enter into this holy place and receive each other in this bond of union that begins to plan and to build forever and forever, and our divorce rate is 1/5 that of this country. If we want to escape the plague of divorce, if we want to escape the destruction of family life—and when this is gone faith is gone, and there shall come quickly other perils in the wake of it, until we shall be threatened with the destruction of our civilization—we must preserve the foundation upon which family life rests, eternal unions. We may be found fault with as being narrow and intolerant by some of our outside friends, but we stand for those things that are fundamental. We always shall stand for them, and we refuse to be absorbed by present world standards; we expect to be victorious in defending our own. And presently, showing by the lives of the Latter-day Saints the fruits of these things, it will awaken surely in the hearts of righteous men a consciousness that here in "Mormonism" is stability, a stability that will save men, save the family, save the home, save the nation.

OUR GREATEST ASSET IS OUR BOYS AND GIRLS

When Brother Pratt and I were in South America we presented

pictures of the achievements of the Church, and I said to Brother Pratt, and have said many times since, that the greatest product we have is not our material prosperity. What I wanted was a picture of tens of thousands of "Mormon" boys and girls, and we have them, who keep the Word of Wisdom, who never have used tea, coffee or tobacco, who are as pure, as clean and undefiled as the angels of God. I would never have discovered the match of these boys and girls elsewhere in all the world, although I would have observed individual instances, but not in community groups like they may be found here, the product of this Church. So that my soul turns towards them in a sympathy today, confronted with conditions that are strange and new. They need us. There is now a warfare which will require the closest cooperation on the part of the leaders with their people, on the part of fathers and mothers towards their sons and daughters. No wonder the Lord said that without this principle, which joins parents and children to each other for time and all eternity, the turning not only of the hearts of the living to the dead, but of the living children to their earthly parents, in a union that will preserve the family,—the whole earth would be utterly wasted. The great saving thing in the world today is this principle upon which family life is established in this Church.

TESTIMONY

Now the Lord bless us, brethren, that we shall go home with an awakened interest in the new problems that have arisen, with a consciousness that the people, to whom Brother Stephen L. Richards, has just referred, who are in danger and in peril because they keep not the commandments of God, that we shall reawaken their interest in these simple and yet all-important saving principles. They are the only hope of the world and the only hope of this Church. I know that God is with us. We are not in the dark. The light is in the ship; the captain is inspired. He knows where he is going. God is at the helm and the storms may blow, they may become furious, but I declare to you, as the Lord lives, that if the Latter-day Saints will only keep his commandments and accept of the plan he has offered, God is bound; his promise will be fulfilled, we shall come out victorious and shall be far more distinguished than we are today, if we can only weather the storm that is threatening. God help us to do so, I pray in the name of Jesus Christ. Amen.

A soprano solo, "How beautiful upon the mountains," was sung by Margaret Stewart Hewlett.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

Early Sunday morning, two weeks ago, I stood in the grove where Joseph Smith first saw the Father and the Son. I recalled my first visit to that place. Then I was filled with the spirit of

happiness, peace and love. At that time I thought it was perhaps because I had pictured in my mind the beginning of that farm when my great-grandfather and his boys (one of them my grandfather) were clearing the land and building their house, using the crude methods of the year 1820. Since my first visit I have been there with members of the Church, and they have expressed the same feeling I had then, which feeling has possessed me on each visit to that place. I have been there with those not of our faith and they have mentioned an unusual feeling of peace. Last Summer a group of Protestant ministers visited the grove, and on leaving, one of them said, speaking of Joseph Smith: "He certainly chose an ideal setting for his vision, if such a thing could be." Another answered, "Yes, there is certainly a peaceful influence here. One could almost imagine such a thing to be possible."

I thank my heavenly Father that in my soul I believe in the testimony of Joseph Smith. I would like to dwell upon that thought, if time would permit, but I am limited and have another thought I wish to leave with you, God being my helper, and I sincerely pray that he will bless me that I may give advice that will have his approval.

I am a son of the soil. I love the farm. I love to dig and plow and plant. I continued in that occupation until called from it by the Church into the position I now occupy. Where in any line of work or endeavor may we find such an opportunity to commune with the living God? Let me call your attention to the fact that from the very beginning there has been a relationship among God, man and the soil, making man dependent upon the soil for his very existence, and upon God for peace and happiness. When God placed man on the earth, he planted a garden eastward in Eden and placed man in it. Through transgression he was driven from that garden and was compelled to eat his bread by the sweat of his face. Father Abraham was led to a land of promise and Israel, his chosen people, established in this land of plenty. Through transgression, they were taken into bondage and finally because of their sufferings and pleadings, God took mercy upon them and led them out of bondage through Moses, unto the promised land, which he said had been prepared for them—a promised land for his chosen people. But when they chose to rely upon the words of men rather than the promise of God, they were required to wander in the wilderness forty years. With the exception of two, all those over twenty years of age were deprived of enjoying the blessings faith would have brought them.

We find in the history of this continent that when the word came to Lehi to preach to the people at Jerusalem and warn them of the destruction of that city, they believed him not and he was driven from their midst. Nephi, through his faith, was promised by the Lord that they should be led to a land of promise, a choice land, yea, a land choice above all other lands. And in this day, a promise has been given to this people that they should be led to a prom-

ised land, a land that should be their inheritance forever, provided they were faithful in keeping his commandments, and showed by their works that they were worthy to continue in that inheritance.

The other day we had a statement made to us, giving figures showing the amount it has cost to keep missionaries in the field. I wonder how many have stopped to realize that most of this vast amount of money has been taken from the soil. God has given it to us, for he has given us a choice land, "a land choice above all other lands," for where in all the world can you find a land more productive than that which has been given to us? I sometimes wonder if we fully appreciate this blessing which has come to us. I stood the other day and looked at those great trees around the home erected by Joseph Smith and his sons before 1820, on that farm where the Father and the Son appeared to Joseph Smith and where the angel Moroni appeared on several occasions. They stand there today, as ornaments, as a comfort, for they bring shade and peace around that home, giving the impression that the builders had looked to the future. I wonder how many of us are looking to the future? How many of us are planting trees around our homes, are beautifying our homes? Are we farming, looking into the future, or just farming, impoverishing the soil, feeling that our inheritance is only temporary? There is in the world today a spirit of strife and selfishness and contention, and I am wondering if we are permitting this spirit to come into our midst. We should be living for the future and the hereafter. As a people, we believe in co-operation, not that supposed co-operation that breeds hatred, strife, contention and ill-will, but that co-operation, that brotherly love and good-will, which leads men to reach the outstretched hand to those in need, to those who suffer, to those who hunger, to those who are ill. That is the proper co-operation, and we as Latter-day Saints believe in it and are expected to practice it. As I travel through the land, these thoughts come to my mind. We are establishing in some districts, dairy industries, creameries or cheese factories. Are we producing in abundance in order that we might have funds to continue our missionary work? Or, are we contending with one another? Are we feeling that the other fellow is getting more gain out of our product than he is entitled to? Are we leaving it for a few to carry the burden, increasing the overhead, or have we stopped to consider that the more we produce, the more we get, the more the manufacturer gets, the more the community gets? It is through co-operation and through producing in abundance that we are blessed and not through individual effort, which often breeds a spirit of contention and strife. In many of our sections we have been blessed with canning factories and packing plants, in which the products of our farms may be put into a condition to find market elsewhere. They are a blessing to us, and also a curse, for I am afraid many who have garden plots are depending upon the can for their food, forgetting the home garden. Many fail to plant in the Spring that they may harvest during the

Summer to provide their families and those depending upon them with good wholesome food, fresh from the soil.

Let us support the canning factories, let us produce that they may prosper, for when they prosper we are bound to prosper; but let us not forget that there is a means of prospering in our own household and through the opportunities God has given unto us. We find the spirit of contention, not with the majority, but with the few, and unfortunately sometimes we let the disturbing element be the dominating factor. Let us co-operate in our labors, and keep in mind the community interests. We have sugar factories which have been a greater blessing to the farmers of this community than anything else that has come among us. All of these industries come to us to take the products of the farm and turn them into cash, and return that cash to us from an outside source, to provide means for our welfare and for the beautifying of our homes and to aid in the preaching of the gospel. All these are for our benefit and blessing, provided we acknowledge the hand of God and co-operate and work for the good of the community and forget our selfish interests. Selfishness has no place in this Church. We as individuals must, if we hope to succeed, if we hope to prosper, if we hope to have the blessings of God continue with us, look to the welfare of our brethren.

When the pioneers came here, they could see nothing but wilderness, but that wonderful man, President Brigham Young, saw into the future, viewed the choice valleys and their possibilities, saw where water could be stored in the mountains until required and used as needed. God has provided for us abundantly and now we have discovered that he has provided something else for us, for we have the wonders of the world at our very door. People are coming in great numbers to rest in our scenic play grounds. Their impressions of us will be formed through the appearance of our premises and by personal contact with us. Are we prepared to receive them? Are our homes and surroundings inviting and attractive? Are our lives such that when they come into our midst they can see our good works and go away with a feeling of praise and good-will toward us as a people? My brethren and sisters, what a wonderful opportunity has been given to us, what a wonderfully blessed people we are in having been gathered together in the valleys of the mountains, with all these wonders about us, and preserved and protected to this day. And now God is opening the way through which we may preach the gospel to those who are in darkness, without expending our means for that purpose, just by living as he would have us live, by precept and example, and by the appearance of our homes and our farms. Let us realize that God has blessed us abundantly. Let us turn to him in faith. Let us co-operate with one another that his kingdom may be built up in the earth and his people blessed as he has promised they would be blessed in the latter days.

Let me call your attention to two passages of scripture:

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people: Behold, I say unto you, were it not for the transgressions of my people—speaking concerning the Church and not individuals, they might have been redeemed now. But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them." (D. & C. 105:1-3.)

"Prepare thy work without, and make it fit for thyself in the field." * * *

"I went by the field of the slothful, and by the vineyard of the man void of understanding;

"And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

"Then I saw, and considered it well: I looked upon it and received instructions.

"Yet a little sleep, a little slumber, a little folding of the hands to sleep;

"So shall thy poverty come as one that travelleth; and thy want as an armed man." (Prov. 24:27-34.)

God grant that we may receive and appreciate his blessings,
I pray in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Of the Presiding Bishopric

I have enjoyed beyond measure the faith-promoting stories and testimonies concerning this great latter-day work, the manifestations of the power of God, and the testimonies concerning the Book of Mormon.

Eighteen hundred and ninety-four years ago—probably during the first week of April—our Lord and Savior Jesus Christ passed the last week of his mortal life. He had returned from a brief stay in Perca, and at the close of the Sabbath arrived in Bethany with his disciples. The following day, the first day of the week and known to us as Sunday, he entered the city of Jerusalem on an ass's colt.

There were great numbers who had heard of his coming and he was hailed: "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." That day he returned to the little village of Bethany and the next morning—known to us as Monday—he evidently again walked to Jerusalem. Entering the temple, he found the Court of the Gentiles crowded with those who sold animals, merchandise and who exchanged money. In the majesty of his power, he drove out all the people doing business, and said unto them, "My house shall be called the house of prayer; but ye have made it a den of thieves."

Again he returned to the little village of Bethany, and on the following day—according to those who have given deep thought and study to the life of the Master—he entered the temple once more for the last time, and here he delivered that remarkable series of reproofs to the scribes and Pharisees.

In the evening, in the quiet little home of Simon and his fam-

ily—Lazarus, Martha, and Mary—Mary anointed his feet, and it was then that he said that as long as his gospel shall be known the act of Mary will be remembered.

The following day, Wednesday, he spent quietly with his disciples on the Mount of Olives, gave them his last personal instructions, explained to them some things he had said in the temple concerning the great events that would occur in the future and others that would occur before his second coming.

On Thursday he asked his disciples to prepare for the Passover. Following the custom of the Galilean Jews, he met in an upper room with his disciples, where he comforted their souls, administered to them what is known as the Last Supper, prayed to his Father to preserve and protect his disciples, and departed to the Garden of Gethsemane, where he was arrested.

One of the outstanding features connected with the Church of Jesus Christ is that each person who has faith in God and who has sincerely repented of his sins and has been baptized for the remission of his sins, having had hands laid upon his head for the gift of the Holy Ghost, may know the doctrine, whether it is of God, or not. Thousands and tens of thousands of Latter-day Saints can testify that this is the truth, that by obedience to this gospel they have received an inward witness that Jesus is the Christ, that the gospel has been restored, and that Joseph Smith is a prophet of God. This promise of a testimony is accorded to all people, even as many as the Lord our God shall call.

Jesus had finished about two years of his ministry and was again laboring in his own province of Galilee, having been rejected in his own home of Nazareth. With his disciples he toured Galilee; then, calling the disciples together, he sent them out to preach the gospel, giving them special instructions to go not to the Gentiles nor to the Samaritans, but rather to the lost sheep of the house of Israel. While they were away, the messengers came from John who was in prison, asking, "Art thou he that should come? or look we for another?" That day the Master healed the sick, gave sight to the blind, made the lame to walk, and when the day was over, he said to John's delegates, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." They, no doubt, returned to John, and John was satisfied. A short time after, the Master heard that his forerunner had been beheaded, and he exclaimed, "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

His apostles returned and accompanied him to the east side of the lake of Galilee. He there labored and taught the people for three days, and his disciples suggested to him that the people would better be dismissed to get food in the neighboring villages. The Master said that he could not send them away for fear some would

faint, and asked how much bread and food they had. The disciples answered that they had a few loaves and fishes. Jesus told the disciples to seat the people in fifties and hundreds. Then he broke the bread and blessed it and passed it to his disciples, who distributed it. Five thousand men, as well as women and children, were fed. One can imagine the excitement that followed. Here was a man who could give not only spiritual food, but could also feed their bodies. Well might they want to make him a temporal king.

He sent the disciples across the lake and dismissed the multitude. In the night he walked across the water before his disciples had been able to land on the opposite side. They saw him but faintly in the early morning light and were sore afraid, but Jesus said unto them, "Be of good cheer; it is I; be not afraid." Peter, impetuous, bold, and a leader, asked the Lord if he could come, and was told that he could. He started to walk on the water, but the waves were rough and he called to the Lord to save him.

Landing at Capernaum, he was met by people who had hurried around the end of the lake. There he tried to impress upon them that his kingdom was not of this world, that he had given them bread to feed their hunger, saying, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto thee," and the multitude said unto him, "Lord, evermore give us this bread."

The Master spoke so plainly that many of his disciples and followers discontinued following him. He then turned to his apostles and, addressing Peter, said: "Will ye also go away?" and that good man responded, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art the Christ the Son of the living God."

Jesus then moved away from Capernaum. The next we hear of him, he was on his way with his chosen disciples and probably a few of his close friends, in the direction of Caesarea Philippi. Perhaps he was dejected because of his inability to convince the people concerning his mission, and one of the gospel writers says that he went away to pray. No doubt the disciples stayed at a respectful distance. Then he returned and, addressing his disciples, said, "Whom do men say that I the Son of man am?" No doubt, each one answered the question in turn, "Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets." It was a common idea that Elijah would come before the great and dreadful day of the Lord, and they were looking for him to come before the Messiah. It was also understood among the Jews that Jeremiah had in his possession the Ark of the Covenant, that it was hidden in Mount Nebo, and would be placed back in the temple before the coming of the Messiah.

Then Jesus turned to his disciples and said, "But whom say

ye that I am?" and then Peter, to whom the role of leadership had fallen, spoke—doubtless with the approval and concurring voice of his brethren—"Thou art the Christ, the Son of the living God." I can imagine what a comfort that would be to his Master to know that his disciples at least knew that he was the Christ, the Son of the living God. No doubt this testimony had been given by the Father to those twelve chosen men who were to be Christ's special witnesses and who were destined to carry his work and the message of the gospel to what was then known as the civilized world.

Addressing Peter, the Master answered, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

It is the desire and intent of our Master, Jesus Christ, that all those who accept his doctrines and live according to his precepts, shall know his doctrine. At one time he declared, "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."

In Capernaum he said: "No man cometh unto me, except the father which hath sent me draw him; and I will raise him up at the last day." To all who sincerely desire to find the truth and understand and accept it this is a promise, for they will know the truth, and he will draw them as he promised, and they will receive the testimony that is the outstanding feature of the gospel of Jesus Christ.

It is our duty to pray to the Father for this testimony. It is our privilege to receive it, and no Latter-day Saint of years of discretion need be without this testimony. In view of the great problems that are arising in the world, I appeal to my brethren and sisters to see that there is taught to their children in the homes the story of the life and mission of Jesus Christ; also the story of the Prophet Joseph, and the restoration of the gospel through his instrumentality, that there may grow into their hearts faith in the living God and a love for their fellow-men, that our young people will grow mighty in testimony and power to carry on this great work.

I am thankful indeed for the gospel of Jesus Christ, for that testimony which has come to me. I am thankful for the privilege of laboring in the ministry, for the association I have with my brethren and sisters. May the Lord bless and sanctify this great gathering of Latter-day Saints that the influence felt here may go into all the homes of Zion, I pray in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

President of the Mexican Mission

"Oh that my words were now written! Oh that they were printed in a book!

"That they were graven with an iron pen and lead in the rock forever!

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God:

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Many times in my life, my brethren and sisters, I have read this wonderful prediction of Job's and have marveled at it, and have been very greatly impressed by it. I think that in my study of the Scriptures nothing else has so much impressed me as has testimony. Nothing else in the history of the Church to which we belong has so impressed me as have the testimonies given by the Prophet Joseph Smith. In reading his brief account of his life as given in the Pearl of Great Price, I turn back repeatedly and read over and over again, with added inspiration, the wonderful testimony given in so simple a way concerning his vision. This good man, of whom I have read today, had been persecuted, he had been singled out and had suffered, and still he was able to testify, in an outburst, not of reason why, but to leave his testimony for the world, that notwithstanding all that had come, or that might come unto him, he knew that his Redeemer did in very deed live. And the Prophet Joseph Smith, strange as it might seem, inoffensive towards any human being, never having harmed his fellow-man, yet simply because of the fact that he recounted that he had seen a vision, that he knew that God lived, that he had been visited by him and by his Son, he was singled out for persecution. He was invited to retract, and was assured that should he do so persecution would cease. But he testified in the simple words that he knew that he had seen a light, and that in the light he had seen two personages whom he knew to be God the Father and his Son Jesus Christ; and furthermore, he knew that God knew these things, and he dared not other than to continue to testify of this truth. And so he did testify, my brethren and sisters, to the day of his death, and sealed his testimony with his blood.

In regard to the matter of testimony, I have concluded that those testimonies which have impressed me most have not been accompanied by reason why. They seem to carry with them their own conviction, and I verily believe, my brethren and sisters, that they were given by the power of the Holy Ghost, and that same Spirit has witnessed to my spirit that they are true.

It is a remarkable thing, when you review the life of Joseph Smith and the great work he brought forth and the wonderful things that he testified of. We heard in priesthood meeting a re-

view of the coming forth of the Book of Mormon, given by President Anthony W. Ivins, and of the wonderful things to which Joseph Smith attached his name—a document which set forth that there were once mighty cities upon this land, and those cities had not been discovered at that time, not even the ruins of them. He attached his name to the assertion that there had been a wonderful civilization upon this land, schooled in the arts and sciences, and he was even bold enough to affirm that the people worked in metal, of iron and steel. And he told of books written upon gold leaf, and that verily the book he translated was from engravings upon a book of gold leaf. And still Joseph Smith is not supposed to have known of the existence of anything in the world that would corroborate his statement at that time. We now find that those simple testimonies and statements are corroborated all the time by the findings of scientific men who are delving into the ruins of the country to the south of us, particularly. At last, steel instruments have been discovered on this continent, and they are attributed to the ancients who manufactured them and used them.

The truth of these statements of the Prophet Joseph Smith has been borne in upon me, my brethren and sisters, as I have stood among these majestic ruins of Mexico and Central and South America. I have stood there and tried to imagine that the Book of Mormon was not true, but I have prayed that I might know of a surety for myself whether it be true or not. I want to tell you that in those solemn places, in those beautiful ruins, among majestic stones, larger than any I have ever seen in any other architecture of this modern day, I have had borne in upon my soul this truth that the Book of Mormon is true; that it is a new witness for God upon the earth, and that Joseph Smith was and is a Prophet of God.

I have been impressed during this conference by the spirit of testimony. Tears have come to my eyes more than once during this procedure because of the spirit of testimony that has come from the speakers to me. And I stand as a witness, my brethren and sisters, that these testimonies are true.

We have spoken of the testimonies of great men in this Church. Now, the thought is, are they alone entitled to a testimony? Are they alone entitled to know whether there has been a restoration of the gospel or not? Are they alone entitled to know that God lives and that Jesus is the Christ? I think not. I think that the Savior has given us ample reasons to assume, by reason of his teachings, that all men, if they will comply with the conditions upon which a knowledge might come to them, may know of the truth of the doctrines that he taught, which are none other than the doctrines that Joseph Smith was an instrument, in the hands of God, in restoring to the people in this present day. They may know whether they be of God or whether they be of man. There are many people in the world—I know by contact with them—who would give a very great deal to be able to say that they know that the gospel is true;

that they surely know, without shadow of a doubt, that God lives and that Jesus is the Christ. In the face of all the confusion and conflicting ideas that there are in the world, today, I know there are many honest-hearted people who would give a very great deal to be able to say what has been said in this conference by those who have spoken in regard to these things. But they do not know. How may they know? "If any man will do his will," says the Savior, "he may know of the doctrine, whether it be of God, or whether I speak of myself." Are there any Latter-day Saints who are not in possession of a testimony in regard to these things? If there be such, I say unto them, as I have said to these men in the world, If you will put your lives in harmony with the principles of the gospel, as they have been restored in this age, and if you will humbly ask the Lord for a testimony concerning these things, he will bear witness unto you through the Holy Ghost, which you are entitled to have as a companion when you comply with the requirements of the gospel, in unmistakable terms, that the gospel is true, that Joseph Smith is a prophet of God, that God lives, and that Jesus is the Christ, the Redeemer of the world.

I admonish you, therefore, my brethren and sisters, to live humbly, to put your lives in harmony with the truth. We, as teachers, should possess this wonderful testimony, and we bear a wonderful responsibility in teaching it to our children, to our brethren and sisters, and to our friends in the world; for all of those people, way out there, are our Father's children and heirs unto salvation, if they will but comply with the requirements of the law. We have a knowledge of the law and the conditions thereof, and we should teach them. There is a wonderful responsibility resting upon a teacher, my brethren and sisters. To those who assume to teach, in such a way as to destroy the faith of the youth of Zion, I tell you there is a terrible responsibility resting upon them. There is nothing that I would rather my children have than an implicit faith in God. Learning, riches, an influence in the world, or in the affairs of the world, do not compare with the great blessings of an abiding faith, and I wish to instill that, so far as God gives me power, in the minds of my own children. And so far as he gives me power, I shall testify, before the world, with an endeavor to instil that witness into the hearts of my fellow-men.

I realize that the time is past. I am thankful unto the Lord for the privilege to participate in his work. I am thankful for the opportunity of bearing my testimony to you. Of a surety I know that God lives, and I know that Jesus is the Christ, the Redeemer of the world. Of a surety I know that Joseph Smith was raised up to be an instrument in the hands of the Lord to restore to the world for the last time the great gospel of salvation. I know that the gospel is true, and, in the words of our beloved prophet, I know that God knows that I know these things, and I dare not other than testify of them.

May the Lord add his blessings to us, and help us to live so that we may merit them and do good continuously upon the earth, that we may eventually be saved in his presence, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Presented the General Authorities and Officers and Auxiliary Heads of the Church, who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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

Anthony W. Ivins, First Counselor in the First Presidency.

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Joseph Fielding Smith
Reed Smoot	James E. Talmage
George Albert Smith	Stephen L. Richards
George F. Richards	Richard R. Lyman
Orson F. Whitney	Melvin J. Ballard
David O. McKay	John A. Widtsoe

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

FIRST COUNCIL OF THE SEVENTY

	Brigham H. Roberts
Jonathan G. Kimball	Charles H. Hart
Rulon S. Wells	Levi Edgar Young
Joseph W. McMurrin	Rey L. Pratt

PRESIDING BISHOPRIC

Sylvester O. 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 Jenson, Brigham H. Roberts, A. William Lund, Junius F. Wells.

CHURCH BOARD OF EDUCATION

Heber J. Grant	Joseph Fielding Smith
Anthony W. Ivins	David O. McKay
Charles W. Nibley	Stephen L. Richards
Willard Young	Richard R. Lyman
Rudger Clawson	John A. Widtsoe
Orson F. Whitney	Adam S. Bennion
Arthur Winter, Secretary and Treasurer	

SUPERINTENDENT OF CHURCH SCHOOLS

Adam S. Bennion

AUDITING COMMITTEE

Henry H. Rolapp	John C. Cutler
Peter G. Johnston	

TABERNACLE CHOIR

Anthony C. Lund, Conductor	B. Cecil Gates, Asst. Conductor
George C. Smith, Sec'y.	

ORGANISTS

Edward P. Kimball	Alexander Schreiner
Tracy Y. Cannon	Frank W. Asper

CLERK OF GENERAL CONFERENCE

Edward H. Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Clarissa S. Williams, President
 Jennie B. Knight, First Counselor
 Louise Y. Robison, Second Counselor
 with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Gen'l Supt.
 George D. Pyper, 2nd Asst. Gen'l Supt.
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Supt.
 Melvin J. Ballard, 2nd Asst. Supt.
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Martha H. Tingey, President

Ruth May Fox, First Counselor

Lucy Grant Cannon, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, President

Sadie G. Pack, First Counselor

Isabelle S. Ross, Second Counselor

with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

The time has passed when we are supposed to dismiss, but there are a few things that I would like to say and I crave your indulgence while I do so.

GROWTH OF THE CHURCH IN POWER AND TESTIMONY

When I was made one of the apostles of the Church we did not have twenty stakes of Zion. We now have ninety-six, and we have voted to divide the Jordan stake, which will make ninety-seven, and to divide the Los Angeles stake, which will make ninety-eight, and to organize a new stake to embrace Oakland and San Francisco and vicinity, making ninety-nine stakes of Zion, or a little more than five times as many as there were when I was chosen to be one of the apostles.

Anybody who thinks the Church of Jesus Christ of Latter-day Saints is not growing, is ignorant, to say the least. Zion is growing in power, strength and testimony.

REGRET NO TIME TO HEAR FROM MORE STAKE PRESIDENTS

I regret that we did not have the opportunity of hearing from at least a dozen more of our stake presidents. There are a dozen men who were ordained as far back as 1924, who have not yet had the opportunity of speaking in General Conference. But it seems that we can never quite get through, although we have had an extra meeting of two hours in this conference. In addition, Brother McMurrin, Brother Smoot, Brother Talmage and Brother Hyrum G. Smith are away. Somehow or other we never quite have time enough to hear from these presidents of stakes. Occasionally we hear from a few of them, but I would like to hear all of the ninety-six men, whom God has seen fit thus to honor, bear their testimony for a few moments before this congregation. I hope that we may hear from more of them next time.

NEW STAKE TABERNACLE IN LOS ANGELES

Speaking of the division of the Los Angeles stake, I have a tele-

gram from Leo J. Muir, the chairman of the tabernacle finance committee, it having been decided to erect a tabernacle, to be utilized by both stakes after the new one is organized:

"Reports received this morning from the ward chairmen indicate tonight's total will reach \$125,000 pledged for the Los Angeles stake tabernacle."

I can remember when there were not a half dozen Saints in Los Angeles. The Church will match this \$125,000 which has been pledged locally, so that there will be in southern California quite a fine building, as a further evidence of the "decaying of the Church."

OURS AN AMERICAN CHURCH

There is one thing that I desire to emphasize, and that is that we are engaged in an American Church, born in the land of freedom, born in fulfilment of prophecy. We believe and teach, and have taught from my earliest recollection that God has protected and fought on the side of America in all of the struggles we have had for liberty; that he was with Washington and his armies. We sustain and uphold the president of the United States and the officers of this great country. We rejoice in the wonderful response that has been made upon all occasions by the Latter-day Saints to calls for money and for men to fight the battles of our country, and in all things to sustain and uphold this country.

TESTIMONIES AND WARNINGS ENDORSED

I want to say that I endorse with all my heart the many splendid remarks that have been made here. I rejoice in the virtue of the Latter-day Saints as a people. I endorse with all my heart, however, the warnings that have been given here. I have the most supreme and absolute contempt for men who are guilty of proclaiming that virtue should not be maintained; that there is no sin in sexual intercourse. It is the doctrine of devils. It is an inspiration from the devil himself, and the men who defend things of this kind are instruments in his hands to try to destroy virtue and to wipe from the earth liberty and right, and all that is of real genuine worth to humanity.

CALL TO REPENTANCE OUR SUPREME OBLIGATION

I want to emphasize that we as a people have one supreme thing to do, and that is to call upon the world to repent of sin, to come to God. And it is our duty above all others to go forth and proclaim the gospel of the Lord Jesus Christ, the restoration again to the earth of the plan of life and salvation. Appeals are coming from all over the world for more missionaries. The Latter-day Saints should so organize their affairs, and so shape their finances, that more will be ready and willing, especially those of age and experience, with a testimony and knowledge of the divinity of this work, to go forth, not only on short, but on long missions. Too many of us are gradually setting our hearts upon the things of this

world. We have so much to look after, so many business interests, so many important things, so far as dollars and cents are concerned, that we are neglecting the one great thing of all; namely, the proclaiming of the gospel, and making what people call sacrifices but what actually are the exact opposite. We have in very deed the pearl of great price. We have that which is of more value than all the wealth and the scientific information which the world possesses. We have the plan of life and salvation. The first great commandment was to love the Lord our God with all our hearts, might, mind and strength; and the second was like unto it, to love our neighbor as ourselves. And the best way in the world to show our love for our neighbor is to go forth and proclaim the gospel of the Lord Jesus Christ, of which he has given us an absolute knowledge concerning its divinity.

God bless all of the Saints. God bless the president of the United States of America and his cabinet, and the governors of our states and the mayors of our great cities. And bless every honest-hearted man and woman upon the face of the earth, and give to those who seek for it (and he will) a testimony of the divinity of the work in which you and I are engaged.

God bless and multiply the substance of the Latter-day Saints. May we cooperate for the advancement of the Church and for the advancement of this magnificent country that God has given to the people who are located in it, is my prayer, and I ask it in the name of Jesus Christ, our Redeemer and Savior. Amen.

The congregation sang, "Praise God, from whom all blessings flow."

The benediction was pronounced by President Anthony W. Ivins. The conference adjourned for six months.

Professor Anthony C. Lund conducted the singing, assisted by B. Cecil Gates. Accompaniments and interludes were played on the great organ by Edward P. Kimball, Tracy Y. Cannon, Alexander Schreiner and Frank W. Asper. Stenographic notes were taken in the Tabernacle by Frank W. Otterstrom and Joseph Anderson, and in the Assembly Hall by Frederick G. Barker.

EDWARD H. ANDERSON,
Clerk of the Conference.

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