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1934

ONE HUNDRED FIFTH
Semi-Annual
Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
October 5, 6, 7, 1934

With Report of Discourses



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

The One Hundred and Fifth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 5, 6, and 7, 1934.

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

President Heber J. Grant was present and presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark, Jr.,¹ and David O. McKay.²

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, John A. Widtsoe,³ Charles A. Callis, and Alonzo A. Hinckley.⁴

Of the First Council of Seventy: ⁵ Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.⁶

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

OFFICERS AND OTHER AUTHORITIES PRESENT

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

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

¹J. Reuben Clark, Jr., was sustained at this Conference as a member of the Council of the Twelve and also as First Counselor in the First Presidency, to fill the vacancy caused by the death of President Anthony W. Ivins.

²David O. McKay was sustained at this Conference as Second Counselor in the First Presidency.

³Joseph F. Merrill was absent, presiding over the European Mission.

⁴Alonzo A. Hinckley was sustained at this conference as a member of the Council of the Twelve Apostles.

⁵J. Golden Kimball was out of the State.

⁶Rufus K. Hardy was sustained at this Conference as a member of the First Council of Seventy, to fill the vacancy caused by the death of Charles H. Hart.

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

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Wilford W. Richards, North Central States; Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; Charles E. Rowan, Jr., Texas; Joseph J. Daynes, Western States; Alonzo A. Hinckley, California; Joseph Quinney, Jr., Northwestern States; John V. Bluth, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

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

The first session commenced promptly at 10 o'clock, Friday morning, October 5, when President Grant, who presided, announced that the congregation would sing the hymn, "Come, let us anew."

After the singing of this hymn the opening prayer was offered by Elder George H. Robinson, President of the Bear Lake Stake.

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

PRESIDENT HEBER J. GRANT

Again I express my great pleasure in being present at another general conference. I hope that the prayer which has been offered may be answered, that we may have a time of rejoicing, that we may be encouraged and blessed and strengthened in the faith of the Gospel of our Savior, and that the inspiration of the Lord may be given to those who shall address us.

PAYS TRIBUTE TO DEPARTED LEADERS

I shall make a few remarks this morning with reference to Brother Anthony W. Ivins and Brother Charles H. Hart, and also pay a tribute of respect to Brother Franklin S. Richards.

One of the greatest, most devoted and splendid members of the General Authorities of the Church has been taken from us at the ripe age of eighty-two. From his childhood until his death he has been a very studious man, gathering information on many subjects, and he was successful in all the walks of life in which he engaged. He was successful in more things than any other man I ever knew, and all his life fulfilled the requirements made in the Doctrine and Covenants, Section 88, verses 124, 125, 126:

Cease to be idle; cease to be unclean; cease to find fault one with another;

cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated;

And above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace;

Pray always, that ye may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself.

Each and every requirement therein made Brother Ivins fulfilled, except the one "retire to thy bed early." I believe that he would have lived longer had he fulfilled that requirement, but he generally studied until midnight. Seldom did a day pass that he did not consult the dictionary. He fulfilled to the very letter the commandment—"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

BORN OF GOODLY PARENTS

Like Nephi of old, he was born of goodly parents. I know of no man of all my acquaintance who was a greater reader than his father. He read "The Native Races of the Pacific Coast," by Bancroft, as most of us would read a continued story in the newspaper. It was simply wonderful the fund of information that Israel Ivins had. He was an outstanding man, one of the greatest students I ever knew. He was president of the branch of the Church in New Jersey, which Erastus Snow and the Prophet Joseph Smith visited as young missionaries, and when he decided to come to Utah with his brother, Anthony Ivins, almost the entire branch came with him. There has never been a branch there since.

I was told by Joseph Benedict, of the famous firm of Benedict Brothers, that Israel Ivins was the best read man on the subject of medicine that he had ever met; that he had studied and read more than a graduate physician. He was a man of great character and of great love. He was known as "Dr. Ivins" in southern Utah. In that hard country, where there was very little money, he gave his services mostly without money and without price.

SERENE WOMEN

Of all the women I have ever known in my life—though it might be said I am not a fair judge—the two most serene and splendid women were my own mother and her sister, the mother of Anthony W. Ivins. His mother was a student also, and so from childhood he had the advice and counsel of two very wonderful, studious parents. He honored them; he respected them; he listened to their advice in childhood and in young manhood; and to those parents is due a great deal of credit for the success of his life. If all children would listen to good parents, as this man did, there would be few mistakes made in the battle of life.

I, too, had the great blessing to be born of goodly parents. I remember reading a tribute to people who possess the characteristic of serenity, and I remember that when reading that tribute I wrote on the margin

of the book, "The two most serene women I have ever known are my own mother and her sister, Anna Ivins."

LETTER OF SYMPATHY

When my mother died the general manager for the United Kingdom of the great New York Life Insurance Company wrote me a letter of sympathy, and in it he referred to my mother as "dear Aunt Rachel." She kept boarders for a living, and the boarders called her "Aunt Rachel." Tony Ivins' sister waited on the table without pay and called mother "Aunt Rachel," so the boarders adopted that title. This man was agnostic believing only in the God of nature. He said: "If the God of nature ever did stamp peace, nobility and serenity upon any human countenance, he did upon the face of dear Aunt Rachel." And that same stamp was on the face of dear Aunt Anna.

HIS FATHER

I know nothing of course of the advice and counsel of a father because mine died when I was a baby, but I have learned of his reputation from others. People assure me that Jedediah M. Grant was one of the noblemen of this Church.

I remember at one time asking Captain William H. Hooper to sign some bonds for me, when I was a youngster of twenty just starting in business.

He said: "I never do such a thing; never do such a thing."

I had no more than returned to my office when a young messenger came from the bank and told me the captain wanted to see me.

I said: "I don't want to see him."

"Well, he sent me to bring you to the bank."

I went back, and he said: "Boy, boy, give me those bonds." I did so, and he signed them. Then he said: "When you went out I turned to Mr. Hills and said, 'Lew, who is that boy? He has been bowing to me on the street for years. I don't know who he is. I never sign a bond for somebody I don't know. Who is he?' He said 'Why that is Jeddy Grant's boy, Heber J. Grant'. 'Jeddy Grant's boy? Bring him back. I would sign that bond if I knew I had to pay it.'"

A MARVELOUS HERITAGE

I am mentioning these things in the hope that parents will realize that the example of integrity, of devotion, of loyalty to the Gospel, and the disposition not to find fault, but to labor diligently and unceasingly for the advancement of truth, is a marvelous heritage to leave to their children. Anthony W. Ivins and myself have that heritage.

A MILLIONAIRE'S TRIBUTE

I know of no more charitable man than Anthony W. Ivins. He had charity even for the erring and for the wicked. He reformed many

a vicious man by his love and charity. I remember meeting on the streets of Salt Lake City a man named David Wood, of the Wood-Hagenbarth Livestock Company, the morning after Anthony W. Ivins was made an apostle.

He said:

Hold on, Grant, don't walk so fast. I want to tell you something. I am mighty glad you are running your "Mormon" Church just to suit me. If you had come to my office yesterday and said, "Dave Wood, you know the 'Mormon' people, and their leading men from Canada to Mexico. You have been a friend of ours for 25 long years. You have never indulged in any lying against the 'Mormons.' You have never joined any anti-'Mormon' party. You have always spoken well of the 'Mormon' people at home and abroad, in the United States, and even in Europe, and I have been sent down to your office to tell you that we appreciate that and that we are going to permit you to name the man whom you consider to be the very finest and best man in all the Church to fill the vacancy in the Quorum of the Twelve Apostles." Why, do you know, I would not have batted an eye or taken a breath. I would just have hollered "Ivins." I am glad you are running your Church to suit me. Good-bye.

It is no small thing to receive compliments of this kind. There is nothing that so completely rebukes the falsehoods against our people as the fact that in the judgment of a millionaire who had lived with us for 25 years we had chosen the best man in all the Church to be one of the apostles.

PERSONALLY ACQUAINTED WITH GENERAL AUTHORITIES

It fell to my lot as a child only five years of age to become acquainted with Brigham Young, and I came to know him as a God-fearing, honest, upright man, and that the one supreme thought of his heart and his soul was the advancement of his people. It fell to my lot as a member of the General Authorities of this Church to be associated with John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. I know as I know that I live that all the slanders that have ever been published against these men are falsehoods. They were honest, upright, God-fearing men, living in communion with God our Father.

The very life of Anthony W. Ivins is a testimony of the work in which you and I are engaged. Men of his caliber, of his honesty, of his charity, of his love for his fellow men, men in communion with God, would not stay in this Church unless they had an abiding faith in the divinity of this work.

AN EXAMPLE OF HONESTY

I prize very highly a letter I received from a non-member of the Church, the general manager of one of the greatest insurance companies, congratulating me on having been made an apostle. He said: "I have known you from childhood. I know you are fundamentally honest from the crown of your head to the soles of your feet. I never had a very good opinion of the leaders of the Church. I had read so much against the Church." Of course there have been about 2,000 books pub-

lished against us. But there is an old saying that a lie can travel clear around the world while truth is getting out of bed and putting on its boots, but sooner or later the boots arrive, overtake the lie, and step on it. This man said: "Heber, though I have had a poor opinion of the leaders of the Church, now that you are one of them I apologize to the other 14. I know that they would not dare invite you into their councils unless they were honest. You would give the whole thing away if there were anything crooked."

REJOICES IN TRIBUTES TO PRESIDENT IVINS

I rejoice in the wonderful testimony to all the world in the life of Anthony W. Ivins. My heart is full of gratitude and thanksgiving for the wonderful tributes paid to him by the people in the Church and out of the Church. I think it is little less than wonderful to note the splendid tributes that have been paid to him in newspapers that are owned by those not of our faith. I rejoice in the tribute paid by the bishop and other officials of the Catholic church, and the tolling of the Cathedral bells as the funeral cortege passed that great structure. I have never known such an outpouring of expressions of love and appreciation from all classes of people for anybody that has passed away, as have come regarding Brother Ivins.

EXPRESSES THANKS

I rejoiced in the very wonderful editorial written by Noble Warrum years ago published in the Salt Lake Tribune when President Smith passed away. It was one of the most splendid tributes ever paid. I said to Mr. McKay, then manager and dictator of the editorial policy of the Tribune: "I accept that as a complete apology for all the cartoons and the vicious things that were published in your paper, years ago, against Joseph F. Smith." I appreciate and thank Noble Warrum for the splendid editorial written about Anthony W. Ivins. I am grateful beyond expression for all of these tributes that have been paid to him. I am thankful that the president of the United States saw fit to send a telegram of congratulation on his birthday.

I could go on talking for hours regarding Anthony Ivins, but I think perhaps I have said enough. I wish to say however, that in every particular he fulfilled the advice of the mother to her son:

TO MY SON

Do you know that your soul is of my soul such a part
That you seem to be fiber and core of my heart?
None other can pain me as you, dear, can do;
None other can please me, or praise me as you.

Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
"Like mother, like son," is a saying so true
The world will judge largely of mother by you.

Be this, then, your task, if task it should be,
To force the proud world to do homage to me.
Be sure it will say, when its verdict you've won,
"She reaped as she sowed. Lo, this is her son."

I paid a brief tribute to Brother Hart yesterday, and I wished to offer that tribute here. I intended to bring the report of that five-minute sermon with me, because I want it recorded in the Conference Pamphlet, but I forgot it. One of the truest, noblest, most splendid men that I have been associated with, as one of the General Authorities of the Church, was Charles H. Hart. You will hear my tribute later, so I will say nothing further about him now.

PRESIDENT IVINS LOVED BY YOUTH

One of the things to which I wish to call attention with appreciation is the wonderful respect shown in the attendance of young people of the Church at the funeral of Brother Ivins. If there was one man more than another of the General Authorities whom the young people admired and who they felt was their true friend, who had a sympathy for them and was always charitable toward the mistakes that they made, that man was Brother Ivins. This was appreciated, as shown by the splendid turnout of young people in his honor at his funeral.

TRIBUTE TO BROTHER RICHARDS

It fell to my lot to be associated for many years, during the presidency of John Taylor and Wilford Woodruff and Lorenzo Snow, with Brother Franklin D. Richards. A more gentle, kind, considerate, thoughtful man than Franklin D. Richards, I never knew. I remember one day getting quite angry at something, and talking pretty loud to Brother Richards, and he paid no attention to what I said. I went away and came back and apologized to him. He laughed and said: "I knew you didn't mean it. It did not affect me at all."

Franklin S. Richards, like Brother Ivins, was the son of a most splendid father, a man of integrity and devotion to the work of God. I have known Franklin S. Richards very intimately, from the time I was a boy of twenty-two, having become a partner with his brother, Lorenzo L. Richards, in the insurance business in Ogden, under the firm name of Grant and Richards. I also became his partner under the firm name of Richards and Grant, owning a vinegar factory in Ogden. He subsequently engaged in the wholesale dry-goods business, and I bought his interests in those two firms. I never met a brighter, more remarkable man, in my judgment, than Lorenzo L. Richards. Many is the night I have slept in Franklin D. Richards' home, and I became intimately acquainted, of course, with the father and the sons and the daughter.

Franklin S. Richards was all that a father could ask of a son. No truer man, no more faithful man, no more humble man and no more intelligent man have I ever known. He was a splendid lawyer. During all of the dark days of trouble when we were disfranchised he was the

"wheel-horse," figuratively speaking, in trying to change the condition of affairs in Washington, and he labored unceasingly to the day of his death. He had the unlimited confidence, I am sure, of each and every one of the members of the High Priests' quorum of Ensign stake over which he had the honor to preside at the time of his death. I loved him truly. It was a source of regret to me that I had to be absent from the city at the time of his funeral.

GRATEFUL TO PRESS

I do not feel impressed to say any more this morning, further than to extend to the members of the press—The Deseret News, the Telegram and the Tribune—my heartfelt thanks for the most splendid and wonderful notices and articles that were written regarding Brother Ivins; and when I express this thought I know that I am also expressing the thought of gratitude that is in the heart of dear Sister Ivins and her children. May God bless and comfort them. May he lead us all to follow the example of our beloved fellow member of the Church, Brother Anthony W. Ivins, is my humble prayer, and I ask it in the name of Jesus, our Redeemer. Amen.

The congregation arose and sang the hymn, "We thank thee, O God, for a prophet."

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

I have listened with much interest and appreciation to the remarks made by President Grant. I have felt the spirit that came from him to us—a spirit of love, admiration and appreciation for our brethren who have been called home and for all faithful Latter-day Saints who have fought life's battle wisely and well. It was my privilege to know, with some intimacy, the three brethren to whom President Grant has referred. They were men of God, wise men, kind men, generous men, for whom there grew up in my heart a deep and abiding love. I wish to add, without multiplying words on this occasion, my own appreciation, my own high estimate of these brethren whom we have lost during the last few weeks as they have gone to their eternal home.

NO DEVIATION FROM FUNDAMENTAL TRUTH

While President Grant was speaking, the question ran through my mind, more than any other: Just what made these men great? What made them worthy of the great praise given to them by the President of the Church? The thought came in answer that ever since the days of the Prophet Joseph Smith, to the present prophet, Heber J. Grant, the men who have stood at the head of this Church have taught the same doctrine, have left behind the same message. There has been a

certainly of declaration on their part. There has been no deviation from fundamental principles. Undoubtedly the reason why these brethren, who have been held before us as examples today, were great, is because they also clung to the fundamental principles of truth which make up the foundation and the frame work of the Gospel of the Lord Jesus Christ.

For a number of years I was engaged in reading the sermons of Brigham Young, having in mind a compilation of his wise sayings for the benefit of the Saints. I was amazed to note how closely, how carefully, he followed the doctrine laid down by the Prophet Joseph Smith who himself only taught the pure, unchanged Gospel of the Lord Jesus Christ. As I read on, studying the teachings of those who came after Brigham Young, I found the same thing to be true. I have listened in this tabernacle, for many years, to the words of President Heber J. Grant, and I have found him likewise a teacher of the same doctrine that was taught by Joseph Smith, by Brigham Young, and by the others who have preceded President Grant in his high office. There has been no deviation in his teachings from fundamental truth; not by a hair's breadth.

In this changelessness of fundamental teaching lies not only a testimony of the truth of this great work but also a principle of comfort to all who belong to the Church. I belong to various scientific societies. In them I find that theories come and go. We all belong to various organizations, political parties, and we observe that from day to day the principles that guide the membership of these associations seem to vary, to change. I can cling safely to the Church, to the Gospel of Jesus Christ; it has steadying power, it does not change nor vary. It is the same today, yesterday and forever.

THE STORY OF MAN'S HISTORICAL DIFFICULTY AND SUCCESS

I am wondering if in this principle does not lie the real story of man's historical difficulty and success. The history of the world indicates that any nation, country, or group of people which has set up a righteous principle and has lived by it and died by it, has risen to greatness, both before their own generation and those that came after. Perhaps the greatness of the British people, admired over the world, is due in great measure to the fact that for three-quarters of a millennium they have clung to a doctrine of human liberty expressed in the famous document known as Magna Charta. Perhaps the greatness of the United States of America is due, in largest measure, to the clinging to the simple principle that every man is entitled to life, liberty and the pursuit of happiness. It is by the adherence to such fundamental principles that men and families, peoples and nations, grow great and persist among the generations of men.

THE CHURCH NOT STATIC

Do not misunderstand me as I speak on this theme. Every man clothes his ideas in his own words. Joseph Smith did not speak as Heber

J. Grant speaks. The principles, the ideas were the same, but the words used, the forms of expression, belong to the speaker; and every man has a right to express as best he can in the words God gives him, the eternal truths that he may obtain from a divine source.

Again, do not misunderstand me. I do not mean that this church and kingdom is static, that we stand still. I believe in a living, growing Church, which is in need of and does receive revelation from day to day. Nothing is more certain to me than that we were founded in revelation from God, and that we are guided daily by such revelation. We shall have revelation for our guidance to the end of time; but such new revelations as may come will never supersede, destroy or abrogate the fundamental principles upon which this Church rests its body of doctrine. A new revelation merely adds and develops and more nearly completes that which has formerly been given.

APPLICATION OF ETERNAL PRINCIPLES TO PRESENT NEEDS

The conditions of our people, the Latter-day Saints, in the days of Ohio, Missouri and Illinois, were as different from the conditions of to-day, almost as night is from day. Our people then lived under pioneer conditions, with no knowledge of the things which have given us the most remarkable mechanical civilization of all earthly time. We cannot expect that the exact application of the eternal principles of the Gospel should be the same today as in the days of Ohio or Missouri, but we do expect that any new revelation will be very largely the application of the eternal principles of truth to present needs. I rejoice that as far as I have been able to read the history of this Church and as far as I have lived life in the Church I have seen from day to day such application of fundamental eternal unchanging laws of the Gospel to the needs of the changing, existing today.

GUIDED BY SPIRIT OF REVELATION

I speak from a firm conviction, having tried the Gospel. When I say that this Church is guided and led today as yesterday by the spirit of revelation issuing from God to and through his servants who are called from time to time to guide, on earth, the destinies of the Church, I am certain that President Ivins possessed the spirit of revelation and was guided by it. President Hart, Elder Richards and all other faithful people who have lived the Gospel and gone to their honorable reward, have lived righteously because they in their respective spheres were under the guidance of the spirit of revelation. Every person is entitled to communion with God and guidance from him in all that has to be done from day to day. All officers of the Church, in the Priesthood, or the auxiliary organizations in their official labors, have the right to enjoy that spirit of guidance which we call the spirit of inspiration or revelation. The man who stands at the head of the Church receives such guidance for all of us. He is indeed a revelator for the Church. Our safety lies in listening to that which he says, in being guided by what he counsels. We

are as nothing, in this Church and kingdom, if we are not founded upon revelation and guided by continuous revelation. The urgent need of the world is the wisdom that comes by revelation from the Lord. There will be no peace on earth, no final solution of man's vexing problems, until leaders and followers humble themselves to receive guidance from the heavens.

MUTUAL UNDERSTANDING AND COMPREHENSION

In concluding this thought let me say that not only must the speaker, standing in this or any other pulpit, be guided by the spirit of revelation in what he says—if he is to serve well the cause that he represents—but those who listen must also be directed by the spirit of revelation. The speaker and the hearer together must be guided by the voice that comes from God's presence. Then there is mutual understanding and comprehension. That principle was beautifully told to the Prophet Joseph Smith at the very beginning of the Church. The doctrine is set forth in section 50, of the book of Doctrine and Covenants, in which it is explained that when both the hearer and the speaker are moved upon by the same power and spirit the greatest joy is attained. I may be permitted to read at least two verses of that glorious revelation which should be known by all Latter-day Saints:

Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together;
And that which doth not edify is not of God, and is darkness.

THE SPIRIT OF LIGHT AND TRUTH

Then follows what is to me perhaps the most beautiful saying among the many beautiful sayings in the revelations of God in these latter days:

That which is of God is light; and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day.

The day for which we hope, the day towards which we move even in this life.

When apostasy comes, it is because the spirit of revelation departs from us. The wire is broken between us and the source of truth. We cannot understand, though truth be spoken, since we are not possessed of the spirit of truth. We misunderstand and misinterpret.

There is only one way, brethren and sisters, to obtain and possess this mighty spirit which led Joseph Smith into the grove, there to receive the first vision, which made him the head of the last dispensation, which guides the Church today and enlightens every soul, and that is by obeying strictly, with all our might, as far as we poor mortal beings are able, the laws of the Gospel. If we obey, if we practice in our lives the truths given us, then as certainly as we do that, the enlivening spirit of light, of revelation, of understanding will come to us, comprehension will enter our minds and hearts and we shall know the true joy of being Latter-day Saints.

BEARS TESTIMONY

I bear witness to you, my brethren and sisters, that President Heber J. Grant is called and inspired of God and that he speaks the words of God. I bear witness that revelation continues in this Church, that the door of divine communication is as open today as it was in the days of Joseph Smith. The great men mentioned here today so lived the Gospel that they will reap the rich reward of faithful living, and also have become examples fit to hold up in a general conference for us all to follow. They walked in the light of revelation.

May God grant us power to understand the principles of the Gospel and power to live them, so that we may win for ourselves the abiding great joy that all faithful Latter-day Saints have the right to claim, I pray, in the name of the Lord Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

As an officer of the Mutual Improvement Association of the Church, I desire to speak briefly in this conference of some of the ideals we are striving for in this great young peoples' organization. This M. I. A. structure of activity, this Mutual Improvement program that means actions noble and high and exalted on the part of your young folks, speaks louder than can words that we are giving genuine allegiance to the Church.

M. I. A. SLOGAN

Our slogan for the present season is: "By my actions I will prove my allegiance to the Church." Our young people are repeating it everywhere. Perhaps most of you who are in attendance at this General Conference have also repeated it. Judging from the spirit of the Mutual conventions which, during the last three months, have been held in nearly all of our stakes, our young folks, our young men and young women, have been found putting forth an effective and commendable effort, they have been struggling earnestly, and it seems successfully, to live in accordance with this practical teaching, this intensely practical doctrine of letting their conduct tell of their interest in and their devotion to the Church. Their attitude is giving us cheer and encouragement.

MISUNDERSTANDINGS BETWEEN YOUTH AND MATURITY

There have always been misunderstandings more or less serious between the younger and the older folks and probably this condition will always prevail. Maturity always fears for the morality, for the faith and for the safety of those who are young; while on the other hand, those who are young feel keenly that they are not understood by those who are older. In the past, however, youth seems always to have gotten along fairly well in some way or

other. Remember we who are the grown-ups of today, we who have the gray heads now were the youth of yesterday.

M. I. A. MANUALS AND BOOKS

As an evidence of our sincerity in adopting this year's slogan, I refer you to our M. I. A. manuals and the books on our reading course. I need not name them. They are available to you since they are being studied in all your wards. Concerning one of these, the manual for the M Men department, written by Dr. Lowell L. Bennion and entitled "What About Religion," I understood President Grant to say that this little volume pleased him greatly, so much so in fact that he regards it as one of the best pieces of literature the Church has produced.

But it is not of this but of our Adult Manual that I desire on this occasion to say a few words. This publication has been prepared by our able writer and scholar, John Henry Evans, and its title is "The Leadership of Joseph Smith." Realizing that members of the Church cannot learn too much of this strong, outstanding, divinely guided leader, we have had this manual prepared confident that as you read and study it you will find new joy and faith and testimony. The more we learn of Joseph Smith the Prophet, the greater and grander and nobler as an inspired leader and prophet will we discover him to be and the more we will desire to follow his inspired leadership.

A SUBJECT ON WHICH ALL CAN AGREE

The divinity of the teachings, the revelations and the messages of the Prophet is one subject on which all genuine Latter-day Saints, young as well as old, can and must agree. We have in him a man genuinely great. He was made so, we verily believe, by the power of God. I have been looking all my days for some one, philosopher, statesman or scholar, who could account for the numerous outstanding accomplishments of Joseph Smith in any way other than that he was guided by divine power. Thus far I have found no one, scholar, philosopher or other wise man, who could account for him and his accomplishments in any other way.

THE PERSONALITY OF JOSEPH SMITH

In this outstanding personage, the Prophet Joseph Smith, no one was ever disappointed. The fondest anticipations of those who had heard of him as a new and modern and marvelous prophet were mild indeed compared with the actual impressions that his presence, his personality and his individual contact produced. Dr. Andrew D. White, outstanding teacher, president of Cornell University, scholar, diplomat and statesman, told me with his own lips that while he had seen the Prophet in Nauvoo for but a moment he regarded him as not only a strong personality but as a most unusual and magnetic one.

Joseph Smith aroused the keenest interest in every one who met him. From those who are not members of our own Church, he invariably commanded respect and admiration. From his fellow churchmen he drew forth an undying love that we might call almost adoration. Our outstanding leaders who traveled far to see the Prophet soon found themselves tied to him with that affection which nothing else can produce but the power of Almighty God. Parley P. Pratt came to him from Ohio, Orson Pratt from New York, Sidney Rigdon and Edward Partridge from Ohio, John Taylor from Canada, Brigham Young from Vermont, Willard Richards and Orson Spencer from Massachusetts, Charles C. Rich from Illinois, etc. Many other outstanding scholars, pioneers and great men of the Church came from all parts of the nation and not one was disappointed in the character, the personality and the leadership of Joseph Smith. All were glad of an opportunity to follow his inspired leadership and considered so doing an outstanding privilege. Strangers who came to see him, even from foreign countries, invariably looked upon him with admiration.

TRIBUTES BY CONTEMPORARIES

"Although in him there was nothing strange or different from other men in his personal appearance," said Amasa M. Lyman who came from Massachusetts, "yet when he grasped my hand in that cordial way known to those who had met him in the honest simplicity of truth, I felt as one of old in the presence of the Lord. My strength seemed to be gone, so that it required an effort on my part to stand on my feet.

But in all this," says he, "there was no fear. The serenity and peace of heaven pervaded my soul, and the still, small voice of the Spirit whispered its living testimony into the depths of my being that he was a man of God." (Joseph Smith the American Prophet, Evans, p. 5.)

Josiah Quincy has said that it is by no means improbable that some future text book will state that the historical American of the nineteenth century that has exerted the most powerful influence upon the destinies of his country is Joseph Smith the Mormon prophet. "Born in the lowest ranks of poverty," continues Quincy, "he had, without book learning, made himself at the age of 39 a power upon the earth. If the reader does not know what to make of Joseph Smith, I cannot help him out of the difficulty since I myself stand helpless before the puzzle." (Joseph Smith the American Prophet, pp. 4 and 13.)

A GREAT LEADER AND PROPHET

It is certain, says John Henry Evans (p. vii) that "no more spectacular or strange or dynamic or fascinating personality can be found in modern history." Evans further writes:

Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or a high school; who lived in six states, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his follow-

ing, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-nine was shot to death by a mob with painted faces.

Yet this man became the mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside of the Federal army, the founder of cities and of a university, and aspired to become President of the United States.

* * * On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of Fears out of the heart of man—that is, the fear of want through sickness, old age, unemployment and poverty. In thirty nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah. (See introductory page of Evans' book.)

Is it any wonder that we recommend, in fact that we urge not only the youth but all other members of the Church to make a more careful study of the outstanding accomplishments, teachings, life and doctrines of this great leader and prophet under whose inspired leadership the Church of Jesus Christ has been restored and reestablished?

Perhaps by reading and studying his life we ourselves may be able to acquire in some small degree some of his marvelous traits of character. It is certainly our duty as members of the Church of Jesus Christ—believers in the Gospel plan restored and established by the power of God through this Prophet, to know more of this great character.

SAMPLES OF INSPIRATION

Listen to a few sentences from some of the revelations which have come to us through this modern Prophet:

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. (Doc. & Cov. 1:1-2.)

And further:

I the Lord cannot look upon sin with the least degree of allowance. (Doc. & Cov. 1:31.)

These are but samples of the language and the inspiration contained in some of the words given to us by the Prophet, our Prophet, the Prophet of the Lord, the Prophet of these last days.

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. (Doc. & Cov. 89:4.)

NOT GOOD FOR MAN

This Word of Wisdom informs us that tea and coffee and tobacco and strong drinks are not good for man.

While it is true that on the 7th day of November in the year of our Lord 1933, the people of the United States by their votes repealed Prohibition, while they repealed the Eighteenth Amendment, the people did not then nor will they ever repeal that law of nature which says that alcohol is a poison. The people did not then nor will they ever repeal the Word of Wisdom which says strong drinks are not good for man.

Actions not only speak louder, but they speak much louder than do words. He who belongs to the L. D. S. group and drinks tea or drinks coffee or uses tobacco in any form or fails to resist the temptation to drink his glass of beer or any other beverage containing alcohol surely cannot regard himself as being true to his own group. Certainly he is not by his actions proving his allegiance to the Church.

What actions of mine are referred to in this slogan? As I repeat it do I give proper consideration to Church standards and do I analyze my conduct with regard to these standards?

HONESTY AND FAIR DEALING

First, we believe in being honest. Do we have this in mind when we say that by our actions we will prove our allegiance to the Church? If we live up to the ideal expressed in this slogan, then in our dealings we are to be fair. When we speak we are to tell the truth. If by our actions we are to show ourselves to be honest, we will not create a false impression by telling only half of the truth. In short, our dealings with our fellowmen will be so fair and so frank, so honest that we shall have nothing to conceal. By thus living and thus acting we shall so teach the Gospel that by our actions, which speak louder than any words, we shall teach our neighbors and our business associates that we not only believe the Gospel as it has been revealed through Joseph Smith the Prophet, but we in our very lives are practicing it. We shall then be proving by our conduct our allegiance to the Church and our faith in the divinity of the message brought to us through this outstanding and marvelous modern man, the Prophet Joseph Smith.

IN ACCORDANCE WITH HIGH IDEALS

Next, we believe in being true, chaste, benevolent, virtuous and in doing good to all men. In our dealings with our fellows day by day and all the time if we are true to the promise in this pledge, this slogan, then we must try unceasingly to live in accordance with all these high ideals. Thus we shall prove that we have faith in and that we are struggling to live in accordance with the high ideals, the standards of the Church of Jesus Christ.

By being honest, true, chaste, benevolent, virtuous and in doing good to all men, by going forward literally by the tens of thousands and thus by our actions proving our allegiance to the Church, we are, as our new M. I. A. song by Miss Beesley says, "Building

today the house of youth. Its foundations are strong and secure. Faith in God and devotion to truth, honor that shall endure. Its walls are adorned with garlands bright," in which "virtue and love entwine; and its structure shall rise till it reaches the skies, gleaming with light divine."

It is not by our words only but by our actions, by living in accordance with the ideals expressed in this new and noble song that we are building a structure that will be great and glorious and beautiful. The structure will rise until it reaches the skies and it will be lighted with the light and power and inspiration of Almighty God. It will indeed "gleam with light divine."

THE ROAD TO PERFECTION

I am speaking now of the ideals of our institution, the ideals of the Church. As M. I. A. workers we may not be able always to live strictly in accordance with these, all cannot reach the top; this would be impossible since our goal is perfection. With us who have weaknesses, with us who lack strength to resist temptation, I appeal to you to have patience and charity. We pledge ourselves that all the time and without ceasing we shall try to do and to be better. We have had come into our souls that light and inspiration which comes with the receiving of the Holy Ghost, we have tugging at our feet constantly that pull to do right, that pull whose aim is to bring us back into the straight way, that way which is narrow. We expect this pull to continue as long as in our souls there is that glow of joy and satisfaction that nothing else can give but a testimony and knowledge of the divinity of the mission of the Prophet. I mean that knowledge and testimony which nothing else can bring but righteous living and the power of God.

ELDER SAMUEL O. BENNION

Of The First Council of the Seventy

I sincerely hope that I may be led to say this morning that which the Lord would have me say for the good of all who are here and for all who may listen. This, I think, is a great opportunity that the Lord has given his children, to gather together upon occasions of this kind, to give a reason for the hope that is within them, and to gain more evidence of him and his great plan.

I am sure that this is the work of the Lord. There is not any question in my mind concerning the truth of his great revelation and his organization in these the last days. We are not so sure of the things of this world. The mediums of exchange that are used everywhere may change. They may lose their value entirely. Principles may prove to be valueless in the management of nations. But the plan of God, our Eternal Father, will not change. The great institution that he established through his Son, in the days of the Prophet, over a hundred years ago, will not change.

It is the right and the privilege of all men to become acquainted with the plan of life and salvation, which provides for their welfare, not only here but in the world to come. There never was a greater opportunity than now, I am sure, for the youth of Zion, and all the inhabitants of Zion, to become acquainted with this great work of our Redeemer.

The law of baptism was instituted as the means by which men were to gain admission into the Church of God our Father in the earth. The mode is indicated by the word from which "baptism" is derived, and when this ordinance is administered in any other way we know it is incorrect. There is no other way than by immersion for the remission of sins. We may be challenged on this point, but the language itself concerning the mode of baptism clearly defines the way by which men are to be brought into the Church, and no other way could be considered. So we stand, as a church, absolutely sure of our ground. Men have changed the ordinance, but our Eternal Father's plan never changes. His language pointed out the mode in the beginning. It will be so in the end.

Following baptism is the laying on of hands for the reception of the Holy Ghost. This is the birth of the Spirit which completely immerses the souls of men and fills them with the inspiration and power of the Eternal Father, bears witness unto them that they have received the knowledge that he wished to convey, a knowledge of their Redeemer, a knowledge of his great plan for the redemption of his children. It is within the reach of the entire human family, if they will but read aright and pray unto God, their Father, for understanding.

The youth of Zion should become acquainted with this ordinance of baptism. I am sure that we do not understand it as well as we ought to do. Hundreds of young men and young women have not learned, as they must learn, the reason why men and women are baptized, the mode of baptism, who are to administer it, and what it means to be a baptized member of the Church and to receive the inspiration and power of the Holy Ghost.

The things of this earth will pass away as the frost before the sun. Men and women will come and go. Great institutions will be organized and fail. But the plan of our Eternal Father will always live. It will be found in eternity as well as here. It is the thing by which men may measure themselves. It is the thing by which they may know whereof they speak. It is the thing that will keep them in the straight and the narrow way.

There can be no question at all concerning this great Church. Men and women in the Church may fail, but the great Church is the one that our Eternal Father established in these the last days, by which men and women should return unto him. If men and women will but keep the commandments of God as well as they can they need have no fear. Life is but a short span. We are here but a few moments of time, compared with the great periods of time of our Eternal Father. It is your day and it is mine to live in the earth and to obtain a knowledge that will take us back into the presence of God, that will give us the power

to overcome, to live down weaknesses that are natural to the flesh. It is the great school that our Eternal Father planned for us, and we of all people can be most sure of our position, and give unto God, our Eternal Father, the praise and the honor and the glory. We can afford to be charitable in every way. We can afford to be kind and to be diligent. We can extend every courtesy to others who have not received the light that has come to us in this day.

I have heard that the Gospel is termed "dry" by some people. But it is the most interesting thing in all the world. It has a foundation and assurance by which every man and woman may know their possibilities, as the days come and go and as they advance. It is the great plan which our Eternal Father sent from heaven to us. We became acquainted with it long before the foundation of this earth was laid, and we now have the opportunity of taking part in it. This is a temporary world to which there will be an end; the bodies of men will grow cold and inactive; life will depart. But while we are here, away from home as it were, our Eternal Father has given us the privilege of proving ourselves to him. We are here, to learn the truth, to speak it and to live it, and to overcome the power of the adversary, who is in the earth to thwart the purposes of God. He challenged God long before the foundations of this earth were laid. He went into battle against him, and he has renewed it here, every day and every hour while men live in the flesh. He will claim as many as he can, and the only weapon by which men may reach him and be able to withstand his attack is to learn the paths which our Eternal Father has laid out for us. He desires his sons and his daughters to know the Church and to enter into it; and to know its principles; to teach them to others. This is the great plan by which men and women may come unto him.

Our Heavenly Father gave us our own free agency. He taught it to us, gave it to us when we walked by sight and not by faith. He planned for our redemption, but gave us the privilege to receive or reject. I am sure that if all men could know the plan of our Eternal Father, as he has outlined it in his revelations, they would be able to meet the advance of the adversary in every form, and be led to glorify God, for great is the work of God, and great are the purposes of our Redeemer!

This is the day for men to become men, and for women to become women. It is the day, as Alma the prophet, said, when men are to prepare to meet their God. While here in mortality we enter into business, into commercial relationships with men, but there is a right way to do it. God never intended that it should be done in a dishonest way, any more than he intended that men should be untruthful. He planned the greatest scheme by which men should become strong, and by which they might come unto him as only real sons can come. He provided a great course of study for his sons and daughters in the earth.

When men can see their way clear to enter into the Church, through the door of the sheep-fold, to obtain that witness that comes from him that this is his work, it is the happiest and most privileged new birth that

they have ever received. There are millions of men in this world who need the support of this Church. They need the testimony of men who know the truth; they need the explanation of the principles of it. It isn't hard; it is easy to understand. The people of the world need it more today than they ever did before. The world is in trouble. Trouble is everywhere. It is in the family, it is in the nations. The voice of God is ready when they are ready to receive it, but they can only receive it when they hear it, and they cannot hear it except men be sent to provide for their hearing. In the fulness of time every son and daughter who may be entitled to the testimony of Jesus in the flesh shall hear it.

As I see it this morning this is our mission: To provide for the welfare of the children of men, to sustain the holy Priesthood of God the Father in the earth, vested in his sons, to carry on the plan that he intended, to speak the truth and to live it, and to overcome. I think that men and women will never be perfect in the flesh. It is not a perfect world. But we can go on every day acquiring the power to perfect ourselves, and thus be better prepared when we leave here to enter into another great school of experience that shall be ours before the time comes for men to receive their bodies, resurrected and assigned to a glory.

This is a great life, brethren and sisters and friends. It is a glorious opportunity to acquire knowledge. The knowledge of this Gospel is the most interesting thing in the world. The exchanges of this world and their values may pass away in a night and be of no more use to us, but the things that God revealed for the benefit of his children shall always be useful, as long as the earth stands, and in the eternities to come, forever and forever.

May we keep these things in our minds, and sustain the authority of the Church. I tell you those men who stood by the Prophet in the days of Nauvoo, and who stood by the Prophet Brigham Young, and who have stood by the leaders of this Church, from then until now—they and their seed are the ones upon whom the Lord counts. I find them in the stakes of Zion where I travel. I have been away from home a long time and have not had an opportunity to visit the stakes of Zion, but now, in these stakes and in these valleys, I find the descendants of these men standing valiantly for the great plan of our Eternal Father. I bear witness to you, that it is because of the faith and devotion of their fathers that was taught them and written in their hearts by those early leaders with whom they associated. I hope the men and women of Zion, the youth of Zion, will learn the principles of the Gospel, and will love them. That this may be our privilege, more now than ever before, I humbly pray, in Jesus' name. Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I feel it is a great privilege to be in attendance at this conference. I desire to add my testimony to

the tributes that have been paid here this morning with reference to the loss that we have sustained in this great church.

I bring you greetings from the Texas Mission, and am delighted to say that your sons and daughters, in the main, are well and happy. I believe that without an exception they are enjoying the Spirit of the Lord, that they are enjoying their labors, and that they are anxious to put the message of Mormonism before the people in that part of the Lord's vineyard. I am grateful to my Heavenly Father for the opportunity of serving among those fine people.

I am happy to say to you, this morning, that the mission, so far as I am able to interpret, is going forward. Saturday, as I left the office, the secretary of the Sunday Schools of the mission handed me his report, and he said all of the Sunday Schools have reported the Dime Fund except nine, and ten of them have reported more than one hundred per cent collection. I believe that condition is reflected in most all of the auxiliaries in the Texas Mission.

These branches and these auxiliaries are officered by men and women who have embraced and accepted the Gospel in the mission field. I am happy, my brethren and sisters, I say, to be associated with those fine people. We have had some wonderful things happen to us during this year. The Lord has been kind in opening up the way for our Elders to preach the Gospel. I am sure President Bennion will be happy when I tell him that in one of the southern cities in which, I believe, we have never been privileged before to preach the Gospel, this summer the Elders have been granted the opportunity of preaching on the streets, and they are meeting with a wonderful reception. As I passed through Dallas Sunday morning I met one of the young men who was instrumental in the hands of the Lord in securing permission from the mayor and the chief of police to preach on the streets in that city, and he was telling me of the splendid reception they were having. In this city they have a higher school of learning which is operated by one of the great churches, and he told me that one of the leading professors in that institution had offered him a scholarship if he would come and attend that institution. A wonderful spirit is prevailing and many people are being led into the Church. We are grateful for these things.

I rejoice in the testimony that the missionaries have. I rejoice in the power and manifestation of the Spirit of God that is present in that mission field. I have here a testimony that I would like to read that seems to me to be rather unusual. It is about a young man who lives in Evanston, Wyoming. He has been a student in the East. I think he spent four years studying to become a doctor. After that I understand that he specialized in abnormal psychology, and was employed in that profession at the time this accident occurred. I am going to just take the time to read the story as it was written to me by the sister of this good man.

With a group of friends Carlton went to Galveston Bay to swim. There were many people there enjoying the swimming and diving. My brother became separated from his friends, but as he ran along the pier and was about to make a dive his feet slipped and he fell, striking the bottom of the Bay, breaking his neck (6th and 7th Cervical). Strange as it may seem, he was not knocked unconscious, and the first thought that came was that he was at the end of his life; no one had seen the accident. He was determined to hold his breath as long as possible, but just when he realized his end was near, and he had found it was impossible to move on account of being totally paralyzed from his neck down, he found that someone had found him and was bringing him to the surface of the water. Strange as it may seem, one of his companions stopped for a moment on the pier and amid those hundreds of people saw this man disappear, and found that he did not come to the surface. He dived in after Carlton, and when he brought him to the surface found it was his friend. He said: "Carlton, put your arm around me. I did not know that I was rescuing you." Carlton replied and said: "I can't move: I have broken my neck. Get me to the hospital as quickly as possible."

Arriving at the hospital the best doctors were called into consultation. They marveled, when they had Carlton on the operating table, that he helped to diagnose his own case. He asked their opinion about the possibility of his living. He was informed that it would be impossible for him to live three days. He smiled and said: "Well, I just can't die. Life is sweet. I must live for Mother."

The next morning after the operation the doctors expected him to be unconscious, but when they opened the door of his room he greeted them and said: "Good morning, doctors. I have a hard fight before me, but I am going to win."

Awaking from a short sleep he saw a minister standing over him and he said: "Young man, I have come to have you make peace with God before the end." Carlton asked him to please leave the room; that his church had always taught him to love God.

For two weeks after his loved ones arrived from the West they tried to locate the Elders, and finally located President Rowan. President Rowan and Brother Baxter came to the hospital and administered to Carlton, and from that time on Carlton began to improve. So wonderful was his recovery that the doctors marveled. They were impressed with the fine young missionaries who came from time to time to visit. They were eager to know who the group of fine men were. Those doctors did not take credit unto themselves for this miraculous recovery, but said: "It is Carlton's faith in God that has accomplished this." Another one said: "Give all the credit to God. It is Carlton's fine clean living and his faith that has accomplished this."

I talked with a lady, the sister of the president of that stake, yesterday, and she told me that he was continuing to improve. They removed him from the hospital in Houston, and he has been brought back to Wyoming, where he continues to improve. We feel that the Lord was unusually kind to him.

During the summer we have had a little sickness among the Elders. One of them developed heart trouble, circulatory trouble of the heart. We took him to one of the best heart specialists in the South, and discovered, when we found this man, that he was a friend to the Church; he was a friend to the members of the Church. He was born and raised in Canada, a highly educated man. He told me with his own lips that in 1907 he spent three months practicing in the state of Utah, in a little country town, and that his association with the Mormon people had been most pleasant. Said he to me: "Brother Rowan, I realize that there is power in the Church of Jesus Christ of Latter-day Saints."

This doctor gave a remarkable testimony of a case of healing that came under his observation. He said a woman had been attended by a midwife and she, after several days, had developed blood-poisoning and was in a very critical condition. They called in this doctor. "Too late," he said, but he worked with all his might, with all the power he could muster, and with all of the intelligence that he had. He said two men came into the home and asked him if he would have any objection to them going in and administering to this woman, and he said: "None whatever." Then he asked these men if they had any objection to his going in with them. He said this bishop went in, together with his companion, clothed in overalls, and one of them poured oil on the head of this woman. The other, in company with his companion, laid his hands upon her head and gave her a marvelous blessing. Then a beautiful smile came over her face and she said: "Now I shall live, doctor"; and she lived. I have his letter with me, and he says in this letter that it was a power greater than his that restored the life of that individual.

May God bless you, brethren and sisters. May you live your religion. May each of us appreciate our heritage, and may we live in such a manner that the Lord our God will continue to bless us, I humbly pray, in Jesus' name. Amen.

PRESIDENT HEBER J. GRANT

President Grant read the following list of changes in Church officers since the last April Conference:

CHANGES IN CHURCH OFFICERS SINCE LAST APRIL CONFERENCE

New Mission Presidents:

James M. Kirkham succeeded Miles L. Jones as President of the East Central States Mission.

Wilford W. Richards succeeded Arthur Welling as President of the Northcentral States Mission.

Joseph Quinney, Jr. succeeded William R. Sloan as President of the Northwestern States Mission.

Alma L. Petersen succeeded Holger M. Larsen as President of the Danish Mission.

Roy A. Welker succeeded Oliver H. Budge as President of the German-Austrian Mission.

Hugo D. E. Peterson succeeded Gustave W. Forsberg as President of the Swedish Mission.

New Stake Organized:

South Summit Stake organized, formerly part of Summit Stake. Zach J. Oblad appointed President with Carl Winters as Stake Clerk.

New Stake Presidents:

Bear Lake Stake, George H. Robinson appointed President to succeed Roy A. Welker.

Alonzo J. Gilbert succeeded J. Fred Corbett as President of Idaho Stake.

Heber C. Williams succeeded J. Arthur Christensen as President of the North Sevier Stake.

Thomas M. Irvine appointed President of the North Weber Stake to succeed Francis W. Stratford (deceased).

W. Heber Wilde succeeded W. Oriel Stephens as President of the Summit Stake.

New Wards Organized:

Jackson Ward, Teton Stake, formerly an Independent Branch.

Boulder Ward, Garfield Stake, formerly an Independent Branch.

Glendale Ward, Maricopa Stake, was part of the Phoenix 2d Ward.

New Independent Branches:

Caldwell and Meridian Branches in the Boise Stake.

Wards Disorganized:

Clarion Ward, Gunnison Stake, membership transferred to Centerfield and Hamilton Wards.

Star Line Ward, Lethbridge Stake, became part of Claresholm Ward.

General Authorities who have Passed Away:

President Anthony W. Ivins, First Counselor in First Presidency.

Charles H. Hart, one of the Presidents of the First Council of the Seventy.

Stake Presidents who have Passed Away:

President Francis W. Stratford of the North Weber Stake.

Joseph C. McFarlane, Second Counselor in Mt. Ogden Stake Presidency.

Bishops who have Passed Away:

Bishop Fred Wall of the Jensen Ward, Uintah Stake.

Elder Silas A. Koyle, President of the Hazel Branch, Burley Stake.

Others who have Passed Away:

Elder Franklin S. Richards, General Church Attorney.

Daniel S. Spencer, Retired General Passenger Agent, Union Pacific System.

The congregation sang the hymn, "Redeemer of Israel."

Elder Alonzo J. Gilbert, President of the Idaho Stake, pronounced the benediction.

Conference adjourned until 2 p. m.

FIRST DAY

AFTERNOON MEETING

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

The Singing Mothers (Relief Society Chorus), under the direction of Sister Charlotte O. Sackett, furnished the music for this meeting.

The Singing Mothers' Chorus and the congregation sang the hymn, "Come, come, ye Saints."

The opening prayer was offered by Elder Zach J. Oblad, President of the South Summit Stake.

A sacred anthem, "God is my Shepherd," (Schubert) was rendered by The Singing Mothers.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

For more than a quarter of a century it has been my good fortune and cherished privilege to labor with President Anthony W. Ivins, President Charles H. Hart and Judge Franklin S. Richards. I sincerely hope and pray that when my work is finished in this sphere I shall be worthy to continue to labor with them.

During the past month it was my pleasure to accompany the tabernacle choir on an historic venture. After some weeks of negotiations and feverish days preparing for the trip, days that those who accompanied us little realized were trying, for to make the selection of those who were to go and try to pacify those who could not go gave to me and some of my associates sleepless and restless nights, and days filled with concern—on the 8th of last month the train with more than three hundred people left for the East. The joy of that group was increased when they found that we were to be accompanied by President Heber J. Grant and President J. Reuben Clark, Jr. I believe that the first interesting incident occurred when an order was placed by the dining car service for 750 bottles of milk. It was an unusual order, and I think the largest that has ever been let by the dining car service for one train. It was a tribute to the teaching of the Word of Wisdom.

Our trip was uneventful until we reached Chicago, where we quickly boarded buses and were taken to our hotel and then to the Fair grounds. We were about twelve minutes late with our first concert. It was not altogether our fault; the proper arrangements had not been made and suitable dressing rooms had not been provided for such a large group.

After the choir began its concert I took my position outside where I could see and hear, accompanied by the representative of the Ford Exposition, with whom we had carried on our negotiations, this company having assisted in paying the expenses of the trip. He said nothing

until the concert was over, and I turned to him and asked what he thought of it?

"It is more than I expected. We did not even dream that we were getting anything like this," was his answer.

Each day, during the time that we were there, their statement of appreciation was more pronounced. On the first day they invited Presidents Grant and Clark and their party to a luncheon in the Ford offices on the Fair grounds.

It was an inspiring sight during that week to see the people come into the great Ford Gardens, two thousand or more at nearly every performance. At night nearly every seat was taken. Several nights every seat was taken, and one night nearly a thousand, as near as I could reckon, sat for more than a half hour in a rain storm to hear the balance of the program.

During the week we were invited to sing on the street in Chicago. We left the hotel where we were staying, in a fleet of Ford cars as the guests of the Ford Motor Company, and were escorted through the streets of Chicago to the plaza between the Daily News and Chicago Civic Opera buildings, where the concert was given. It was a wonderful sight. As far as we could see the streets were filled with people anxious to hear. And as the choir began to sing the windows of the buildings thirty and forty stories high were filled with people. As I stood there and listened I thought of the contrast when about ninety years before our fathers had been driven from a city in Illinois by mob violence, and now we, their children, had returned, and on every hand found the spirit of kindness, and words of encouragement and praise.

After the concert we were taken to the Fair grounds, where our afternoon concert was given, and afterwards from there to the Ford executive offices in their exhibition building, which had been cleared of office furniture, and the entire group were seated at tables and served a delightful luncheon.

To my mind, the trip was a most wonderful event. We started on it with the spirit of the Psalmist of old:

But I am poor and sorrowful: let thy salvation, O God, set me up on high.

I will praise the name of God with a song, and will magnify him with thanksgiving.

This also shall please the Lord.

The humble shall see this, and be glad: and your hearts shall live that seek God.

For the Lord heareth the poor, and despiseth not his prisoners.

Let the heaven and earth praise him, the seas, and everything that moveth therein.

For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

The seed also of his servants shall inherit it; and they that love his name shall dwell therein.

On the Sunday before we left on our return trip, through the efforts of the Chicago branch presidency, we were permitted to hold services in the Rockefeller church on the campus of the Chicago University. The

building was filled. During the service President Grant addressed the congregation briefly, referring to the Articles of Faith of the Church and the Prophet's statement on government. His clear voice carried to all parts of the building and was very impressive. It was not the most pleasant place to sing in, because of the high ceilings and hard walls, which caused the sound to come back at the singers and interfere somewhat with the tone. But it was a delightful experience and we were happy to be welcomed in that way.

On our return trip we stopped at Independence, Missouri, and other places from which our forefathers had been driven. Upon arriving in Independence we gathered at the new auditorium of the Reorganized Church. We were received in a spirit of great friendliness. As President Grant and Frederick M. Smith, president of the Reorganized Church, made their way from their seats in the body of the house to the platform there was great applause. This, too, was not a pleasant place to sing in, for the unfinished condition of the building was such that it was difficult for the singers to hear the accompaniment, and the steep incline where the seats were placed made it impossible to develop a satisfactory tone quality. But the warmth of our welcome I am sure caused all to forget the unfinished condition of the building which interfered so much with the music. Again we were impressed with the remarks of our President as he stated the belief of this people and referred to the revelations of Joseph Smith, which should also be believed in by his descendants, our kinsmen, who were entertaining us at that time. In all it was a choice occasion, and we came away feeling that it was good to have been there.

The last stop was at Denver, where Brother Daynes had arranged with one of the newspapers for our appearance in the large Denver Civic Auditorium. This was an inspiring sight. The place was filled, even the gallery back of the drop curtain being fairly well filled with people, and the chairs on the stage surrounding the choir also. As the President made his appearance on the platform to acknowledge their greetings and welcome, there was great applause. He spoke for only a few minutes, expressing appreciation, and they applauded him as he left, as they also applauded the choir for their singing. It was a most wonderful trip, not primarily a missionary trip, but we hope, through the service rendered, to draw to the attention of those who were unacquainted with us, something of the ideals and purposes of the Church of Jesus Christ of Latter-day Saints; and I am sure that the fifty or sixty thousand people who came to hear us, and the untold numbers who listened in over the air during each concert were well pleased with what they heard. We feel that the trip was worth while.

The choir members had with them the spirit of the Gospel; they were exemplary. At times I thought I became a nuisance to them, for it was my task to keep them on the job and to see that their concerts started on time. They were enthused over the privilege of going and each felt that the success of the whole venture rested upon him or her.

As we left the hotel and were settling our accounts, the hotel manager said: "I hope you will come again. We have never before had

such a gathering in this hotel. The maids have had very little to do. We have found no cigarette stumps, no cigars, no burnt furniture or linen, and no whiskey bottles. Your group have been orderly; we have hardly known that they were here. It was a pleasure to have you with us."

I think that through our actions we preached the Gospel.

On the Fair grounds we were given reduced rates for the choir members. Their badges took them into many of the concessions and many invited them in without cost. We found a friendly attitude wherever we went and came away feeling that we had performed a wonderful missionary service. We had in mind constantly the saying of the Lord: "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing on their heads." We wanted a blessing. We felt the Lord was fulfilling his promise upon our heads, and we pray that his blessings shall continue to be upon us, that we may continue to serve him in song, in faith, and in a desire to be worthy of the blessings which he has bestowed upon us and which he has promised to bestow upon us all through our faithfulness. May he so bless us, I pray in the name of Jesus Christ. Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

My brethren and sisters, I rejoice in the privilege of again attending conference. Since I was here before I have undergone a serious operation, but the blessings of the Lord brought me through. Through my own carelessness I have contracted a cold which makes me hoarse.

During the past six months we have had the pleasure of having with us in the Canadian Mission Brother James H. Wallis and his wife, he acting as a patriarch in the mission for the purpose of giving blessings to the worthy Saints therein. He has been with us now a little over three months, and has nearly completed his work there. He is now working on the recording of the blessings he has given, that they may be mailed out to the respective members. It has been a spiritual blessing to us; we do appreciate the inspiration that came to the brethren to send Brother Wallis into our midst. I think that from there he will go into the Northern States, the North Central States, and the Southern States missions for the same purpose.

In visiting with the members, talking with them, and going confidentially into their lives, much good has been accomplished by Brother Wallis in bringing the Saints to a realization that the blessings of God can come only from living his commandments. All kinds of blessings may be conferred upon us, but to make them a reality in our lives depends upon how we live. Many who have never thought of it in that light have discovered that, in our Church, activity is life and inactivity is spiritual death. Wonderful promises have been given, depending upon their living nearer to

the Lord, keeping his commandments, observing the Sabbath day and having prayer in their homes, living the Word of Wisdom and keeping the law of tithing. Some of them were under the impression that when they were in debt they owed no tithing, and there are hundreds of our people who are in debt; so, of course, comparatively little tithing has been paid under those conditions. But they have now become convinced that the Lord expects one-tenth of all that he gives unto them, whether or not they are in debt, and that leaves them the ninety per cent with which to take care of their own affairs, which includes their indebtedness. I think it will mean much to the spiritual life of our mission.

I do not know of any time since I have been in the mission when our missionaries were more united, nor do I know of a time when they have better understood the responsibility of the position they occupy and what is required of them. I feel that to a great extent they are working because of their love of the work rather than merely measuring up to the regulations, and in so doing they are naturally keeping the missionary regulations.

I pray God that he may bless us, that we may realize that he has given unto us the Gospel of his dear Son; that it is given unto us to be lived, not to be stored away as something that is merely beautiful and grand, but something that we should live, that it may be exemplified in our lives, that we might eventually be fitted for an inheritance in his celestial kingdom.

I bring greetings to you from the missionaries of the Canadian Mission. They love their work, they dread sickness and anything else that interferes with their work. They are having an enjoyable time together. We love the work in the mission field. To me there is no more glorious blessing that has come into our lives than has come to Sister Bluth and myself in missionary service. We rejoice in it, we thank the Lord for the privilege of being in the mission field. May his Spirit attend us continuously in our labors, that we may serve him faithfully all the days of our lives, that we may realize in our lives the things for which we hope and aspire, I humbly pray in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I have been encouraged this morning and this afternoon with the advice, counsel and testimony, and the remarks of my brethren concerning our departed dead. The thought occurred to me, what a toll has been taken during the last three or four years from among the General Authorities of the Church: President Anthony W. Ivins, President Charles W. Nibley, Elder Orson F. Whitney, Elder James E. Talmage, President B. H. Roberts, President Rey L. Pratt, President Charles H. Hart, and Patriarch Hyrum G. Smith—almost one-third. But while I have missed them and shall miss them and their tremendous influence for good, and the power

of their example, what a blessing it is for those on the other side where they will labor with the Prophet Joseph Smith and his associates, in carrying on the great work of redemption in the spirit world, where millions are waiting for the Gospel of Jesus Christ.

And so our loss is someone else's benefit—the law of compensation still applies.

I have been thinking very much lately concerning our service, one to another, and to the world.

On the last day of the Master's public ministry he left Bethany accompanied by his disciples and made his way to the temple. The usual crowd, including those who were opposed to him, met him in the temple courts. The Pharisees and Sadducees plied him with questions, after which a lawyer or Scribe inquired of him, "Master, which is the greatest commandment of all?" The Savior quoted verses 4 and 5 of the 6th chapter of Deuteronomy and part of the 18th verse of the 19th chapter of Leviticus. It was required of every Jew to repeat the words contained in these verses twice each day. Therefore, his critics well knew the source of his answer. This is the answer the Master gave to the lawyer's question:

The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God.

Thus the Master made clear to his audience and to the lawyer and to future generations that the first commandments are to love God and to love our fellow men. Love translates itself into service. The Master himself exemplified his doctrine by service to his fellow men. Again and again did he show that love, indeed, it can only be evidenced by service. On another occasion he said to his disciples:

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. (Matt. 20:28.)

The Master himself performed the greatest possible service to humanity, for he spent three years of his life teaching men how to live and how to obtain eternal life, and he laid down his life that the resurrection and eternal life might be brought to pass.

To love God means that we will not only keep his commandments, but that we will qualify ourselves for the duties and responsibilities required of all who accept the Gospel to proclaim the restored Gospel and the divine mission of the Prophet Joseph

Smith. I like the symbol found on an old Roman coin which bore the design of an ox standing between a plow and an altar, thus signifying its readiness for either service or sacrifice. No symbol could more beautifully represent the attitude of the true servant of the Master—ready, when the Master wills, to toil in his service; and just as ready, when a call comes, to sacrifice everything, if necessary for the Gospel's sake.

As to our neighbor, I like the thought expressed by King Benjamin in the 2nd chapter of the book of Mosiah: He who is in the service of his fellow men is in the service of his God. Today, men see more clearly than ever before that we are our brothers' keepers. How great, therefore, is the need of keeping constantly before us the second great commandment, and how far we are from observing it as the Lord requires, and we should frequently ask ourselves, What manner of men and women are we?

The Lord has said this in Section 58 of the Book of Doctrine and Covenants:

Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

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.

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

If we are profitable servants, we will go beyond the routine requirements of our membership in the Church, and we will devote ourselves more than ever to the service of our fellow men.

Where shall we look for service? We must not repeat the experience of the knight in the ancient tale, who left his home when a young man to find the Holy Grail, or cup, out of which our Savior drank, and came back an old white-haired man, only to find the grail in his own house, where it had been all those years.

As Latter-day Saints, there are many avenues for service in the organizations of the Church. We can be better neighbors and help the poor, the unfortunate, the aged, the feeble, the widow, and the orphan, who live around us. Fortunate are we if we have learned the great truth that happiness is not determined by how much we get out of life, but what we put into life in the way of helpfulness and service for others. For there is a richness in life that will come to every Latter-day Saint once he has experienced the joy that is to be found in helpful service to others. The happiest people on earth are those who contribute to the welfare of their neighbors and friends.

The General Authorities of the Church, those who preside in the stakes and wards and missions, use their time and talents in the service of God and their fellow men and for the establishment of the Church of God for the preaching of the Gospel and for the dead.

There is a wonderful field for all officers and members of the

quorums of the Melchizedek Priesthood to increase the faith of their members and to see that every person holding this Priesthood is giving service to the Lord and to his fellow men.

The Presiding Bishopric deeply appreciate the untiring labors of the bishops of wards and those associated with them in developing and training the youth of Zion who hold the Aaronic Priesthood. The result of their labors is already being noticed in the improved standards of the members of this Priesthood. There are also under the direction of the bishopric approximately 30,000 men holding the Priesthood whose duty it is to visit the homes of the Latter-day Saints monthly. They go in the true spirit of neighborly help to the members of their flock.

On this Temple Block thousands of men and women hear the message of the Gospel, in addition to those who are reached by the labor of the missionaries who are out in the world proclaiming the restoration of the Gospel of Jesus Christ and the divine mission of the Prophet Joseph Smith. By this means the Church is exalted and advanced in its great purpose due to the devotion and labors of faithful men and women.

The question might be asked, Is there recompense for all this labor? I say, Yes, for the Lord has said:

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

No person can be happy in this Church unless he is working for it, praying for it, and living for it. Service in the Church is a safeguard to youth. It is a blessing and protection to those of middle age. It is a crown of satisfaction to the aged. Our testimonies and appreciation of this Latter-day work will grow in proportion to the service we render our Master, for service in the Church will bring joy, satisfaction, happiness, contentment, and appreciation.

I pray that we may keep these two great commandments constantly in mind and in the spirit and intent of the Master's answer to the lawyer on that fateful last day of his ministry. Let us look around us for further opportunities to be useful in the communities where we live, that we may become more profitable servants in the cause of our Master.

The Gospel of Jesus Christ is my meat and drink. I love to serve; I want to serve; I want to labor as long as I have the ability to do it in the cause of the Master and of my fellow men.

The Gospel of Jesus Christ is true; it is the power of God unto salvation. God lives. Jesus Christ is our Redeemer. Joseph Smith came in these latter days to restore the Gospel and establish the holy Priesthood preparatory to the coming of the Son of God, when his kingdom shall be established, and he shall reign in God's name upon the earth.

I pray that we may be blessed with this deep sense of service and appreciation of our opportunities in the name of Jesus Christ. Amen.

The Singing Mothers sang "He shall feed His Flock," (The Messiah.)

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

A year ago while occupying this position I advocated patience, —forbearance in reaching hasty and ill-considered conclusions respecting the efficacy of the new plans which had been put into operation to relieve our distresses and a patient compliance with their requirements. I believed then as I believe now, that the quickest and surest way to determine the real worth of any newly enacted policy is to give it a fair trial. I believe still that patience is necessary in the appraisement of the forces which have been set in action for the country's deliverance. However, I am equally well convinced that some things other than patience are requisite if we would make any real contribution to the ultimate end that every one desires.

PHASES OF RELIEF PROGRAM CAUSE CONCERN

I have had a limited opportunity to observe at rather close range, some of the operations of the great relief program which our government is seeking to carry out. There are phases of it which give cause for much concern. Some of these items would not be appropriate for discussion here, but there are one or two things which I feel can be mentioned with propriety and I hope with profit. The expenditures for relief, both direct and indirect are enormous, and the numbers of recipients almost go beyond the believable. In our own state, according to the latest figures obtainable 21.99% of the entire state population is on the relief rolls and in some counties the proportion of the population receiving relief runs as high as 46%. Where these figures prevail, it means that nearly one-half of all the people have demonstrated to the satisfaction of those in charge that they are fit subjects for relief and are actually in receipt of the charities bestowed. I have not included in these statements vast numbers of people who have been beneficiaries under certain governmental emergency measures which have been calculated to save to the owners, homes and properties by the extension of extraordinary credit facilities, I am limiting the number only to those who are on the relief rolls of the counties and municipalities. When I mention the percentages in our own state I wish it known that our numbers are but representative of other states of the union.

INDICATION OF SUFFERING AND DISTRESS

I do not see how any thoughtful person can contemplate this situation without grave concern. I feel that concern very deeply, because this astonishing information indicates such a large measure of want, failure, suffering and distress among the people. No

one can think of it without having his sympathies touched. My first desire would be of course, that the cause of these distressing conditions might be removed, that we might immediately have such industrial recovery as to give all opportunity for work and a good livelihood. This is the desire of all, but how to bring about such a recovery is the subject for some of the hottest debates and contentions we have witnessed in this country for many a year.

Into these I will not enter. Suffice it to say the conditions are here. How long they will last no one knows. We hope not for long. While they do last they are the immediate and pressing concern of every citizen of the country. No conscientious man nor woman can ignore them, for even from a selfish point of view they affect him.

I take it for granted therefore, that everyone would like to do something to help. I am going to take the liberty of making some suggestions which I think can be adopted by almost every one who does desire to help. I am not going to speak now of the giving of financial aid. I hope to mention that later.

MAINTAIN SELF-RESPECT

It is my first suggestion that every man, woman and child adversely affected by this "depression" be encouraged to maintain self respect. I earnestly hope in what I am about to say I shall give no offense. I assure you none is intended. I desire only to be kind, but I know it is necessary sometimes to be frank and seemingly cruel in order to be kind. I know that there have been many hundreds of self-reliant, self-respecting, proud people who have been humiliated to the dust by the hard circumstances which have been forced upon them. My heart goes out to them. I pity them for the humiliation they have sustained, but strange as it may seem, for their own good, I want them to continue to be humiliated in their own feelings so long as they continue to be the recipients of charitable relief. I said, mind you, in their own feelings. I want no undue embarrassment heaped upon them, but I want them to be so manly and so womanly in all those terms imply as to be grieved in spirit when they cannot be self-reliant and reasonably independent.

FACTORS IN ECONOMIC AND SPIRITUAL WELFARE

There is a pride in vanity "that goeth before a fall," but that pride in a man which makes him cherish his own good name and gives him the courage to work to sustain it, that pride which makes him shun the bondage of undischARGEABLE obligations, that pride which keeps his head high even in poverty, conscious that he has always been honorable and has given the best that was in him, that pride I admire. I think too it is essential for the preservation of some of the best things within our civilization. Self-respect, self-reliance, and the pride of achievement I look upon as highly prominent factors in our economic welfare and in our spiritual as well.

CHARITY SEEKERS

Unfortunately there has been another class of our citizens who have not had so much pride and self-respect and who have not been greatly humiliated, perhaps not humiliated at all in the receipt of those benefactions which have been bestowed upon them. They have been eager to receive. I suppose some of this class will always be with us. I am sorry for them too because they lack an element of character which is essential to success and enduring happiness.

"SPONGING" ON THE GOVERNMENT

Now without mitigation in the least of our sympathies toward those unfortunate ones actually in need, the observing cannot help but note that there is an ever-growing and deeply regrettable tendency to "sponge" on the government and take every gratuity possible to obtain and this too, sometimes by representation and connivance which will not bear the light of truth. It is true also that this disposition to "sponge" on the government is not confined to those only who are on the relief rolls.

In the obtaining of benefit loans and crop allocations with other concessions so lavishly bestowed it has been manifest in such degree and in such people as to be greatly astonishing to those who have the inside information. Not infrequently does one hear in pseudo justification of these regrettable actions, expressions such as these—"Well everybody's getting it, I might as well get my share"—or "The government brought on these conditions they should get us out." I have been informed of men making application for home loans under representations of distress whose regular income for one month would be regarded by many families as ample support for an entire year.

CONTEMPT FOR IMPOSTORS

I am not pointing out these things in criticism of the administration of the government's remedial plans, although I suppose it is possible to detect errors. I make allowance for the faults and abuses which almost of necessity must creep into the operation of such extensive schemes so quickly set up and manned. Nor do I particularly criticize the plans themselves, not because I do not see deficiencies in them, but because I find it most difficult to discover in my thinking or from the suggestions of others, any satisfactory substitute measures to take their place. Here is where I feel to exercise patience, but I am not patient with impostors on the government's generosity. I tell you these professional charity seekers, these "spongers" on public beneficence are a menace to the morale of our country. They have lost self respect, they have lost their honor and their influence is pernicious. Any public official or administrator who connives with them or tolerates their practices is even more deserving of our contempt.

FAR-REACHING RESULTS

I am not willing to take it for granted that these abuses must be. They are too serious and their results too far reaching to go unchallenged. I fear them, not only because they are costly to the public treasury, the drain on which is a matter of deep concern to every American, but for the more important reason which I have heretofore indicated, that the practice of "sponging" on the government is perverting the finest virtues of American citizenship—self-respect, self-reliance and integrity. Furthermore, I cannot but conclude that this distortion to the morale of our people makes fertile ground for the seeds of disloyalty and anarchy which those inimical to our form of government are ever seeking to sow.

THE LATTER-DAY SAINT ATTITUDE

I said everyone could help. I believe everyone can. I believe our Church can help as can every other good agency. That is why, my brethren and sisters, I bring this matter to your attention here today. No Latter-day Saint can tolerate for a moment an imputation against his honor and integrity. No Latter-day Saint can afford to be other than self-respecting and as self-reliant and independent as the circumstances will possibly permit. We have been taught all during our history the gospel of work, of self-support and freedom from debt. It so hurts me to see a man lose the pride of self-respect and self-reliance that I could wish that it were feasible to take an evidence of obligation for every gratuity bestowed, in order that the recipients might say that they had borrowed the money and would pay it back and thus not be humiliated by the taking of alms.

TO RESTORE OUR MORALE

Morale is made by public opinion and public opinion is the composite of individual opinions. We can maintain our morale and if we have lost it in measure, we can restore it as can the country at large by each and every one firmly and definitely resolving: first, that under no circumstances will he be guilty in the least degree of the abuses which I have mentioned, and secondly, that to the full extent of his ability he will see to it that such abuses are not tolerated in others. The cost of administration of the relief program is already so enormous (it seems excessive to us who administer relief without cost) that there must not be added to the cost any additional funds for more supervision; so it is indispensable to the success of the program that everyone assume responsibility. By so doing, everyone can help. I do not know how long we shall retain our present methods. Whether they should be changed is a matter scarcely suitable for discussion here, but I do know that so long as we have them, we have a duty to get out of them the best obtainable. That is possible only by full co-operation.

I earnestly hope that my plea here today will not be misunderstood. It may sound harsh and unfeeling, but I know that in my own heart I am not without charity and sympathy and I know that my people are generous and kind. When I think of what we give for charity and for the support of unselfish and noble causes, I am grateful and encouraged.

LATTER-DAY SAINT LIBERALITY

I noted the other day from information issued by the Federal Department of Internal Revenue, that the deductible charitable contributions of the rich men of America as shown by their income tax returns, did not exceed 2% of their net incomes. We who pay our tithing give 10% and to that we add many additional items, so that when we make our income returns to the government, if we are fortunate enough to have incomes sufficiently large to report, it is not infrequently the case that the 15% of net income which is deductible for tax purposes is not sufficient to cover all our contributions and we sometimes pay a tax on our gifts. I am glad of this because it indicates our generosity and our truly Christian desire to help our fellow man. I feel that desire. I want to continue to give, not only because of continued need, but because giving is the best remedy in the world for contraction of the heart. I recommend it to all who suffer from that malady.

OUTLOOK FOR COMING WINTER

There is little prospect that the coming winter will not present enlarged demands on our sympathies and our resources. It has been indicated from Washington that the state and local communities may be obliged to bear a larger portion of the burden. I hope we will do our utmost and I pray that no worthy person who is honest and deserving may be permitted to suffer. I pray with equal fervor that no person may become so dishonest and disloyal as to be an impostor on the generosity of our great merciful government which is seeking so diligently to relieve our distresses.

BASIS OF MUTUAL CONFIDENCE

Common honesty is the basis of mutual confidence. If we lose confidence in each other we are lost. We can't trust those who cheat the government. It is as dishonest as it is to cheat the Church or each other. No one can deceive and cheat and be a Christian. He may be called a Christian, but he is not one. Misrepresentation, hypocrisy and deceit are as repugnant to the Gospel as is error to truth, for the Gospel is truth.

THANKFUL FOR CHURCH

I thank God for the Gospel of Jesus Christ. Within it I find the true philosophy of life with all the virtues, the encouragements, the

restraints, the hopes and the satisfactions that my soul can desire. I thank God for the Church of Christ with all its agencies, facilities and powers to make the Gospel effective in the lives of men and women. I look forward with confidence to the fulfilment of the promises of the Lord. In the face of many problems I am not discouraged—the truth will prevail. We must be patient in all things, but we must also be vigilant. Patience and vigilance and integrity will see us out. I pray for the blessings of God on the Church, on the Government and on all men, in the name of Jesus Christ. Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

I humbly pray, my brethren and sisters, that the Lord will bless me during the few moments that I am before you, that I might say correctly the things that I have a desire to say to you this afternoon.

Our Heavenly Father has greatly blessed us by giving to us many books that we might learn of his ways and his desires concerning us; that we might be able to find our way safely back into his kingdom after finishing our work here. In addition he has also given to us his prophet and his servants that they might give us, from time to time, additional word and counsel and instruction to that which we find written in the standard works of the Church.

The scriptures have not only been given for our benefit but they have been given for the good of all of the children of God here upon the earth. They are encouraged to read them that they might better understand God's purposes towards them and towards life; to make the present finer and more beautiful so that the future might bring increased joy and happiness.

At times it seems to me that because of the many scriptures available, they have become very common to us. When problems of life come before us we are prone to look to other sources for comfort, knowledge, and instruction, rather than going to the word of the Lord, where we might be guided rightly in the things that he wants us to do.

We are always having problems of religion before us, and I am sure that we always shall. This word of the Lord which has been given to us helps us to tread the straight and narrow path and keep close to our Heavenly Father. It is interesting, and I am sure profitable, that we should be up-to-date; but it is more important that we be right, even at the expense of up-to-dateness.

As I meet people I find there is a tendency to so interpret the scriptures that they will fit into all of the new theories, especially the so-called learning and intelligence that has not been established. Very frequently people in trying to fit these theories into the word of the Lord make the interpretations of our scriptures silly, and in many cases dangerous, leading men and women astray

because their new interpretation is not what God meant when he wrote and spoke to his prophets and gave his words to us in the holy scriptures.

We sometimes wonder why more people are not coming into the Church nowadays, and we refer back in kindly remembrance to the many people who joined the Church in early days. I think I can name one reason. In the early days people of all the earth—I mean those who were Christians—were readers of the scriptures. They tried to find comfort and knowledge in this holy book, the Bible. They believed sincerely in the revealed word of God and when the missionaries came to them in their kindness and with their explanation of the additional word of God, they could see and understand their mistakes and readily adjust themselves to the new interpretation that had come in relation to the Gospel of Jesus Christ. And so, many people came into the Church.

Nowadays we are getting away from that. It is not the custom to read the word of the Lord, and while we may find testimony, I believe that testimony would come quicker if we would be firmer in the foundation of the Gospel of Jesus Christ; if we would be frequent readers of God's word to us, and really believe the things which he has said and does say to us.

I believe many of these religious problems that come to us can be solved. For example, we have the question of Adam and Eve in the Garden of Eden. We know that Adam was an intelligent man. How do we know it? By the written word of God; there is no question about it. Mark you, I said an intelligent man, and not a man who was just evolving from a crude state into one of intelligence. All of our reading and all of our contact with God and his prophecies give us to understand that Adam was an intelligent man and was the father of our race. We read of him in the Bible, and we read of him again in the Pearl of Great Price, where practically the same story is reiterated. We read about him again in the Book of Mormon and in the Doctrine and Covenants.

It seems to me that this question should not bother us as a people when we have so much of the revealed word of God concerning this matter. In the Book of Mormon, Lehi makes the statement: "Adam fell that men might be; and men are, that they might have joy."

There is no question about it, you see, as far as we are concerned. And the continual argument and debate about a subject like this it seems to me would be displeasing to our Heavenly Father.

We have the question of the Christ, his virgin-birth, and his resurrection. We find it contained in all of our books. Yet there are men and women and young people who do not believe, and they argue the question back and forth as to who he really was, whether or not he was in reality resurrected from the dead, and stands at the right hand of God.

Perhaps you remember the occasion when Jacob was debating

the question with Sherem concerning the Christ, and Jacob said to him, "Believest thou the scriptures?" Do you not see the first test—the prophets' test, God's test? It was right there—"Believest thou the scriptures?" And when Sherem said, "Yea," Jacob said:

Then ye do not understand them; for they truly testify of Christ. Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ.

When the Lord was speaking to the Jews he said:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

The Jews, with the books before them could not understand. Paul said that we can not understand the things of God without the Spirit of God. And so even with the scriptures before us; if we will not show the signs of humility and of repentance, and a desire to know, we can not understand the things which are written in these books for us.

In the Book of Mormon we have a challenge, as we have in the Bible. The Prophet Moroni said that if the Book of Mormon was read with a certain purpose, with the proper attitude towards the book, then God, by his Spirit, would enable the reader to understand whether the book was the word of God or not.

May the Lord bless us, my brethren and sisters, that we will commence to pay more attention to the holy scriptures, that we may go to them to solve the problems as they come into our lives, because I am confident that within the books of God, in addition to what comes to us from our prophet, we can ascertain what God wants us to do, how far we shall go, and how we can please him from day to day. May he bless us to this end, that we might obtain additional light and comfort and blessing and eventually find our way into his kingdom, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My beloved brethren and sisters, as I stand before you this afternoon I desire an interest in your faith and prayers. I hardly know what I shall be able to say, but I thank the Lord for the faith that he has given me in the Gospel, of which we are participants. I thank him that I can look into the future with reliance and faith, believing that he stands back of the purposes of this Church, and that he will guide it through, that he will give those of us who are faithful and rely upon him the power and the capacity to carry on.

I believe that there exists in this body of Priesthood that we have before us today, a peculiar power and virtue, a reservoir of power, from which we derive our authority in doing the things we do as representatives of this people. I believe that it is by virtue of that authority which is vested in the people that the officers of this Church conduct its affairs in all this world.

I believe that you have authorized them to do so, and I believe that that authorization is borne out by God himself.

There is a principle existent in the Church that the right to govern is derived from the common consent of those governed. That extends to all the offices of the Church. The bishop is appointed and approved by his ward; the stake president is appointed and approved by his stake; an apostle is appointed and approved by the Church; and the President of the Church is appointed and approved by the Church. And when he is so approved as a prophet, seer and revelator, he has the right to stand at the head of the Church and determine its policies and practices.

We have before us the scriptures, to which reference has been made this afternoon; I am thinking especially of the Doctrine and Covenants. When the revelations in that wonderful book were given to the Prophet Joseph Smith, they were not all at once compiled and bound into their present form. The time came when that was done, and to make them effective and binding upon the body of the Church they were approved and accepted as the revelations of the Lord to the Church, and from then on we have deemed them as binding upon us.

We must not forget, in this day of trial and tribulation and criticism that we are going through, that we have now at the head of the Church the very same authority that we had in those days, and that when the prophet of the Lord dictates a policy unto this people and that policy is approved by the body of the Church, it is just as binding upon the Church today as at any time in its history; and no minority—no matter how interested it may be in certain other practices that are not approved by these policies—has the right to set itself up in direct opposition to this body of Priesthood, the representatives of which we are who are gathered here today.

We are the Priesthood, and together with the Authorities who are placed over us, we control the destiny of this Church, and it is the duty of the rank and file of the Church to remember this one thing, that the Priesthood vested in the President authorizes him, when we support him, to dictate the policies that the time demands.

I for one propose to stand back of the Authorities of the Church as long as God will give me power; and to support every righteous thing that they propose, especially when it is approved by the body of the Priesthood.

There are certain changes that have been authorized and approved by the body of the Priesthood, which are meeting with opposition at this time and, it is my testimony to you that there is no legitimate ground for this opposition.

I trust that the Lord will give us strength to see our duty, to see the right, to sustain and uphold the policies of this Church when they are founded upon this principle that I have enunciated, for I believe that is the principle that should govern the Church. The Lord has told us so in the Doctrine and Covenants, and the leaders of the Church have reiterated it from time to time; and in promulgating these policies they stand

upon that principle, and no other. To me that is justice and right and common sense.

I hope that the Lord will bless me with the power that I may carry on, that I may see my duty properly and correctly and be able to fulfill it completely. I trust that the same blessing may be meted out to every man who holds the Priesthood in this Church, that he may realize the tremendous responsibility that rests upon him when he accepts that Priesthood, for it is no idle thing to permit a servant of the Lord to lay his hands upon your head and ordain you to the Priesthood. You accept the responsibility and the duty, and it is your obligation to magnify that calling.

We have different orders in the Priesthood, and the callings of all are not the same, but be they great or small, when we accept those callings we have no right to refuse to discharge the duties that devolve upon us under them.

I hope that the Lord will bless us, that he will pour out his Spirit upon us, that he will give us the power to carry on properly.

I was especially pleased with what Brother Richards said this afternoon about the conditions of the time, and I wish to say amen to his suggestion. In going out among the people I have learned that, almost without exception, those people who have obeyed the instructions that have so many times been given from this stand, who find themselves free of debt, are not suffering in this crisis.

We are ambitious, it is true, and many of us desire the power that comes from large property holdings, and to get that power we have shouldered upon our backs obligations that we are now unable to fulfill; but I find that those people who are content with less, who were out of debt when this thing broke, are not suffering now like the people who found themselves heavily involved.

I wish to bear my testimony of the truth of the work in which we are engaged, and to take my seat, praying that the Lord will bless me always with his Holy Spirit, and you as well. And I do it in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I desire to read my remarks made at the funeral of Brother Charles H. Hart, so that they may be in the Conference Pamphlet. They are as follows:

"From my personal association during all the years that Brother Hart was one of the General Authorities of the Church I am able to bear witness to all of the splendid things that have been said here today regarding his character. There was no one of the General Authorities with whom I traveled from stake to stake, in fulfilling the duties devolving upon us of attending quarterly conferences, that I enjoyed traveling with more than I did Brother Hart. The sincerity and honesty, the integrity and devotion of the man always impressed me. He was a man whom to

know was to love. Love begets love. He was a man who loved the people, loved to mingle with them, loved to gather evidences, as has been said here, of the divinity of the work in which you and I are engaged, and to be in a position to defend it.

A RIGHTEOUS JUDGE

It is a wonderful thing to be a judge and to have the reputation among all those who knew him that his decisions were absolutely true and straight, and what they ought to be according to the evidence presented. To my mind the greatest tribute that could be paid to a man is that those who know him best love him most, and I am sure that this tribute can be paid to Brother Hart and that he is worthy of it.

ENGAGED IN A NOBLE CAUSE

There are many of us who make friends and sometimes make enemies. If Brother Hart had an enemy I have never heard of it. I have always heard people speak of him in the highest terms. To have a perfect and abiding knowledge that God lives, that Jesus is the Christ, the Redeemer of the world, and that Joseph Smith was a prophet of God, and to devote the best that is in us to carry that knowledge to others and to inspire others to try to obtain it, is the highest labor I believe in which any of us can be engaged, and this was the labor of Brother Hart during the latter part of his life as one of the General Authorities of the Church, and it was a labor that he took pleasure in performing.

RICH BLESSINGS EARNED

I rejoice in all the splendid things that have been said here today. I commend to his wife and his children that they read the seventy-sixth section of the Doctrine and Covenants, telling of the marvelous and wonderful blessings that shall come to those who embrace the Gospel and live it, and of the promises that are made to them concerning the life to come.

I have no hesitancy whatever in assuring the beloved wife and splendid family that all of those marvelous blessings promised to those who shall endure to the end and keep the commandments of the Lord, that they shall inherit celestial glory, shall come to Brother Hart. There is nothing I can urge upon the family more than to follow in his footsteps and walk in the narrow and straight path that he walked in during his entire life.

NOT IN THE GRAVE

I can never think of my loved ones, my dear mother and those who have passed away, as being in the grave. I rejoice in the associations they are enjoying and in the pleasure they are having in meeting with their loved ones on the other side.

May God help each and all of us to so order our lives that they will be a proclamation of the divinity of the work in which we are engaged.

And may that sweet and peaceful influence that comes from our Heavenly Father in times of sorrow be given to the wife and her children. May they be comforted, encouraged and blessed in their time of sorrow, is my humble prayer, and I ask it in humility in the name of our Redeemer. Amen."

A sacred anthem, "Gloria," (Buzzi-Pucia) was sung by The Singing Mothers' Chorus.

Elder W. Heber Wilde, President of the Summit Stake offered the closing prayer.

Conference adjourned until 10 o'clock Saturday morning, October 6.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 6, at 10 o'clock a. m.

The congregation joined in singing the hymn, "Hail to the brightness of Zion's glad morning."

Elder Heber Q. Hale, President of the Boise Stake, offered the opening prayer.

A sacred solo, "The Holy City," was sung by Sister Mildred Bradford.

PRESIDENT HEBER J. GRANT

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

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

J. Reuben Clark, Jr.

Alonzo A. Hinckley

The Counselors in the First Presidency and The Twelve Apostles as prophets, seers, and revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

FIRST COUNCIL OF SEVENTY

Jonathan G. Kimball

Rulon S. Wells

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

GENERAL CONFERENCE

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
 David A. Smith, First Counselor
 John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following Assistants: Andrew
 Jenson and A. William Lund.

CHURCH BOARD OF EDUCATION

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

Franklin S. Harris

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

John A. Widtsoe

AUDITING COMMITTEE

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

TABERNACLE CHOIR

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

ORGANISTS

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

CLERK OF THE GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President
 Amy Brown Lyman, First Counselor
 Julia A. Child, 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, First Assistant Superintendent
 George D. Pyper, Second Assistant Superintendent
 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, First Assistant Superintendent
 Melvin J. Ballard, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, First Assistant Superintendent
 Edith Hunter Lambert, Second Assistant Superintendent
 with all the members of the Board as at present constituted.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I desire that I may have the blessing of the Lord, that the few moments I occupy will be profitable to us all. We have had a delightful time thus far. I have enjoyed the privilege of greeting so many of my brethren and sisters that I do not frequently see. Today I have come here with a prayer in my heart that we may continue to enjoy the favor of the Lord, bestowed upon us so richly in the past.

A MARVELOUS CHANGE

Sixty-nine years ago today a general conference of the Church was held in this building. The first to be enjoyed here. What a marvelous change has been wrought during the period of time that has elapsed since then! How the Lord has preserved this people! We have become somewhat popular with many of our Father's children in the world now, but in those days there were few, not members of this Church, who dared to even suggest that they were friendly to the Church. But the Lord promised those who came out from Nauvoo that if they would migrate into the tops of these mountains and live according to his teachings, they would be a happy people. That is the promise of our Heavenly Father to all who seek him and keep his commandments.

RECIPE FOR TRUE HAPPINESS

During these troublous times when so many are in distress, seeking happiness and not finding it, I think the finest recipe that I could give, to obtain happiness, would be: Keep the command-

ments of the Lord. That is easy to remember, and if we will do that we may be sure of success.

All down through the ages the Lord has inspired his choice servants and they have taught the people the Gospel, they have pointed out the way of true happiness. And yet, by his cunning craftiness Satan has persuaded the majority of mankind from walking in that pathway that will insure happiness, and he is still busy. That is one thing you may be sure of, that the adversary of righteousness never sleeps.

Yesterday reference was made to the fact that there are some of our brethren and sisters who may be influenced if they are not careful, into following unwise leadership in their efforts to obtain food, raiment, shelter, etc. Remember one of the oldest of the Lord's commandments, "Thou shalt not covet."

OLD AGE PENSIONS

A man this morning stopped me as I came down the street, and requested me to sign a petition. I asked "What is it?" He said: "You believe in old-age pensions, don't you?" And I replied: "Well, my brother, I have always believed in caring for old age, and I have been making contributions for old age ever since I was a wage-earner, in some form or another; but," I asked, "does your petition suggest \$200 a month for all those past sixty years of age?" He said: "Yes." I said, "Well, that appears to me to be excessive. I cannot see any justification for that."

"Now," I said, "do not misunderstand me. I am not complaining at anything that may be done for sixty-year-old people who, by reason of indigent circumstances and distresses, are not able to take care of themselves. I am not opposed to something being done to provide the means whereby they may live and be comfortable, but," I said, "this proposition of yours appears unreasonable to me." I hope I didn't wound his feelings. I had no desire to do so. I have always desired to be kind, especially to those in distress. We are likely, if we are not careful, to run off on a tangent, following some new idea, and if we will just pause long enough to consider and investigate, we will discover that it is not workable.

THE LORD'S WAY

The Lord, in his mercy, has told us much that we should do. He has instructed us to be industrious. During this conference reference has been made to the fact that we should go to bed early and arise early, after being refreshed. That is the Lord's advice to us. Among the things that come to my mind just now, that our Heavenly Father has suggested to us, is that we honor the Sabbath day and keep it holy; that we observe the Word of Wisdom; that we keep ourselves clean and pure and unspotted from the sins of the world; that we love one another; that we go about doing good. In fact, there are so many things that I will not take time to men-

tion them to you this morning, but you know what I mean,—the Lord's way, not man's way.

That is why this Church was organized, in order that we might be directed by the influences of our Heavenly Father. That is the purpose of it, to prepare us for eternal life in the celestial kingdom. When I think of the great and good men and women who have lived in this Church from the beginning, who have gone through all kinds of hardships, and have remained faithful to their trust and gone home, I think what a marvelous example has been set us!

We saw portrayed, last night, in the beautiful pageant presented here, some of the experiences of Wilford Woodruff, who lived to be 92 years of age, retaining his faculties; and almost the last thing that he did was to express his desire to those around him that they should honor God and keep his commandments.

OUR LEADERS TODAY

We are here this morning in a worshipping capacity, to wait upon the Lord. We are assembled under the presidency of the man who has been called to direct the policy of this Church, associated with his counselors and the other brethren. These are our leaders today. My heart is full of gratitude that I am permitted to be here. I regret that Brother Joseph F. Merrill, of the Council of the Twelve, cannot be with us, but he is in the line of his duty, performing a splendid service as president of the European Mission. I am grateful for the privilege that is mine to mingle my voice and associate with my brethren and my sisters in this, one of the great semi-annual conferences of the Church of Jesus Christ of Latter-day Saints.

SHOULD BE INDUSTRIOUS

We live in perilous times. We need the inspiration of our Heavenly Father. We can't expect it unless we keep his commandments. He said long, long ago there were idlers in Zion, and he complained at them, and he said, "He that is idle shall not eat the bread nor wear the garments of the laborer." I am assuming that he did not mean those who cannot find employment, and who are legitimately trying to take care of themselves. I am assuming that he referred to the habit some people get into of leaning upon their neighbor. Maybe that is the wrong interpretation, but that is the way I view it. I feel that there has been no justification given to any man in this world to feel that he can depend on somebody else to provide him a livelihood. I did not feel when I was a child that somebody would be compelled to provide me a means of living. The Lord gave me intelligence. He directed that I should work, and I began to work when I was twelve years of age, and I found joy in it, and have earned my living and helped others during more than fifty years.

I thank God for work, for the joy that comes from doing things in the world. I am not indicating any particular kind of employment except that it be honorable. But the Lord has indicated that

we should be industrious. In ancient times he said that we should earn our living by the sweat of our face. There are means available today whereby, if we were keeping all of the commandments of our Heavenly Father, there would be employment for every one of us that would occupy most of our time.

THE FAULTS OF OTHERS

This morning, not in criticism, not in a spirit of fault-finding I plead with you my brethren and my sisters, let us be generous with one another. Let us be as patient with one another as we would like others to be with us. Let us see the virtues of our neighbors and our friends and speak of those virtues, not find fault and criticize. If we will do that we will radiate sunshine, and those who know us best will love us.

I read some time ago, in one of the old records of the Church, that from this very stand a sermon was preached in which one of the brethren called attention to the fact that in a group of ten men and women, assembled together and examined each apart from the others, saying, "I would like you to tell me what you think of these, your associates," the first one explained that they were good people but each had an outstanding fault, and he said each one of them found fault with every other one of that group, but they forgot to criticize themselves. Out of the ten that had been assembled and given an opportunity to talk, nine people could find fault with all of the others, but the nine people did not find in themselves any fault at all. Now, let us think of that. That was right from this very stand years ago.

Aren't we rather prone to see the limitations and the weaknesses of our neighbors? Yet that is contrary to the teachings of the Gospel of Jesus Christ. There is a class of people who find fault and criticize always in a destructive way. There is a difference in criticism. If we can criticize constructively under the influence of the Spirit of the Lord, we may change beneficially and properly some of the things that are being done. But if we have the spirit of fault finding, of pointing out the weaknesses and failings of others in a destructive manner, that never comes as the result of the companionship of the Spirit of our Heavenly Father and is always harmful.

FOLLOWING THE NARROW WAY

If in our own homes we have family prayers and teach our children to pray and walk uprightly before the Lord, we are in the narrow way. If we teach our children to thank the Lord for the food that we have, and feel to appreciate our blessings, we are in the narrow way. If we, when we are called upon to do ward teaching, go into the homes of the Latter-day Saints as servants of the Lord, and call the family together and teach them the Gospel of Jesus Christ, point them to the pathway that leads to eternal happiness, we are in the line of our duty and pleasing the Lord.

So I might go on and enumerate many things, little things that we see around us every day, but they are important. We should attend to our secret prayers. We should live so near to our Heavenly Father that when we bow before him we may know that the thing we are asking will be pleasing unto him, and if it isn't granted in the way that we ask it we may know that the blessing will come to us that we are entitled to and that will really be a blessing.

IN THE HOMES OF THE LATTER-DAY SAINTS

I have shaken hands during this conference with a number of my brethren and my sisters. How happy I am to have this opportunity! I have been in your homes during the last few years, at intervals. I have had joy when I have stepped into the homes of the Latter-day Saints, and when I went in I found the inspiration of the Spirit of the Lord there. I found politeness and kindness among the children of the household. I saw cleanliness and good order in the house. I felt an influence of appreciation and gratitude for the blessings of our Heavenly Father. That made me happy. I have had joy and I am grateful for it, and this morning I thank you who have been so kind to me for your good care of me and my brethren.

IN THIS BUILDING

I have mentioned the fact that here, sixty-nine years ago, this building was opened, and from that time until now many marvelous instructions have been given to the Latter-day Saints. I have been in this house when the Spirit of God has been poured out upon us and there were few eyes not moistened by tears. Our souls were subdued. We felt to repent of our sins. When we possess the Spirit of the Lord we always have the spirit of repentance. Whenever our hearts are hard and we can't repent, we may know that we have not a proper spirit. So today I am thinking of the teachings that have echoed in this grand old building that is world-famous now because of what has been accomplished here.

The Tabernacle Choir has called the attention, I might say, of the entire world, by now, to the fact that there exists an excellent musical organization in the great "Mormon" Tabernacle, accompanied by this wonderful organ. They are preaching the Gospel of Jesus Christ, and we are beneficiaries of that blessing.

THREE MIGHTY MEN

We have referred during this conference to three mighty men recently called home who have discussed the principles of the Gospel from this very pulpit and exhorted us to obey our Father in heaven, in preparation for life in his celestial kingdom. I am thinking of the praiseworthy things that have been said about our brethren who have just left us. We remember them and their virtues just as we remember the last conference, and we remember

the last conference as the best conference that we ever had because we are close to it. How fine it would be if we could remember all the truths that we have heard in the other conferences, not only remember them now, but if we could treasure them during life—retaining the teachings of the Lord which came to us through his servants.

LEADERS WHO HAVE GONE HOME

Here have stood some of the greatest men that have ever lived upon the earth, marvelous men, who have finished their work and gone home. I feel impressed to mention the names of some of those who from this pulpit have instructed the Latter-day Saints in the years gone by. Brigham Young, a mighty pioneer and leader of the Church; John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith. Think of these men who have passed on, these men that we love and venerate. Heber C. Kimball, George A. Smith, George Q. Cannon, John R. Winder, Anthon H. Lund, Charles W. Penrose, Daniel H. Wells, John Henry Smith, Orson Hyde, Orson Pratt, Ezra T. Benson, Charles C. Rich, Erastus Snow. These men were not ordinary men. They were super-men, that God called to lead the people to the valleys of these mountains and instruct them in those pioneer days. Franklin D. Richards, Brigham Young, Jr., Francis M. Lyman, George Teasdale, Marriner W. Merrill, Abram H. Cannon, Abram O. Woodruff, Charles W. Nibley, John Smith, Hyrum G. Smith, Joseph Young, Levi Hancock, Zebedee Coltrin, Albert C. Rockwood, Horace S. Eldredge, Jacob Gates, John Van Cott, William W. Taylor, Seymour B. Young, C. D. Fjeldsted, John Morgan, Brigham H. Roberts, George Reynolds, Edward Stevenson, Joseph W. McMurrin, Rey L. Pratt, Edward Hunter, William B. Preston, Orson F. Whitney, James E. Talmage and many others.

I will not take time to refer to more. The list is long but as I think of the men in the years that have passed, who have devoted themselves to the Church until the Lord summoned them home, I marvel at the strength of our leadership. I have missed the names of some of the leaders who have stood here, but these are those that have come into my mind.

OPPORTUNITY FOR PREPARATION

This is the Lord's work. This is not the work of man. If we desire to be identified with the kingdom of our Lord, the celestial kingdom, this is our opportunity to prepare,—with love unfeigned, with industry, with thrift, with perseverance, with a desire to do all that is within our power to bless others, to give—not to be always feeling we must receive, but desire to give, for I say to you: "It is more blessed to give than to receive." The Gospel of Jesus Christ is a gospel of giving, not only of our substance but of ourselves, and I thank my Heavenly Father that I belong to such an organization that has been so instructed.

SUSTAINING OUR LEADERS

I pray that the Spirit of God may be in your hearts and in your homes. Let us hold up the hands of these men who preside over us. Vacancies have occurred. They have been filled by servants of the Lord, men that he has chosen, and the vacancies that will be filled now and henceforth will be filled by men that the Lord has selected to be our leaders and our advisers and our counselors. I hope that we will be found in the line of our duty, praying for and sustaining our present leaders, blessing them by our kindness and our love, and presenting them before our Heavenly Father in our daily prayers, asking him that he will give them the richness of his love and blessing.

I am thankful again, from the bottom of my heart, for my membership in this Church. I know that this is God's work. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God. I know that the men that have succeeded him as presidents of this Church have been leaders by divine appointment. I bear you my witness of it and express to you again my gratitude to have been associated with this work of our Father, in the name of Jesus Christ, our Lord, Amen.

ELDER ALONZO A. HINCKLEY

Of the Council of the Twelve Apostles and President of the California Mission

My brethren and sisters, my soul is subdued. I had never dreamed of such a thing, never heard an intimation of such a thing as my being called into the Council of the Twelve. I stand before you as one who needs your supporting power for a few minutes.

I have thought in the last few minutes of my father, who is dead and gone. I have grown up in the Church, known all the Authorities since Brigham Young and loved them, sustained them, honored them, have been impressed by them, inspired by them. But my father, to him is the glory of having taught his family by a noble example, by devotion to the truth, by a humble reverence for the Authorities of the Church and loyalty to them all. To my father I give credit, leading his family, as man should lead, by the eloquent life that he led. His words were few but his example was true. No soul, in the presence of my father, was ever permitted to lift his voice and speak words against the Authorities of this Church, without my father offering an objection. I think of him in his teachings, in his prayers. My father prayed; he didn't say his prayers. We knew what was in his heart. We knew that for which he struggled, and we followed him.

May I pay a tribute to my mother, who, in the days when my father was called away from home, never permitted us to forget our

prayers, never failed to kneel in the group. Now I can understand, in these more mature years of my life, her spirit when she tiptoed upstairs, when all was quiet below and we were tucked away in our beds, and she would sit on the edge of the bed and make inquiries, intimate, close inquiries: "Have you said your prayers?" "Yes." "Did you remember your father who is away?" Sometimes we had to admit thinking father was so big and great and strong he could meet any situation, had to admit perhaps we had not felt the necessity of praying for him. "Did you pray for those who have not comfortable beds as you have? Did you pray for those who have not food to eat nor raiment to wear?" So today I pay tribute to that angel mother who left an impression so deep that it has never gone out of the hearts of her children. Blessed be her name!

Now permit me to pay tribute to the good people with whom I labor. I have sat in meditation this morning, as I came away from the bed of an Elder who had returned from his mission and been back to his home. His friend called up and said: "Could you come down and bless Elder?" I said: "I will come right down before meeting." As I sat there and looked at him and thought of him as one who had served as a district president, now needing help, I asked the Lord to give him the faith that I knew he had exercised when he was in the mission field, when he could call upon the Lord to heal the sick through the laying on of hands. I asked the Lord to remember him. I say I came away meditating. I thought: How blessed is my life, associated with these young men, pure and undefiled, who go forth in the strength of their young manhood, under the inspiration of the Holy Ghost, divinely commissioned to speak in the name of the Lord Jesus Christ, fearful of no man, conscious of their responsibility and conscious of their authority, teaching that which they do know to be true. I say I meditated and thought: What a blessed man am I to be associated with such as these. I thought of the Saints down in the mission. How I love them! I thought of the sixty men who preside over the branches and direct the destinies of those thirteen thousand Latter-day Saints. Oh, what men they are! I said in my soul: "What hath God wrought!" He raised up these righteous people, who, without thought of cost of effort or time, offer a consecrated service that commands the attention of the world.

Our greatest sermon in every case, I think, is our manner of life. Do we testify with our lives that we have found the truth, that we love the truth, that we live the truth, and that the truth and the living of the truth brings into our lives, soul satisfactions that cannot be found elsewhere or in any other way?

I bear my testimony. I also testify of the Saints in the California Mission, of their unity, of their love, of their good works.

Now, all I can say, the Lord being my helper is I will just do my best. I think I could quote, with propriety, the prayer of David: "Let the words of my mouth, let the meditation of my heart be acceptable unto Thee, O Lord, my strength, my Redeemer." Amen.

PRESIDENT HEBER J. GRANT

There are twenty mission presidents here, including those actively engaged and those who have been released. I regret that it will be impossible to get through our conference in the specified time if we give all of these brethren an opportunity to speak to us. We shall call on those who have been recently appointed, and ask each mission president to not occupy more than ten minutes.

ELDER JAMES M. KIRKHAM*President of the East Central States Mission*

I pray that the Lord will bless me while I stand here before you. I want to report to you the condition of the East Central States Mission. We are happy in our work and the Lord is blessing us. We need more help in the mission field, and I believe that will be true in nearly all of the missions. I know it is in our mission field.

I would like to encourage you, my brethren and sisters, to send your sons and daughters into the mission field. I think I can speak truthfully and with knowledge, having sent seven of my own children into the mission field, when I say to you that the Lord will bless you if you will do it. I know that he has blessed me. I know that he has provided the way, and from that point of view I can speak to you sincerely and say to you, if you will exercise your faith in our Heavenly Father he will provide the way for them to go.

It is but a short time after these young men and women come into our field—even at the door, when we greet them at the mission home,—when we feel that we are acquainted with them. It is but a day or two until we fairly love them and make them as part of our own family. It is wonderful to labor with these young people. Their example, their lives, their every word is watched by the people with whom they labor. I believe, my brethren and sisters, if we would preach a sermon that would be powerful and of great worth we must live the Gospel of Jesus Christ, because our lives and our actions are watched. I know this from the experience I have gained in the short time that I have been away, from people who report to us who have visited here in Utah.

The Saints in the East Central States Mission are very much scattered. There are but few places where there are any number of our people who meet together. For this reason we have a great problem in teaching them spirituality and keeping them active in church work. We have been teaching them to pray; the two brethren who have preceded me have spoken on this subject, and I want to emphasize the power of prayer. I believe that we do not pray sincerely enough sometimes. We pray, I know, but "Prayer is the soul's sincere desire, uttered or unexpressed." I want you, my brethren and sisters, to pray for me, to pray for the missionaries

who are away, because we need your faith and your sustaining power. The prayer of the righteous man availeth much.

May the Lord bless us and help us to carry on, to preach the Gospel of Jesus Christ in the world, to warn the people of the coming day when our Savior will be here, because I honestly believe that that time is not far distant. The prophecies that have been made concerning the coming of this event are being fulfilled.

My brethren and sisters, may the Lord bless you, and help us all to so live and conduct our lives that we will be worthy of the blessings that we so much desire from him from time to time, is my prayer and blessing, in the name of Jesus Christ, Amen.

At the request of President Heber J. Grant the congregation arose and sang the hymn "Guide us, O thou Great Jehovah."

ELDER WILFORD W. RICHARDS

President of the North Central States Mission

My brethren and sisters, on this, my first appearance in this capacity, I feel indeed my humility. In the presence of that list, that great galaxy of leaders of this Church just referred to by Brother Smith, who have stood in this pulpit, and who have for these sixty-nine years administered the truths of the Gospel here, I indeed feel as though I stand upon sacred ground. I have the same feeling of humility with respect to the new responsibilities that have come to me recently in connection with the North Central States Mission, and I pray most humbly that my Father in heaven will be kind to me, and magnify those meager powers with which I have been blessed to his service and to his good.

The missionaries and the Saints of the North Central States Mission are thoughtful of the Authorities of this Church and of you, my brethren and sisters, who constitute the Church at large. They send their love, their expressions of loyalty and their good will. They desire to be known as energetic workers in the field of service, and interested in the activities and growth of this great cause.

Just a few days ago Sister Richards and I sat at a banquet table in the Minneapolis branch. A survey disclosed the fact that we were the only ones in that group who had been born and reared in the Church. The remainder were those who had heard the Gospel truths in this or other lands and had responded to the call. As we discussed with them their growth in the Church and their interest in it, their countenances beamed with joy as they enumerated the great good that had come into their lives as a result of their response to the truth.

I have always been interested, my brethren and sisters, in seeing the fruits in the lives of the individuals of the earth who would accept the truths of the Gospel and attempt to apply them. I see here, in this experience and others of which this is only typical, that

great perpetual miracle by which our Father in heaven takes the souls of his sons or daughters and remakes them for his service. Many of them have given up habits that are unclean, given up practices that were injurious, and given their lives and souls to the growth, development, and power of the service of God. I have always been interested in the spiritual responses that come to those who have attempted to apply themselves to the truth, but this has impressed me more in the mission field of recent date, I think, than ever before. So I desire that we, as members of this great kingdom of our Father in heaven, may be ever worthy of that touch of his which will inspire in us a desire to grow in the direction of service.

Today I appreciate the opportunity of gathering with you. I appreciate the confidence of my brethren. I appreciate my association with the missionaries and the Saints of the world. I rejoice in the vital fires which the Gospel is able to kindle in the lives of those who are willing to serve and to put themselves in harmony therewith.

May God bless us that we may exemplify in our lives that thing which the Savior meant when he said: "By their fruits ye shall know them," to the end that the fruits of our lives may be always the fruits of righteousness, fruits of service, fruits of glory unto his name everlasting.

I bear you my testimony to the divinity of this great work and the power of it in our lives, if we will but apply it. May God bless us that we may serve him earnestly and humbly, I pray in the name of Jesus Christ. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Northwestern States Mission

I appreciate beyond my power to express the great privilege that has come to me in again acting as a missionary in the nations of the world. I am grateful that I find myself in full fellowship, sustaining and upholding the Authorities of this church, for I believe that they are inspired by the light and power of God, our Eternal Father, to lead and direct his people in the paths of righteousness, and their appreciation for this great and mighty work is inspiring and uplifting.

I should like to say just a word in reference to my predecessor, President Sloan. He has done an excellent work in the Northwestern States Mission. He has endeared himself to the hearts of many people. They appreciate his labors. It is my pleasure to report that one of the outstanding features since we have been called into the ministry is the tour around the mission that we made in August with Apostle Reed Smoot and his wife. Everywhere we went we were greeted with crowded houses. Our chapels were filled with not only our own people, but with many friends and investigators. In many places we were favored with the presence of

lawyers, judges, business and professional men; indeed men of affairs in these respective places came out to hear Apostle Smoot. The good that he accomplished in the Northwest I am sure cannot be estimated. The reactions since his visit have been fine and splendid. We appreciate very much the wonderful amount of work that he did.

We have found since going into that fine and delightful country a warmth among the people. They are responsive. They like to visit with you. Their prejudices, if they ever had any, have vanished. As a result, we are invited into the homes of many people, unfolding to them the Gospel message as revealed in these the last days. As a result, many are coming into the Church, many are investigating, many friends are being made, and we are very happy in the prospects ahead.

We have a small but very intelligent group of missionaries. I bring from them their love and appreciation to their fathers and mothers who are keeping them in the mission field. They are well physically, mentally and spiritually, and are doing their very best to promote, teach and preach the principles of the Gospel of our Lord and Master, Jesus Christ. It is fine to be associated with them, to feel of their spirit, to witness their determination in their labors, and to see the development that is taking place from time to time in their lives. They are laboring in a delightful and beautiful country.

There is nothing in life, my dear brethren and sisters, that gives us so much pleasure as bearing witness to this great and mighty work, not only at home, but in the nations of the earth. I have thought that to have a testimony concerning the divinity of this work is the greatest thing that can come to any Latter-day Saint. Our testimonies increase and grow because of our service, because of our faith and the quality of prayer that we offer up to God, our Eternal Father, day by day. We are dealing with divine truth, and the exercise of it brings freedom to our souls, also brings us in touch with our Father in heaven.

Bancroft tells us:

No truth can perish: No truth can pass away: The flame is undying though generations disappear. Whenever moral truth has struck into being, humanity claims and guards its greatest bequest. Each generation gathers together imperishable children of the past and increases them by new sons of light alike radiant with immortality.

Truth is one. It never contradicts itself. One truth cannot contradict another truth. Hence truth is the bond of union. But error not only contradicts truth but may contradict itself; so that there may be many errors and each at variance with the rest. Truth is therefore of necessity an element of harmony; error as necessarily an element of discord.

The world can advance only through the culture and intellectual powers of the people. To accomplish this end by means of the people themselves is the highest purpose of government. If it be the duty of the individual to strive after a perfection like the perfection of God, how much more ought a nation to be the image of duty.

If I interpret the Gospel of our Lord and Master, Jesus Christ,

correctly, we can advance only in our spiritual selves by adhering to those everlasting principles of truth that come to us through the Gospel of our Savior. He established the code for human behavior which when built upon leads us into an everlasting understanding of the saving graces of his divine Gospel.

I desire, my dear brethren and sisters, to leave with you my humble testimony concerning the divinity of this great and mighty work. I know that God lives, I know that Jesus is the Christ, and that Joseph Smith was an instrumentality through which God operated in bringing to pass the restoration of the Gospel with all of its saving graces and powers. May he bless us with the spirit of appreciation for the great opportunities that are ours, and may we always deem it a high privilege to proclaim these truths whenever opportunity affords. May we uphold and sustain those who have been called to lead and direct us in this day and time. God bless them. May they have the light of wisdom and the power of his Holy Spirit to ever guide and direct his people, is my humble prayer and I ask it in the name of Jesus Christ, Amen.

ELDER LEGRAND RICHARDS

President of the Southern States Mission

I deem it a great honor, my brethren and sisters, to be privileged to preside in the Southern States Mission of this Church. One of the greatest opportunities, I think, that could come to any man or woman is the association of the fine young men and women who are sent out from your homes to represent this Church in teaching the Gospel of the Lord Jesus Christ. I know it is pleasing to the Church and pleasing to the parents to know that these boys and girls are not only teaching the Gospel by precept, but by example. They are worthy to go and cry repentance to the world, because they are sweet and clean, noble young people. I rejoice every day in the privilege of their association, and feel that I am becoming a better man because of it.

Roger W. Babson says that statistics show that the greatest undeveloped resources in America are not our mines or our forests or our streams, but rather the human souls of our men and women. I am sure there is no place where the development of human souls is more rapid than in the mission field. I am grateful for the wonderful contribution made by the auxiliary organizations of this Church in preparing our youth for the responsibilities of the mission field, so that when they arrive they grow rapidly.

I was impressed with the statement made by Dr. Widtsoe yesterday, wherein he referred to the fundamentals of this Church that have stood the test for a hundred years and over, and have not been changed. When our boys arrive in the mission field, and go out to compare our teachings with the teachings of other people, they find an unsettled condition. Men's minds are unsettled with respect to the philosophies of life and with respect to religious

teachings. Our missionaries soon detect it. We have many men in the Southern States who are ministers of the Gospel, who are interested in the teachings of our missionaries. We had the privilege, a few weeks ago, of baptizing one of them with his wife and eldest son, and he was delighted with the wonderful truths he found at the hands of our missionaries.

We baptized a young woman a few weeks ago whose father is an ordained minister of the Gospel, and we baptized her with the consent of her father. The missionaries are now visiting him regularly in his home and teaching him the truth, and he marvels at the wonderful interpretation they give of the scriptures.

In a group of missionaries that arrived a few weeks ago one young man seemed to be a little perturbed. I took him apart from the other missionaries and asked him what he thought of the Gospel; if there was anything about it he did not understand, and he expressed his doubt on a few points of doctrine. After attempting to clarify his mind I gave him a fine companion and sent him into the mission field. In about two weeks I received a marvelous letter from him. He said: "President Richards, I have been here long enough to find out the Gospel is true."

I want to bear testimony to you, my brethren and sisters, that these boys and girls are teaching the Gospel by example. An article appeared in the July issue of the American Magazine, called "Kingdom in the Desert." Many of you may have read it. There are some very erroneous statements made in that article, but notwithstanding this fact, the writer did acknowledge that in his investigation here in Salt Lake City he had found that there was one standard of morality, both among the business men and men of the shops. One of our very dear friends in Atlanta, Georgia, wrote an answer to that article. I would like to read two paragraphs of her letter. She said:

I am a Presbyterian in good and regular standing, strong in the faith, but it has been my privilege to know well, over a period of twelve years, the many young missionaries of the Mormon faith who have passed through the Southern States Mission home at Atlanta.

If there are any young people today who know where they are going, it is the Mormon young people. Brought up to seek education, to love music and the fine arts, to do without stimulants of any kind, and to lead clean lives, they have the foundation for useful and happy homes, and are certainly not proceeding under the momentum supplied by Brigham Young.

I feel sure this woman was sincere in her statements, because she told Sister Richards she wanted her girls to marry Mormon boys. Sister Richards said: "Well, the Mormon boys' mothers may want them to marry Mormon girls."

She said, "Of course I would expect my girls to become Mormons."

We had the privilege of meeting some fine business people in Birmingham, Alabama, recently, and holding a meeting with them. These people stood high in the business world, and also in their

own church. After our meeting one of the men beckoned to Sister Richards. He wanted to talk with her alone. He had with him that night in the meeting a beautiful young daughter and a son, both college students, and he asked Sister Richards this question: "What about the youth of your Church?" He said: "Have you any married children?" Sister Richards informed him that she had three married daughters. He said: "Did they marry Mormon missionaries?" and she acknowledged that they did. He wanted to know if she could trust her daughters with these boys. Sister Richards said: "Why, those boys were as sweet and clean when they took my girls, as my girls were." He said: "I can not understand it." And by the way, he stood high in his own church. "I do not know a young man to whom I would trust my daughter." Sister Richards pointed to a young man standing in the corner, a young man twenty-one years of age, president of that district, his mission about completed, and she said: "There is a young man as sweet and clean as any girl that ever lived." He surveyed him from head to foot and said: "I believe it."

I want to bear testimony in closing, my brethren and sisters, that these boys and girls are making an impression upon the world. I stood in one of the great railroad stations of the South a few months ago, and read some statistics which I think are more alarming than all the statistics of finance that we are so greatly concerned about in this nation today, a statement made by the Bureau of Vital Statistics of the United States of America, to the effect that each year 770,000 boys reach their majority in the United States, and of that number 480,000, or over half of them, are either suffering from venereal diseases, or will do, during the course of their lifetime,—and that in this great Christian nation.

No wonder our friend from Birmingham did not know where to find a young man to whom he could trust his daughter. Then I realized something of the magnitude of the task before us, as stated by Mr. Babson, to whom I have referred, in developing the souls of America's men and women. I thank God for the Mormon boys and girls who have kept themselves sweet and clean, and I say: Who in all the world has a better right to cry, as John the Revelator said they should do in the latter days: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Our boys and girls have the right to thus cry to this Babylon of today.

God bless you my brethren and sisters, and your missionary boys and girls, I pray, in the name of Jesus Christ, Amen.

ELDER FRANK I. KOOYMAN

Former President of the Netherlands Mission

It certainly is an inspiration, my brethren and sisters, to be here with you in conference, and to enjoy the wonderful spirit that is present.

I was thrilled this morning when I heard President Grant announce

that Brother Alonzo A. Hinckley, who many years ago labored in Holland where I have been presiding for the past four and a half years, had been chosen as one of the Twelve. It was Alonzo A. Hinckley who took me into the water and baptized me. I have always looked upon him as a real servant of God. When I was in his presence I could understand why it was that people testified about the Prophet Joseph and President Brigham Young and others, that no matter how much these men were slandered, if they could only come into their presence, could feel what kind of men they were, all ill feelings would leave them. I have the very tenderest spot in my heart for Brother Alonzo A. Hinckley, and I thank my Father in heaven for the joy that his service brought to me. I know his appointment is by inspiration.

I have very much enjoyed my labors in Holland. It has been a pleasure to try to follow the instructions that were given to us by President John A. Widtsoe, who was in charge of the European Mission while I was there. What a joy it was to teach, especially our young people, through the labors of our auxiliary organizations. The people at large there did not seem to be very much impressed with our teachings, not very much interested, so we started to labor with our young people, to get them into uniform action with all the groups at home.

What an inspiration it was to receive our young men, our young Elders, and train them to work with our local people there, to see them develop and take hold of the work, and to hear them sing the songs of Zion with the same spirit that we sing them here.

And by the way, what would our M. I. A. leaders say should they be over there and attend a meeting of our young people, an inspiring meeting, when the one in charge of the congregation might lean over and ask: "What would you suggest we sing?"

They might say: "Let's sing 'Carry On.'"

"Well, we haven't got it in our language."

"'True to the Faith,' then."

"We haven't got it."

"'Put your Shoulder to the Wheel.'"

"Oh, no, we haven't got that translated yet, either."

That was the condition. Then, if the Lord had blessed you, that you had, perhaps, a little ability to translate, you would try to put these songs into the other language. "Firm as the mountains around us"—what does the Hollander know about mountains? Not a thing. "And we hear the desert singing"—they have never seen a desert. So, of course, we have our difficulties, but still, with the help of the Lord, we have been able to translate these songs, and now the Saints are singing them.

Our young people are entering their tenth year of Mutual work, and they feel that same spirit, that same thrill that we feel when we sing "Carry On," when we sing, "True to the Faith," and "Put your Shoulder to the Wheel."

I thank my Father in heaven for my contact with this great latter-day work, for my contact with men like Alonzo A. Hinckley and all of our leaders—President Heber J. Grant was presiding over the European

Mission when I was on my first mission. Oh, I thank my Father in heaven that I stood next to that man as an interpreter and felt the power of God, for I was unable to talk English at that time. I was just studying the language and in the beginning I could not remember half of what President Grant said. Then some time later, when that beautiful inspiration, that power of God, descended upon both of us, there was the word of God, an interpretation that couldn't be better. Thanks to our Father in heaven!

I thank the Lord for the opportunity I have had of laboring in the mission field, for the opportunity I have now of laboring among the people at home, of bearing testimony that God has spoken, that his servants are again upon the earth, that we have his Priesthood, that we have a living Church.

May the Lord help us to realize our opportunities, to live such lives that his power and influence may be felt through us, I humbly pray, in the name of the Lord Jesus. Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I have been edified and made happy in the testimonies of my brethren, as they have been presented at the sessions of this conference. I indorse all that has been said. I have been in somewhat of a conflict in my own mind, feeling that I would be called on, to know just what I should say, because so many things have been presented and could be enlarged upon.

THE REVEALED WORD OF THE LORD

I shall read a passage from the Pearl of Great Price, where the Lord says:

And whoso treasureth up my word shall not be deceived.

I have been pleading for years with the members of the Church, as I have traveled up and down through the stakes of Zion, to get them to read the scriptures. I am of the opinion that there are a great many members of this Church who would be offended if any one should say that they were not in good standing, and yet they are not familiar with the revealed word of the Lord.

I know of no time in the history of this Church, of no time in the history of the world, when it has been more important or necessary for the people to know the will of God, and to make themselves acquainted with that which he has revealed.

TO ESTABLISH TRUTH OF SCRIPTURES

In the revelations given to this Church through the Prophet Joseph Smith we are informed that the Book of Mormon came forth for the purpose of establishing the truth of the Jewish scriptures, in the hearts of the people. In a revelation that was given at the time the Church

was organized the Lord said, speaking of the coming forth of the Book of Mormon and the mission of the Prophet in translating it:

God administered unto him by an holy angel, whose countenance was as lighting, and whose garments were pure and white above all other whiteness;

* * * * *

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

Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jew also;

Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old.

LACK OF FAITH IN CHRIST'S MISSION

It is a sad thing, but true, that the world today, the so-called Christian world, does not stand fundamentally upon the mission of Jesus Christ and the revealed word of God. I grant you there are, scattered among those who profess the Christian faith, many who do have faith and do acknowledge Christ as the Son of God, but the tendency of the times is against it. The teachings of our day are against it. The theories of men are against it. I think I know what I am speaking about, because I have studied them.

IN CONFLICT WITH GOD'S WORD

Any theory that presents as a fact a statement that man has evolved from other forms, and has not always been a sentient being, capable of thought, of reasoning, is in conflict with the word of the Lord, as has been pointed out already by Elder Taylor in his remarks here yesterday. Any doctrine that presents a view contrary to that which has been given by revelation, that Adam was placed in the Garden of Eden, that by violation of the law he brought death into the world, and through that death sin and all the vicissitudes of mortality have come,—such a doctrine is in conflict with the revealed word of God.

Any doctrine that declares that man has always been a fallen creature, or in other words, subject to the mortal conditions as we find them today, strikes at the vitals of the Christian faith. Any doctrine that will say there was no Garden of Eden, no need of Adam, no fall, no transgression by our first parents, also teaches that there is no redemption from the fall and that the need of Jesus Christ as the Redeemer is unnecessary. If there had been no fall there would have been no redemption; there would have been no need of Jesus Christ coming, as he declared he did come, and as it has been declared by the prophets, to repair a broken law and to restore again that which was lost and to redeem men from the fallen condition. I think what I say is logical, reasonable, and above all, it is scriptural.

BEARS TESTIMONY OF CHRIST AND HIS MISSION

I believe in Jesus Christ as the Son of God and the only begotten

Son of the Father in the flesh ; that he came into the world as the Redeemer, as the Savior ; and through his death, through his ministry, the shedding of his blood, he has brought to pass redemption from death to all men, to all creatures—not alone to man, but to every living thing, and even to this earth itself, upon which we stand, for we are informed through the revelations that it too shall receive the resurrection and come forth to be crowned as a celestial body, and to be the abode of celestial beings eternally.

I believe in Jesus Christ as the Savior of all men who are willing to repent and receive the Gospel, and not the Savior to any others, in the sense that he will give unto them an exaltation and bring them back again into the presence of God the Father. Yet he is the Savior of all men and will bless every creature, every soul, as far as he is able to bless, according to their works.

JOSEPH SMITH AND HIS WORK

I know that Joseph Smith was called of God ; that he, as the instrument in the hands of the Lord, introduced again to the world the Gospel of Jesus Christ, and by the power of God established anew the Church of Jesus Christ in all the world, now called "of Latter-day Saints," to distinguish it from the church of former-day Saints. This is my testimony. There isn't time, of course, to enlarge upon these things, but I know this is true. I know this is the Church of Jesus Christ of Latter-day Saints, and these men who are called to stand at the head do have the inspiration and the guidance of the Holy Spirit which is upon them.

THAT WE MAY WALK IN THE TRUTH

And I do know that it is a requirement that is made of us, as members of this Church, to make ourselves familiar with that which the Lord has revealed, that we may not be led astray, for the Lord has said there are many spirits abroad in the land ; some of them are the spirits of men, some are the spirits of devils ; but he has given unto us his Spirit, if we will receive it, and that Spirit leads and directs in all truth. How are we going to walk in the truth if we do not know it ?

I bear this testimony. May the Lord bless us, guide and protect us, I pray, in the name of Jesus Christ. Amen.

ELDER OLIVER H. BUDGE

Former President of the German-Austrian Mission

My dear brethren and sisters and good friends of the Church, I am indeed pleased, after an absence of more than four years, to have the privilege of attending this one hundred and fifth semi-annual conference of the Church of our Lord, and to again be able to associate myself with the leading brethren of the Church, as well as with all those in conference assembled.

In reporting the German-Austrian Mission may I say that the work of the Lord in that part of his vineyard is progressing, and that the Saints

are rejoicing in the blessings of the Gospel. I bring greetings to you from all of the missionaries and from approximately eight thousand members. The German Saints express the hope that the Latter-day Saints here in Zion are appreciating their membership in the Church, and that they are true and faithful to the covenants they have made with God.

Upon my arrival in the German-Austrian Mission in October, 1930, I discovered that the financial condition of the mission was anything but desirable, but with the help of the Lord, the missionaries, the brethren of the Priesthood, and the Saints generally, we were in a position, by July, 1932, to pay all of our indebtedness in the mission, in the various districts, in the branches and in the organizations of the branches; and from that day to this we have been able to meet our obligations promptly.

The auxiliary organizations in the mission are fully organized, with a board for each. Each organization has sufficient means to pay for its traveling expenses, its circulars, stationery and the like. Since July, 1932, no auxiliary organization has had as much as one mark from the general fund of the mission. The mission is now in a very healthy condition, financially and spiritually.

When I arrived in the mission all of the districts were presided over by missionaries from home. Today all of the districts are presided over by local brethren of the Priesthood. Thirty per cent of the branches were then in the hands of local brethren. Today ninety-seven per cent of the branches are presided over by them. In other words, out of seventy-seven branches all are presided over by local brethren except three.

I am thoroughly converted to the idea of turning the responsibilities of the mission over to local brethren and sisters. They are just as capable, just as intelligent, and just as able to conduct the affairs as we, if they are properly taught. As with the Priesthood, so with the Saints. I think that our work should be taken up principally with the Priesthood; teaching them proper principles, and why this, that and the other is done, and how to do it. They will take care of the rest.

Upon my arrival there were a hundred and sixty-two missionaries in the German-Austrian Mission, and let me say to you this afternoon that, with a very few exceptions, I think the Church has never produced better young men than we have had and still have in that mission. They are clean and sweet in their habits. They are obedient and humble. If we have made any progress worth the mentioning, I desire that the credit be equally divided with these missionaries.

We had the misfortune, during my time, to lose two missionaries in the field, Elder Arthur Wright and Elder Dale Read, of Ogden. Both of these men came into the mission field with the proper spirit and with a determination to serve God, and God only. It was not possible, however, for them to devote very much of their time to the work. God willed it otherwise. Elder Melvin A. Ashton, another good missionary, died in this city soon after his return home. Brother Melvin Ashton was also

one of God's choice spirits. He was the secretary of the mission. I tell you, my brethren and sisters, that when we witnessed the suffering of these men, and finally their death, our heart-strings were pulled, because we loved them almost as we love our own sons.

Sister Budge was of great assistance in the mission, and accomplished much with the Relief Society, the young women, and the Primary organization. There had been little or nothing done in Primary work up to the time of our arrival. Sister Budge, with her assistants, succeeded in enrolling at one time fifteen hundred children in the Primary work. Fifty to sixty per cent of these children's parents are non-members of the Church. The Primaries were regular and neighborhood Primaries. I would that Sister Budge could explain to you just how the work was conducted and just how much in this regard was accomplished.

I am grateful to the leading brethren of the Church for the opportunity I have had of filling a mission in that part of the Lord's vineyard. I desire to say that the Church owes me nothing. I shall never live long enough to repay the Church for what it has done for me. I desire to continue to be humble and obedient. The Authorities of the Church have never had occasion to ask me if I were willing to do this or that or the other; all they had to do was to tell me to do it.

I know that the Gospel is true. I know that God lives, that Jesus is the Christ, and that the Holy Ghost will lead and direct us in all righteousness, if we put ourselves in a position to be led by him. May we all so live that we shall be able to say, although the world is full of devils who seek to overthrow us, we fear not, for in the end we shall win. Amen.

The congregation sang the hymn, "Do what is right," after which the benediction was pronounced by Elder Henry D. Moyle, President of the Cottonwood Stake.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock Saturday afternoon.

President Grant announced that the congregation would join in singing the hymn, "Prayer is the soul's sincere desire."

After the singing of this hymn, Elder Heber J. Burgon, President of the East Jordan Stake, offered the invocation.

Sister Bessie Morley sang a sacred solo, "To every heart."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I do not think that I ever attended a General Conference of the Church when I have felt a greater portion of the Spirit of the Lord and when I have been more in accord with the statements made by those

who spoke. There is an echo in my heart to all that has been said, and I am quite sure that everyone present has that same feeling of loyalty to the Church.

CHARGES IN SMOOT INVESTIGATION

I picked up volume three of the "Investigation of Reed Smoot," and it opened to page 593. I read these words, which are part of the charges made against me by Mr. Tayler, the prosecuting attorney, I may term him, at that time:

Several hundred thousand sincere men and women have believed and now believe, as they believe in their own existence, that Joseph Smith, Jr. received revelations direct from God, and if anyone ever believed that we must assume that Senator Smoot believes it.

Now a Senator of the United States might believe anything else in the world but that and not be ineligible to a seat in the body to which he belongs. He might believe in polygamy; he might believe that murder was commendable; he might deny the propriety as a rule of life of all the ten commandments; he might believe in the sacrifice of human life; he might believe in no God or in a thousand gods; he might be Jew or Gentile, Mohammedan or Buddhist, atheist or pantheist; he might believe that the world began last year and would end next year, but to believe with the kind of conviction that Reed Smoot possesses that God speaks to him or may speak to him is to admit by the inevitable logic of his conviction that there is a superior authority with whom here and now he may converse, and whose command he can no more refuse to obey than he can will himself not to think.

FAITH IN GOD AND HIS REVELATIONS

My brethren and sisters, in my answer to the charges of Mr. Tayler, do you think for a moment that I would admit that I was not to be a Senator because I believed in a living God; because I believed that Joseph Smith was a prophet of the living God, establishing God's work here upon this earth in this dispensation? No. I wanted every Senator and every person in all the world, if it were possible, to understand that the charge that was made against me upon that occasion I agreed was correct as far as my belief in receiving revelations from God, or that Joseph Smith was a prophet of the living God. I never want to live long enough that that testimony shall not be burning in my soul. Rather would I die than have such a thing happen to me. I know that he was a prophet of God. I know that God and his Son Jesus Christ appeared to him. I know that this is the work of God, and just as sure as we live the world will acknowledge it some time or other.

TRIBUTE TO THE CHOIR

I received a letter the other day, and while I have listened to the choir and know what a wonderful agency it has been to allay the prejudices of the people against the Church, I would like to read this letter to you. It is from 370 Seventh Avenue, New York, and dated August 26th, 1934:

For more than a year I have promised myself that I would do what I am now doing, to express to you as one of the heads of the Mormon Church our

appreciation for the wonderful contribution you folks are making in your Sunday presentation of the Mormon choir.

Vacationing down along the coast during August, eight of us, including our organist and director, piled into one car to listen to your choir. The owner of that car took out an old radio set and put in a new one because he was warned in advance that *nothing* was to interfere on Sundays at twelve with listening to the Mormon Choir.

I wonder if the members of your Choir realize the sheer, unalloyed joy their music is bringing to so many people! I wonder if Richard Evans realizes how gracious and fitting are his announcements and how truly, coupled with the music, they do bring peace through the week! I wonder if Frank Asper realizes that, not deprecating the work of a guest organist, we would rather hear him play. I wonder if those who pay the bills realize the great gift they are making.

This letter is not from a gusher or a publicity seeker. We have tasted the emptiness of the gusher's words. We don't need any publicity. But when the Mormon Choir can make such heathens of Methodist singers, who love to sing, that they stay home to listen, what truer tribute could there be?

Can't someone send us a copy of your Choir's theme song, just one copy, words and music? And might we use it in our opening service? If so, we will be singing with you. I do not mean for regular use or for broadcasting but just occasionally when we must miss your choir. I hope you can read this scribbling, but if left until tomorrow to be typed in the office it will be passed by as it has been for a year and this "thank you" has waited long enough.

What nicer tribute could any man pay to our choir than this?

WORDS OF ORSON HYDE

I believe in revelation as every Latter-day Saint must. I picked up an old History of the Church the other day and I found these words, which I endorse with all my heart. They are from an address made on April 6th, 1840, at Nauvoo, by Orson Hyde, one of the great men of this Church, one of the pillars of the Church in its early days, one who traveled in Europe, in parts of the great countries of Europe, early in the forties. I read this from his journal:

On Sunday morning, October 24, 1841, a good while before day, I arose from sleep and went out of the city (Jerusalem) as soon as the gates were opened, crossed the brook Kedron and went upon the Mount of Olives and there in solemn silence, with pen and ink and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever.

LAND OF PALESTINE BLESSED

I quote one or two paragraphs only from that lengthy prayer:

Grant, therefore, O Lord, in the name of thy well beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the sun of Thy favor dispel the cold mists of darkness which have beclouded their

atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tears of sorrow from their eyes. * * * * *

Let the nation or that people who shall take an active part in behalf of Abraham's children, and in the rising up of Jerusalem, find favor in Thy sight. Let not their enemies prevail against them, neither let pestilence nor famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—"Yea, those nations shall be utterly wasted."

He then states:

It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad. And I will here hazard the opinion that by political power and influence they will be gathered and built up; and further, that England is destined, in the wisdom and economy of heaven, to stretch forth the arm of political power, and advance in the front ranks of this glorious enterprise.

PROPHECY FULFILLED

Now let us see if that has been fulfilled. On November 5th, 1914, England declared war against Turkey. General Allenby, in command of an army of English soldiers, began his triumphant march to recover the Holy Land, driving the Turks before him and destroying their power of conquest and possession forever. He captured Gaza on November 7, 1917; Jerusalem, December 9, 1917; Nazareth, September 22, 1918; Damascus, October 1, 1918; and proceeded to Aleppo October 26, thus sweeping Palestine from Beersheba to Dan. This campaign was marvelous in many ways. It was led by an Englishman who is reported to be a man of faith and prayer. The favor of the Lord was made manifest in the comparative ease with which it was accomplished and in the few casualties of the English. The Turks were completely defeated and the surrender of the Turkish Empire followed October 30th, 1918.

INSPIRED UTTERANCES

My brethren and sisters, for the last few months I have been reading the old prophecies as recorded in our Millennial Star, and it seems to me that no human being could read them and know the history and look at it as it is today without acknowledging that those men were inspired of the living God, and spoke as they were inspired to speak by a higher power than man.

I wanted to call attention to that, my brethren and sisters, for I think sometimes we who are living in this material world are so busy working hours and hours into the night—and I was going to say that ninety-five per cent of us have but one goal in view, and that is gathering to ourselves the things of this world. Most of these ninety-five per cent think of God but a few hours perhaps once a week.

WORK OF GOD

So, my brethren and sisters, I want to testify to you that I know that

this is the work of God. I know that all that has been promised will be given if we but fulfil the requirements made by the Father. May God's blessings ever attend you in your every-day life. May his choicest blessings be upon the brethren who have been appointed to responsible positions in the Church this day. I know them, I know that our Heavenly Father knows them. I know they are worthy, and I am sure that God will be with them, and they shall have influence wherever they go, not only among our own people, but among the peoples of the world with whom they come in contact.

PRAYS FOR PRESIDENT GRANT

Father in heaven, bless President Grant. Thou knowest his labors and his devotion to thy cause. May he be beloved by all men for his greatness and his goodness and his love for thy cause, and may I ask the same prayer, the same blessing upon every man who is serving God in any way. May his Church grow and increase. No matter how soon the day comes when the world shall end may we all be prepared for the salvation of the children of men, I ask in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

We have sung this afternoon that beautiful hymn, "Prayer is the Soul's Sincere Desire." With the Latter-day Saints, prayer is a sacred form of worship. We are all taught to observe prayers—in secret, prayers in the family, prayers in our public worship. The prayer of an honest, faithful man availeth much with the Lord. Prayers of many faithful men and women, centered upon the same object and purpose, must avail much more with the Lord.

INSPIRED APPOINTMENTS

I have prayed earnestly that the President of the Church would be inspired of the Lord in the selection of men to fill the vacancies in the councils of the General Authorities. No doubt you, my brethren and sisters, have prayed just as earnestly. Our prayers have been answered and our souls are made to rejoice in the selections that have been made. With all my heart I sustain each one of these brethren, and thank the Lord for them, as I sustain and thank the Lord for those who were already members of these councils, all of whom I know to be men of God, who are devoted to the work of the Lord, and who are willing to do anything that they may be called upon to do, always acknowledging those in authority who may make these appointments from time to time as being the Lord's representatives, they having authority to speak and act for the Lord.

In responding to such calls to the ministry we answer the call of the Lord to engage in his work, and when thus engaged we are performing the greatest service that it is possible for a person to give to God and to his fellow men.

THANKFUL FOR RESTORED HEALTH

I rejoice in being here today. Six months ago I had a lameness, an illness, which prevented my attending the General Conference. The prayers of the Saints have been offered in my behalf; the blessings of the Lord have come to me and effected my recovery so that I am able now to carry on my work. I praise and thank the Lord, and thank the Saints for their faith and prayers in my behalf.

Believing that I have your confidence, your love and faith, I desire to say something pertaining to this Gospel that we have received, which is of more worth than anything or everything else with which we have to do.

THE GOSPEL—WHAT IT IS

We read in the Scriptures a definition of the Gospel given by the Apostle Paul to the Romans wherein he says: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." To enlarge a little upon that definition, we might say that the Gospel is the plan of the Gods in the councils of heaven before the world was, for the existence of this earth upon which we live and of man upon the earth, for the fall of man, for the redemption of man, and his exaltation through the atoning blood of Jesus Christ and obedience unto the laws and ordinances of the Gospel, and for the glorification of the earth. This plan involves also the acceptance of certain principles, the receiving of certain ordinances, the keeping of the commandments of the Lord, obeying his laws, rendering service to the Church, service to the Lord, service to fellow men, public service and private service, financial aid and spiritual blessing, and whatever else can be done for the blessing of mankind.

MUST BE TAUGHT THE LAW

The Gospel requires the keeping of oneself free and unspotted from the sins of the world, and the living of a God-like and Christ-like life. It is the law by which all mankind are to be judged, and by which they are to be condemned or justified, according to merit. The scriptures tell us that until the law, sin was in the world, but sin is not imputed where there is no law.

We read in the Book of Mormon also that where there is no law given there is no condemnation. Therefore, in justice, the law of the Gospel must be taught unto all men. No man can be judged by that law until it is taught to him and to his understanding.

There are but few people, comparatively, who have had the Gospel in its fulness and simplicity taught to them so that they could conscientiously receive it,—very few of the teeming millions of our Father's children who have lived upon this earth down to the present time.

MUST BE BORN AGAIN

What is going to become of those who have not subscribed to

these conditions? The Savior said to Nicodemus, a ruler of the Jews: "Except a man be born again, he cannot see the kingdom of God." Also he said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The expression, "being born again," Nicodemus could not understand. There are many people today who do not understand this "birth," but we have an explanation in the vision of Moses contained in the Pearl of Great Price, which makes plain the meaning of this Scripture. For the benefit of those who have not understood it let me read a few paragraphs:

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

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

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

THE ONLY TRUE MODE OF BAPTISM

Does "being born again" mean a sprinkling of water? Hardly
Let me read further from the Book of Moses:

And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever.

Herein is described the mode of baptism originating with Adam, the first man. God has never authorized any other kind of baptism by water. And baptism by water is not complete until the individual has been baptized by fire, or the Holy Ghost, or, in other words, has had hands laid upon his head for confirmation to membership in the Church of Christ and the bestowal of the Holy Ghost, as was the order of things in the Primitive Church.

BY ONE HAVING AUTHORITY

I shall read from the 20th section of the Doctrine and Covenants, verses 73-74:

The person who is called of God and has authority from Jesus Christ to baptize shall go down into the water with the person who has presented himself or herself for baptism and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then shall he immerse him or her in the water, and come forth again out of the water.

Brethren and sisters, observe that the person baptizing must be "called of God" and have "authority from Jesus Christ" to perform this sacred ordinance; for no other authorization is accepted of God. Note also that the officiator and the applicant for baptism are to "go down into the water," which, obviously, does not contemplate or justify baptizing in a bath tub, with the baptizer standing outside of the tub.

There is no justification in any of the scriptures, ancient or modern, for any other mode of baptism; and the ordinance must be administered by one having authority.

CONDITIONS PRESCRIBED

In the 20th section of the Doctrine and Covenants, we have the direct word of the Lord in regard to this principle of baptism, verse 71:

No one can be received into the Church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance.

This means that baptism is not necessary for little children who are not capable of repenting. The Lord has informed us by revelation that the normal child eight years of age is to be regarded as being accountable, and therefore should be baptized.

The Lord has said concerning the qualifications necessary to receive this ordinance, Doctrine and Covenants, section 20, verse 37:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

Mankind everywhere must subscribe to these conditions. There are no other conditions prescribed by the Lord by which we may obtain entrance into his kingdom and obtain salvation. These requirements are very plain, simple, and easy to be understood.

What we may read in the Pearl of Great Price, and in all of the other standard Church works regarding these principles and ordinances is a confirmation and a making plain of the statements which are set forth in the King James translation of the Bible—the Old and the New Testaments.

"JUDGED ACCORDING TO MEN IN THE FLESH"

Now what are we going to do with these teeming millions who have not entered the Church and Kingdom of God by receiving this sacred ordinance and other sacred ordinances which are just as necessary for man's exaltation as are baptism and confirmation, and which men and women must receive? Those who have not had the

privilege of hearing the Gospel in this life will have the privilege of hearing it hereafter. Otherwise they could not be judged by the Gospel law. Hence we read in the scriptures:

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

Peter says:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which also he went and preached unto the spirits in prison.

A VICARIOUS WORK

So that the preaching of the Gospel to the spirits in the spirit world is not a new doctrine; it is a Bible doctrine. But what are they going to do when the Gospel is preached unto them and they become converted, if baptism is necessary and they have not been baptized? The Lord has made this provision, that a vicarious work may be done for them; and he has laid the responsibility directly upon the members of this Church, who have received these sacred ordinances, to officiate for their kindred dead.

We have no right to go into other people's lines to do temple work without permission from them. We may receive or give assistance in temple work, either gratuitous or paid-for service. President Wilford Woodruff received gratuitous assistance from a number of the Saints in doing his temple work in the St. George Temple. President Heber J. Grant has set the Church a wonderful example in this respect, both by going to the Temple himself and by taking his family with him to do ordinance work, and also by employing additional help in order to discharge the sacred duty resting upon him pertaining to his kindred.

SAVING OUR DEAD

The Lord has said, through the Prophet Joseph Smith, that no greater responsibility has he placed upon us than that we look after our kindred dead.

There are many faithful Saints who are out of employment. Why not spend some of our means in paying them to assist us in doing our temple work, and by so doing be a blessing to both the living and the dead?

I desire here to make an appeal to the Latter-day Saints not to overlook this responsibility. We should awaken, go forth, and do our duty. God expects it of us. Saving the dead is just as important as preaching the Gospel abroad and bringing the living into the fold.

In the temple we are prepared to take care of the Saints, who may come at almost any hour of the day,—from early morning until late at night, as they have a few hours to spare, and surely their work outside of the temple ought not to take all of their time.

Come to the temple; redeem your dead; and be blessed.

May God help you and me to this end I pray in the name of Jesus Christ. Amen.

At the request of President Grant the congregation arose and sang the hymn, "O say, what is truth?"

ELDER HOLGER M. LARSEN

Former President of the Danish Mission

I appreciate, my brethren and sisters, this opportunity of reporting conditions in the far-off land of Denmark. It has been my good fortune, for the past five years, to labor as a missionary in the Danish Mission, and to endeavor to preach the Gospel unto that people. I want to tell you that the condition of the Danish Mission at the present time is very good.

We may not have made very many converts during the past few years, but we have tried to teach the people how to take care of themselves. The call came to us through President John A. Widtsoe, of the General Authorities, at the time that I arrived in the field, to try to install local branch presidencies, to try to give all the responsibility we possibly could to the local brethren and sisters. We have tried to do that and the result has been most wonderful.

The people of the Danish Mission have commenced to feel a greater interest in the Church, they have commenced to feel that they really belong to the Church; they feel that there is something for them to do. Many of the missions had almost got into the same condition as is existing in the other churches—we had ministers to do almost everything for us. But when the local brethren and sisters learned that it was necessary for them to do something for themselves, they really appreciated their membership in the Church.

Through the generosity of the brethren of the General Authorities at home we have been able to erect in the city of Copenhagen one of the finest chapels the Church has anywhere in Europe. It has been a great asset to the Church, inasmuch as we now have a beautiful building in which to meet.

I want to tell you, brethren and sisters, that we have appreciated the missionaries that have come into the mission field from time to time. We have appreciated the brethren who have been sent to us, and we have tried to help them in every possible way. There is no better work, there is no work that will give a person more joy and more satisfaction than that of trying to bring souls unto God.

The missionary life is the life that is giving joy and satisfaction to the membership of the Church. One of the stake presidents whom I met this morning told me that his stake had more missionaries in the field than any other stake in the Church. I told

him I could see that that would be an asset to his stake. When we receive the good reports from the missionaries, when we receive their letters full of the spirit of the Gospel, full of the missionary spirit, we cannot help but try to live better lives.

Although the Danish Mission is perhaps one of the smallest among the European group, we were the first mission in the European group to install complete local boards for the different auxiliary organizations. We are having the same kind of church in Denmark at the present time as we have in the stakes of Zion. Although small in numbers, we try to carry on the same lessons and the same work that we have at home. The Elders who have been sent to us are splendid young men, and I would like to commend the parents who have sent their sons into the field; and I would also like to say to the fathers, that the crying need in the European missions at the present time, and particularly some of the missions where we have been accustomed to having middle-aged men, is that some of the fathers of these boys come into the field and do missionary work.

Sometimes I am afraid we have grown into a condition where we are not depending upon our Heavenly Father as much as we used to do, we have not the faith we formerly had. We fear that he will not help us and bless us in doing missionary service. We would rather send our boys into the mission field. In many places some of the older brethren could do much more good.

We are not complaining; we are grateful, and we are thankful for the young boys, but it would be a great help to the mission presidents to have some brethren a little older who could help steady these boys along.

I want to testify to you of the truthfulness of the Gospel, and I want to tell you that the Lord has been merciful and has blessed us during the past five years in the missionary work in the Danish Mission. We are grateful for the degree of success that we have had, and we are willing to give the honor and the glory unto our Heavenly Father. It has been through his Spirit and through the united efforts of the missionaries who have labored in that field that we have been able to do anything to further this work.

I want to testify to you that I know the Gospel is true; had it not been for that testimony, I do not believe that anything could have persuaded me to go back to my native land and try to induce people to join the Mormon faith.

I am grateful for this testimony. I am grateful more than words can express for my membership in this Church. I am grateful for the association I have had with you, my brethren and sisters. It is a pleasure to come back home and to attend the conference sessions. That is one thing that we very much miss when we are in the mission field. We can read the report of the conference, we can read of the talks that have been given, but it is not like associating with you brethren and sisters.

I ask the Lord to bless the Presidency of this Church and every member of the Church. I want to testify to you that I know

that our leaders are men of God, I know that they are working day and night in order to fulfil and magnify the calling which has been placed upon them. The Lord bless us all, I ask in the name of Jesus Christ, Amen.

ELDER ARTHUR WELLING

Former President of the North Central States Mission

I am grateful, my brethen and sisters, for the opportunity of again joining in testimony that this is verily the Church and Kingdom of God, and of making final report of my labors in the North Central States Mission, over which I have had the honor to preside during the last five years.

I rejoice that I have membership in what I believe to be the most perfect instrument for individual development, mutual improvement, social service and moral and spiritual welfare upon the earth today—The Church of Jesus Christ of Latter-day Saints—whose maker and builder is God.

I join and rejoice in the testimony that the mission field offers one of the richest of these opportunities for development. Missionaries soon learn to rely upon the truth announced by Nephi that the Lord requires nothing of his servants but that he provides the means by which that which is required may be accomplished; also the truth of the Savior's assurance that "he that seeketh his life shall lose it; but he that will lose his life for my sake shall find it." And so, realizing his dependence upon the Lord and his partnership with him in a great cause, he serves unselfishly and well himself and fellow men.

The first time I was called to make this report five years ago it was near the end of the final session of the conference. As I waited a moment for my turn, that peerless leader and teacher, since gone to his reward, Dr. James E. Talmage, said impressively to me: "You used to be a student of mine. Don't waste any time explaining that the time is short."

I have greatly appreciated that lesson and the spirit in which it was offered. The time is short, here, in the mission field, everywhere. My five years in the field were all too brief, and I am glad now that I did not wait until the end to appreciate that fact. Traveling approximately forty to fifty thousand miles a year, over an area a thousand miles square, and holding not quite an average of one public meeting a day, but more than one every other day. I enjoyed every minute of it. The other missionaries were equally busy and happy in their work, and the Lord blessed our efforts; and he blessed the people that they bore with patience our imperfections, and we were all happy in service. But that is over; and we return, "with glad heart and cheerful countenance," to the work awaiting us here, for which also I am grateful.

I rejoice in the appointment of my successor, President Wil-

ford W. Richards, who now presides in the North Central States Mission. Already the people love him; and I bespeak for him and them the further favor and blessing of the Lord in rich abundance.

I am glad to find myself in complete harmony with the Spirit of divine guidance which is manifest in the selection of brethren to fill important vacancies at this conference, Presidents Clark and McKay, and Elders Hinckley and Hardy. I have always worshipped from afar the General Authorities of the Church; and the better I get acquainted with them the more I love them. I know and bear record they are men of God.

A final word of testimony I wish might reach the youth of Zion everywhere: I believe in God as our Father and in mankind as his children; in the ultimate triumph of truth and righteousness; and in prayer as a source of spiritual strength. I like a story one of the brethren tells about prayer:

A little boy was going to bed without saying his prayers. "Haven't you forgotten something?" inquired his father.

"No father, I haven't," said the boy.

"Aren't you going to say your prayers?"

"No. I've quit."

"Quit?"

"Yes, I've quit. You know father, you used to tell me, and mother did too, that if I would ask God for things I needed badly, he would answer my prayers and grant my requests; but when mother was sick and I prayed that she might get well, God didn't hear nor answer our prayers, but took her away instead; and so I don't see the use of praying any more, and I've quit."

How would you have answered that little boy?

Do we remember that one sad night the Son of God himself knelt in the garden of Gethsemane and prayed: "Father, if it be possible, let this cup pass." Was he answered? Did the cup of which he prayed pass? We know it did not. On the contrary, Son of God though he was, he drank and saved a world.

But there was another part to the prayer he prayed in Gethsemane: "Nevertheless not my will, but thine, be done." Possibly the little boy did not know or had forgotten that part of the Savior's prayer, as likewise have too many of our Father's children, who, like the little boy, have "quit."

The greatest need of the world today, I believe, is a disposition to concur in that second half of the Master's prayer: "Thy will, O God, not mine, be done."

To which humble report and testimony may the Lord add his blessings, I pray, in the name of Jesus Christ. Amen.

ELDER WILLIAM R. SLOAN

Former President of the Northwestern States Mission

For seventeen successive conferences of the Church it has been my happy privilege to stand before a congregation such as this and give a

report of the Northwestern States Mission, over which Sister Sloan and I had been called to preside. We were called to this responsibility on the 19th day of October, 1926. A few days later we were set apart, and the latter part of November I went to the mission and toured it with my predecessor, President Brigham S. Young.

I am happy to say in your presence that our life has been tremendously happy, and if you brethren and sisters, in your homes, have enjoyed life as much as my companion and I have done during the past thirty years, you have tasted a little of the joys of heaven, I am sure. We believe that the heaven received in the hereafter will be commensurate with what we make it here, and the first place to establish those heavenly relations, I believe, is in the home.

Had it not been for the help of the Lord, the faith and prayers of my brethren, and the untiring support of my good wife, my success in life would have been greatly diminished from what it has been, if there has been any success. Oh, we are not half so appreciative of the blessing of good companionship as we should be.

We have enjoyed the work of the mission; we are happy that Brother and Sister Joseph Quinney, Jr., have been chosen to succeed us. We have known these good people many years, they are not going to be found wanting in their responsibilities, I am sure. They are presiding over one of the finest missions in the world, and they are meeting a wonderfully fine people. I am sure that success will crown their noble efforts.

I am grateful, above all, to you good fathers and mothers who have trusted your sons and daughters with us. Oh, what an enrichment has come into our lives in the companionship of those noble young men and women. Finer men and women do not live in any part of the world than those among whom we have labored in the Northwestern States Mission, and if I might ask only one favor of my Heavenly Father today, it would be that those young men and young women might be as loyal to this Church all the days of their lives as they were while they labored with us.

May God grant that we too, Sister Sloan and I, may never find ourselves becoming soured, may never find ourselves disappointed, may never find ourselves in a condition or position where we have aught to complain about regarding our brethren in this Church.

I love the leadership of this Church. I am in strict accord with them. I am happy to say that we have had almost five hundred young men and women labor with us in the mission field. Tens of thousands of copies of the Book of Mormon have been distributed in that mission, almost twenty-five hundred baptisms have been performed during our term of office; and so we have watched the mission grow. Many new chapels have been erected, the people have prospered and developed, and they are enjoying the spirit of the Gospel of Jesus Christ today.

I am happy, upon our release, to cast my lot with the people of the Northwest. I am happy for the favorable comments that have been made concerning our work. I was delighted a few weeks ago to be invited

into a meeting of the leading business men of Portland, among them a former governor of the state, the mayor of the city, and other noted men of Portland. I sat at a luncheon with them. At the close of the luncheon they said: "Mr. Sloan, would you object to giving us a brief resume of your life."

This I did, and they said: "You are the man we are looking for." I was offered then a very fine position with those gentlemen, and I am happy to tell you that I have accepted it.

A few days later I was in the presence of one of these men, and during the course of our conversation he said these words: "Mr. Sloan, do you know why you were invited into that meeting? Do you know why you were given this position?"

I said, "I have no idea. Probably it would be interesting to me to know."

He said: "I will tell you, then. Mr. Sloan, the reason you were given this position was the fact that you are a Mormon."

Oh, how my heart leaped with joy. "You are a Mormon." What greater heritage could I ask for?

God bless this Church, its manhood and its womanhood. As this gentlemen said those words the face of my mother was pictured in my mind and I remembered her teaching from infancy: "Son, your moral character is worth more to you than all life itself."

Standing before you today I bear witness that the teachings of my mother and the teachings of this Church have carried me on, and now to stand and look honorable, virtuous men and women in the face, this is the heritage of this Church. Be not ashamed of it. Let us emulate the teachings of this Church.

You brethren holding the Priesthood, I commend to you the reading of the book of Doctrine and Covenants. I commend to you that you obtain a knowledge of that book.

May we cherish this work above all else in the earth, for it is not the work of man, it is of God. He is at the helm and it shall never fail. This is my testimony; I leave it with you, in the name of Jesus Christ. Amen.

ELDER HAROLD W. PRATT

President of the Mexican Mission

My very dear brethren and sisters: Words cannot express the humility and the thankfulness with which I stand before you. I have not vocabulary sufficient to express to you the happiness, the honor, and the gratitude that Sister Pratt and I feel in having the opportunity of representing you, in representing the Church of Jesus Christ of Latter-day Saints, in the mission field, among the Mexican people.

I bring you greetings from the southern republic and from the thousands of Saints who have accepted the Gospel there. I should like to have time to tell you of the work we are doing. You have been told

this afternoon of the work that has been accomplished in Europe in organizing the branches there and in placing the local Priesthood in charge.

That work is being undertaken in the Mexican Mission today. In part it has been accomplished, through necessity, in the central part of the republic, due to the fact that our missionaries cannot work there on account of the religious laws. Those people have responded wonderfully, and even in our branches along the border today we are following the example of the European missions, and find that everywhere the local Priesthood, our Mexican brethren, are responding to the call of duty, and taking an active part in the management and self-government of their branches.

As has been expressed regarding the European Saints, the same is true regarding the Mexican Saints. They feel more interest in the work, they feel that they are now becoming real members, participants in the Church of Jesus Christ of Latter-day Saints.

Much has been said, my brethren and sisters, during this conference in tribute and honor to those who have passed recently from our midst. I should like to take time to express just one more thought of appreciation of President Anthony W. Ivins. I knew him intimately when I was a lad. He and my father at that time were closely associated, and it is thus that I remember him best, expressed in the thought that he was a man to whom I could go, even then, with any questions that might arise, confident that I would get an answer. He was my ideal then and has been throughout my life. I have watched him and watched his career; I have watched the reports regarding him, and have failed to find one point in him which I might criticize.

I only wish that I might emulate his example, and might be as good a Church-man as he. It has been difficult to see who could pick up his burden, but I feel that the Lord has made the proper choice. I testify to you this afternoon that this is the Lord's work, and it does not depend upon any one man. The Lord can always supply a man to pick up the duties laid down by any man whom he sees fit to call home.

I testify unto you, my brethren and sisters, that I know that God lives, and that this is his work. I know that the General Authorities of this Church are called of him; I testify that Joseph Smith was a prophet of God, and further, that Heber J. Grant is today our prophet and seer, the representative of God upon the earth.

We today have held up our hands sustaining him and sustaining those called to assist him in presiding over us. As for me and mine, I hope that we shall always be able to sustain him and those associated with him in very deed.

May the blessing of our Father be poured out upon the Church throughout the world. May his blessings be poured out upon the world, may the serious times of which we have been told, and of which we know, pass by, and may his directing hand guide the nations of the earth and the peoples of the world, that his will may be accomplished, I ask in his name. Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am grateful, my brethren and sisters, to have the privilege of partaking with you of the spirit of this session, and of the preceding sessions of this conference. I am happy in the selection of the splendid men who have been called into these positions in the Church. I support them with all my heart, just as I support all of the General Authorities of the Church. Likewise, I sustain and have faith and confidence in the stake and ward authorities and the mission officers and all of the members of the Church. I rejoice in the spirit of faith that has been evidenced in the sessions of the conference. I have been greatly edified, strengthened and encouraged. I rejoice in the progress that the Church is making in every direction.

INCREASE OF RESPECT FOR THE CHURCH

Recently I had occasion to visit throughout the East, and also in the West; and everywhere I have gone I have found that the Church is growing in respect and recognition among the people who are not of our faith. There are many things that are helping to bring about this condition. I am sure that we have a power in this Church that we scarcely appreciate. That is the power of righteousness, of dependability, of integrity. Through the coordination, cooperation and united effort of the Latter-day Saints, even greater progress and greater recognition can be brought to pass, not only in this nation, but throughout the nations of the world. As people of the world come to understand our actual motives and efforts, they are bound to give greater consideration to our message. For the real purpose of this work is to promote the welfare of mankind here and hereafter—to bring them unto truth and the way of eternal life.

A BALANCED BUDGET

The Church is progressing financially as well as spiritually. I may say to you that the Church has a balanced budget. The First Presidency, and those associated with them, have made estimates of income and expenditures for the Church as a whole for the year. For the first six months of this year the expenditures have been less than half of the budget set-up. The income of the Church has increased this year, the tithes, as well as the number of tithepayers, showing a material increase, and this in spite of the fact that we have had drouth and other unfavorable conditions. Whether it is an evidence of improvement in financial conditions or not, I am not able to say. But I am grateful that the Latter-day Saints are appreciating in larger measure the divinity of this principle, as well as of other principles of the Gospel, and are endeavoring to live in accordance therewith. May I say to you that the tithes are being expended entirely in accordance with the revelations of the Lord as contained in the 119th Section of the Doctrine and Covenants and with the general Church policy. They are being disbursed with

economy and with care for those purposes that are of great concern, not only to the Latter-day Saints, but to the people of the world, for whom so much is being done because of the responsibility that is upon us to preach the Gospel and promote this message with which we are charged.

BUILDING IMPROVEMENTS

Among other things, the Church is doing more this year in the way of building improvements in the various wards and in a number of the missions. I believe that more commodious and more convenient buildings are being erected at less cost than has been the case almost ever before. I hope to see the time come, as conditions will permit, when every ward throughout the Church, and every branch in the various missions that warrants such a thing, shall have the conveniences of a suitable meeting house which will provide the facilities necessary to carry out the various activities of the Church, as well as the proper conditions for divine worship.

CEASE FAULT FINDING

I was impressed when President Grant read certain parts of a section of the Doctrine and Covenants while referring to President Ivins and his outstanding habits and characteristics. He referred to a statement made in that revelation to the effect that we should cease to find fault with one another. That reminded me of an axiom with regard to fault-finding. "Nothing is easier than fault-finding; no talent, no self-denial, no character, no brains are required to set up in the grumbling business." It is true that all of us have weaknesses, none of us has reached perfection, we are all subject to criticism, and we are all able to improve. If people are fair, if they are honest, and if they have criticisms to make, they will make them to the ones of whom they complain. They will tell them either personally or in writing, with their names signed to that which they write. If they have the courage and the honesty to do that, then the one who is criticized has the opportunity either to admit that their criticisms are right and profit thereby; or prove to them that their criticisms are wrong, in which case it is the critic's business to apologize. That is, I think, the only fair way to criticize. But to go about fault-finding and undermining the character or influence of those who are engaged in constructive activities, is a very unfair and cowardly method.

EXAMPLES OF HONESTY

Referring to the tributes that have been paid to the great men who have recently passed away in the Church, I am impressed with the fact that prominently among all the qualities they possessed was their unquestioned honesty and integrity. I think it was Pope who said: "An honest man is the noblest work of God." President Anthony W. Ivins and Elders Charles H. Hart and Franklin S. Richards were men of strict honesty. The statement made by the president of that great

life insurance company to President Grant, when he was selected a member of the Council of the Twelve, that because he recognized him to be fundamentally honest he changed his opinion regarding the other General Authorities of the Church, was impressive. I know of no man who is fundamentally more honest, whose honesty is less questioned, than that of President Heber J. Grant. That has been true of all the leaders of this Church from the beginning. They have set outstanding examples of trustworthiness.

IMPORTANCE OF HONESTY

Reference has already been made to the last Article of our Faith, that refers largely to the cardinal virtues, which are just as much a part of the Gospel and a part of our lives, as any principle. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," and so forth. This tenet expresses the importance of practicing these fundamental virtues. Honesty lies at the very foundation of our individual and community life, our civilization, our organizations of government, and the membership of the Church. If we live the Gospel we can not be anything but honest; if we are good citizens of this nation we can not properly be anything but honest. If honesty is lacking in the government, then it will gradually disintegrate. If graft, if racketeering, if other dishonest practices prevail, then there is bound to be lack of confidence, and there will develop an increasing attitude of disrespect for law and for those who are called to administer the laws.

HONESTY IN GOVERNMENT

We are entitled to expect from every officer of the government that he be honest in his dealings; and when he has the direction of employees of the government, that he shall require honesty and honest service from them; and that in the handling of funds there shall be strict honesty, and great care and accuracy maintained. Honesty is a disposition to conform to justice and honorable dealing, especially in regard to the rights of property. Likewise, it involves a determination to conform to justice and fair dealing in all our relations one with another. We can apply honesty to our actions as well as to our words. That is, of course, truthfulness and straightforwardness.

HONESTY AND TRUTHFULNESS IN POLITICS

We are now engaging in a campaign for political purposes. It is important that every one who engages therein shall be careful to be honest and truthful in the statements that he or she shall make, so that we may not indulge in acrimonious discussion and develop antagonism and ill feeling which is contrary to proper principles of political activity and of government. Our statements should be matters of fact and not of assumption. Our political views should be constructive and not destructive. Any candidate who makes wild promises or advocates specious plans impracticable of fulfilment, or who has not previously proven him-

self worthy of trust, should be rejected. Honest, dependable and capable citizens should be sought for positions in government. It is our business as voters to analyze carefully the character of the candidates and their viewpoints on public questions.

HONESTY IN OUR LIVES

It is expected of every one of us who are engaged in Church work, whether as members or as officers of the Church, that we shall exemplify in our lives the principle of honesty just as we do every other cardinal virtue, and every other principle of the Gospel. Thereby the Church will grow and thereby the faith and confidence of the people will be increased. I am happy to say that so far as my experience goes, almost without exception, the officers of the Church are thoroughly straightforward and honest in their dealings. While it is true that, in large measure, I think in larger measure than in any other religious organization, men are called upon to handle trust funds in this Church, they are, generally speaking, very careful and strict. I think it is of great importance that we should stimulate in even larger measure this condition among the younger members of the Church who are growing up, that they may also develop that spirit of honesty, fair dealing and justice in their lives.

BREAKDOWN OF HONESTY AND FAIR DEALING

There is a trend in the world and throughout this nation in large measure, because of adverse conditions that have developed in the last few years, to break down the spirit of honesty, fairness, justice and truthfulness. There is a tendency to repudiate debts, whether international or local. There is a tendency sometimes to go into avoidable bankruptcy, whether it be in a municipal or in a private capacity. It is important that we, as parents, in our homes, and as officers of the Church, should fulfil the responsibility to teach and inspire in the young people of the Church an appreciation of the worth of honesty; and to inculcate in the lives of every one who has to deal with funds and who has to deal with his fellow men, an appreciation of the spirit of honesty, fair-dealing and justice.

I have been astounded in hearing reports that come from business men of misconduct on the part of young men and possibly older men. There are, unfortunately, all too many instances in business life of young men, supposedly of good character and trustworthy, who have embezzled funds from their employers. In a number of such instances employers have protected the losses and protected their employes from prosecution. But, of course, having been found unworthy of trust, they and their families have to suffer through loss of employment and loss of confidence. Honesty is not only the best policy, it is the only policy that can bring peace and satisfaction to every individual. Concealment of misdeeds may be possible for a time, at least, but sooner or later anyone who fails to practice those virtues of trustworthiness and fair dealing will lose the confidence of his fellowmen and fail in those qualities

that lie at the very foundation of character and progress. Men may succeed, by devious means, in taking property that does not belong to them, but such practices will destroy the moral fiber of their being. Right of property is guaranteed to us under the constitution. It is true we are subject to the government and to its regulations; and it is true also that we must cooperate in sustaining the government, but at the same time the rights of property can not be made null and void without destroying the spirit and appreciation of fairness among mankind.

DIVINE INJUNCTIONS

From Mt. Sinai, many centuries ago, came the injunctions which are just as binding for our welfare at present as at that time: "Thou shalt not steal," "Thou shalt not bear false witness," and "Thou shalt not covet." The prophet Micah, at a later period, made the statement:

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Upon every one of us rests that obligation to endeavor to be fair, just, honest, straightforward and respectful of mutual rights in our association with our fellow men. If we take advantage of others by fraud, we are just as guilty as one who steals. If we are employees, it is our place to give full, true service for the compensation we receive; if we are employers, to deal justly and fairly with our employees; if we have the handling of trust funds or funds belonging to others, that we manage them strictly and carefully, with a full sense of our responsibilities, and not for a moment touch one cent for our own purposes.

NEEDS DO NOT JUSTIFY DISHONESTY

It is true that in some instances people are greatly in need. Sometimes there is real suffering. But there are ways and means whereby needed relief can be obtained, without taking that which does not belong to them. The Church is doing, and will do, that which is necessary for the welfare of its members who may be in need. Besides, the government and the other agencies that have the handling of relief funds are prepared to do that which is right, proper and fair, according to actual needs.

HONESTY OF INDIVIDUAL AT HEART

Unless there is ingrained in the heart of the individual a real determination to be honest and straightforward, the trials and temptations which he or she will encounter in life will be such as to almost, if not quite, overpower their better motives. Therefore, the importance of thorough home training by the parents by example in their every act and by wise and frequent teaching of their children. At a certain age in childhood the desire to have that which they see is great, and the sense of propriety or ownership is lacking. So the careful training by parents, especially during such period of life, is particularly vital. As Shakespeare very aptly makes one of his characters, Polonius, say to his

son Laertes: "This above all, to thine own self be true, and it shall follow as the night the day, thou canst not then be false to any man." In like manner, the officers of the Church can be very helpful in stimulating constantly an appreciation of the necessity of strict honesty in all matters pertaining to Church membership and activity, and to the affairs of life.

HONESTY WITH THE LORD

Just as we should undertake to be true to ourselves and in our relations with our fellow-men, so we should determine to be honest with the Lord. If we have faith in him and in the divinity of this work, we shall endeavor to be true to every principle and seek to practice every virtue which will help us to improve in right living. If we recognize our stewardship here upon the earth, we shall strive to be honest in our donations for the advancement of God's purposes. I believe that any man or woman who is a faithful tithepayer, who lives in accordance with the spirit of that principle, will be honest in his or her dealings with his fellow man. I know it has been said by a banker here—not a member of our Church—that he was willing to trust a faithful tithepayer. I am sure that viewpoint is correct. Rarely, if ever, can you find one who is faithful in the spirit and practice of that principle who would act dishonestly or unfairly, so far as his understanding goes, with regard to other things.

The Apostle Paul says:

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

May the Lord help us in this respect, and in all other efforts to serve him, I pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "How firm a foundation," after which Elder Walter K. Barton, President of the Franklin Stake, offered the closing prayer.

Conference adjourned until Sunday morning, October 7, at 10 o'clock.

THIRD DAY

MORNING MEETING

Sunday, October 7.

When the time arrived for commencing the fifth session of the Conference, every seat and available space in the great Tabernacle auditorium and galleries was occupied by the people who had gathered from the stakes and missions of the Church. The large Assembly Hall on the Temple Block was also filled with people who could not find accommodation in the Tabernacle, and hundreds of others assembled on the Tabernacle grounds, where they were able, by means of amplifying equipment that had been installed, to listen to the Conference proceedings as they were broadcast from the Tabernacle.

The Tabernacle Choir, under the direction of Professor Anthony C. Lund, furnished the music for this session.

The meeting commenced promptly at 10 o'clock.

The choir sang an anthem, "An Angel from on High," duet by Cyril Martin and Ida Hepworth.

Elder Asael E. Palmer, President of the Lethbridge Stake, offered the invocation.

The choir sang, "Lead kindly light."

PRESIDENT HEBER J. GRANT

I would like to announce, as many of you may not be informed, that Brother Rufus K. Hardy is now presiding over the New Zealand Mission, which is the reason he does not appear on the stand.

I wish to say for Brother Hardy that he is a man who is loved by all who know him. The older members of the Council of Seventy have nominated Brother Hardy, and we are very pleased indeed to approve their nomination. He is a tried and true Latter-day Saint. He had one of the most remarkable and splendid mothers. All of the rest of us have been talking about our mothers, so I will talk about his.

Annie K. Hardy was an outstanding woman.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

My beloved brethren and sisters, if it were possible I would have you interpret my feelings this morning by looking into the depths of my soul, and thus save me the seeming impossibility of describing them to you. Needless to say I am overwhelmed. During the past few days I have had difficulty in keeping my thoughts and feelings under control. The light heart, the buoyancy of spirit that should accompany the high appointment that has come to me has been somewhat counter-balanced

by a heaviness incident to the realization of the great responsibility that comes with the call to the First Presidency.

PRESIDENT GRANT A TRUE FRIEND

I love President Heber J. Grant. He has been to me a true friend; more than that, since my father died I have felt free to go to President Grant for help and counsel as I would go to my own father. His nature is as open, as pure and clear as a faultless crystal—open, loyal, true. I esteem it indeed the highest compliment and privilege to have this expression of his confidence. With all my soul I pray for strength that I may not disappoint him, and that I may be true to the trust that he and my Heavenly Father have thus reposed in me.

LOVE AND ADMIRATION FOR PRESIDENT CLARK

I have known President Clark since my school days in the University of Utah. I admired him then. I considered him one of the choicest young men I had ever seen or had ever known. His ability was evident even to his schoolmates. He and the sweet girl who later became my sweetheart and wife, were graduated with their A. B. degrees on the same day. We have followed him in his work in Washington, we were thrilled when we learned of the responsibility that he carried there, and the trust which the members of the Senate of the United States placed upon him even before his name was generally known. I love him as a friend, and to be associated with him now in this high quorum, the highest in the Church, makes me feel very happy and thankful, but also very humble.

LIVES CONSECRATED TO SERVICE

And so if you could look into my soul you would see sincere gratitude and deep appreciation. You would find there also a regret that I am leaving the immediate association with the members of the Council of the Twelve. For twenty-eight and one-half years it has been my privilege to work side by side with these good and able men. President Clawson I love with all my soul. His worth and ability are not generally known. He is retiring, he is quiet in his labors, a perfect gentleman, genial, kind, and considerate. As the president of the Council he is prompt in attending to questions and problems referred to the group, as loyal and true in his testimony as the polar star, unwavering, undeviating in the discharging of duty and trust. It is not easy to disentwine my soul directly from his, my president. That entwinement is just as binding with the hearts of these brethren with whom I have worked daily, at times in committees, considering the welfare of the Church at large, and the welfare of individuals. I want to bear witness today that you may travel the world over, you may read your histories of men devoted to great undertakings and noble problems, but you cannot find a group of men whose lives are more consecrated, whose desires are more noble in the interests, the happiness and peace of mankind, than are the lives and desires of these, my associates in the Council of the Twelve Apostles of this Church.

You must live with them to know them. You must be in daily contact with the burdens they are carrying, with their concerns and anxieties for the youth, their willingness to go to the ends of the world at a moment's call if need be to establish better conditions, to make the world happier, more peaceful, more just, and bring about more amicable conditions and relationships in human society. And so it is not an easy task, I say, it is not without regret that I withdraw my membership in that Council.

APPRECIATIVE OF TRUST

I appreciate the trust you, my brethren and sisters, have manifested in me. It is a wonderful thing to be trusted. I said last night to the brethren of the Priesthood that I agree with him who says that to be trusted is a greater compliment than to be loved. Love is the sweetest thing in the world, but to be trusted throws upon him who receives that trust an obligation that he must not fail to discharge. And so I pledge you here, my fellow workers in the First Presidency, you my brethren of the Priesthood, in whose company I have spent so many happy hours in Priesthood and auxiliary work, I pledge you, my brethren and sisters, to give my best in the service of God.

I uphold before you this morning the President of this Church as God's representative, divinely appointed, and say to all Israel, stand by your chief. Let that spirit of unity and oneness for which our Lord and Savior prayed on the night of his betrayal, be characteristic of this his Church: Father, keep them one, as thou and I are one.

MAN DESTINED TO BE HAPPY

I am happy when I know that my associates are happy. We cannot be happy if our loved ones are discouraged or ill. We are social beings and our lives are intricately woven one with another, and we progress as a body when individuals in the body progress. I have noted recently something which has given me concern. I have thought that I have detected in men and women who have called upon me and whom I have met in my travels just a little evidence of discouragement, and yet it is our right to be happy. It is the destiny of man to have joy, and I ask, during the few moments that I further stand before you that you direct your attention with me along some lines which may help us to keep that joy, notwithstanding the economic conditions and the failures that have brought about many moments of discouragement and sadness.

DISTRESSFUL CONDITIONS

Difficulties and sorrows have recently been dominant in our lives. The unprecedented crises in the financial world have dislodged men from their old moorings and set them adrift in confusion and in many cases despair. Land owners have seen their farms pass to others' hands, while they themselves distractedly seek new and strange employment. Families have lost their homes with which are associated the tender memories of half a lifetime. Young men and young women recently graduated from

college, eager to start out in a chosen vocation or a profession, find avenues that were formerly open and inviting now closed against them, and they seek advice and guidance, and sometimes we find difficulty in pointing out to them an encouraging road.

To these and other distresses has been added the sorrow associated with the passing of loved ones and to the Church the loss of great and able leaders. I had the privilege and honor through the kindness of President Ivins' family to express my feelings towards that great leader and I sense with you all that his passing means to this Church.

SUNSHINE NEEDED

But notwithstanding these conditions I feel like pleading with my brethren and sisters to set their faces firmly to the front and decide to enjoy the blessings with which our Father has blessed us.

There are seeds of happiness planted in every human soul. Our mental attitude and disposition constitute the environment in which these seeds may germinate. There is as much need for sunshine in the heart as for sunshine in the world. Today as perhaps never before mankind needs encouragement and cheer. One writer says: "Not having enough sunshine is what ailed the world. Make people happy and there will not be half the quarreling nor a tenth part of the wickedness there is."

It is a duty to seek to acquire the art of being cheerful—"A cheerful spirit is one of the most valuable gifts ever bestowed upon humanity by a kind Creator. It is the sweetest and most fragrant flower of the spirit that constantly sends out its beauty and fragrance and blesses everything within its reach." I think the writer goes to a little extreme. Cheerfulness is but one quality, but it is a wonderful strength in time of distress.

THE PURPOSE OF WORLDLY POSSESSIONS

If the experience of the past few years has taught us anything it has taught us that it is unwise to seek happiness in worldly possessions only. I say only because I do not minimize the value of material things of the world as contributing factors to man's peace, joy and contentment. The Lord himself has said that if we worship him with rejoicing and prayer, with glad hearts and cheerful countenances, the fulness of the earth is ours.

In the Doctrine and Covenants he says plainly:

The fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

Yea, all things which come of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye and to gladden the heart;

Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither for extortion.

However, to seek happiness or even contentment in the acquisition of these worldly things alone is to lose sight of the higher purpose of life. And that is one reason why there is discouragement and why there is despair generally in the world. The seeking of these material things has been the end, and now that they seem to be suddenly wiped away, men are distracted:

A PROPER SENSE OF VALUES

In "The Simple Life" by Charles Wagner, he writes upon this theme and says, referring to material things: "Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them the more they demand. He is senseless who seeks for happiness in material prosperity alone."

Recently I re-read an excellent book written by one of our educators, Dr. R. V. Chamberlain, as a tribute to his departed brother. It is a treatise on the philosophy of a good man's life. From it I quote the following:

The world has progressed because of people who cared but little for material rewards, people who knew that mortal self-denial is the only path to self-realization. By sacrificing our ideals we do not throw ourselves away, but achieve the higher sides of ourselves. Civilization has come from the struggles of men and women in the past who risked all for ideals, for spiritual values that they might become the common possession of the race. We who see the path today are unworthy if we do not take up the burden. The race goes down when it loses its sense of values, and the success of democracy depends upon the people's living in the understanding of the spirit and the obligations of righteousness. In the world today men have not advanced their ideals with an intensity commensurate with economics and material expansion. Wisdom has not kept pace with learning, nor righteousness with power.

So many people have lost the proper sense of values, and have sought peace and happiness in vain in the acquisition of wealth at the expense of spiritual growth.

THE SECRET OF HAPPINESS

Wherein then does the secret of happiness lie? The Savior gives us the key to it when he says: "The kingdom of God is within you." The power is within man to choose the right or to choose the wrong. Happiness is not an external condition, it is a state of the spirit and attitude of the mind.

It's no' in titles nor in the rank,
It's no' in wealth like Lun'on bank,
To purchase peace and rest.
It's no' in makin' muckle mair,
It's no' in books, it's no' in lear
To make us truly blest,
If happiness ha'e not her center i' the breast.
We may be wise or rich or great,
But never can be blest—
Nae pleasures, nor treasures can make us happy lang,
The heart aye's the part aye
That makes us right or wrang.

FUNDAMENTAL CONDITIONS

Let us consider this morning four conditions in which we can always find happiness, conditions which are to the little seeds of joy in our souls what the ray of light and moisture are to the flowers and growing plants.

First is Trust in God. To have faith that God is our Father is the safest anchorage of the soul and brings peace and solace under any condition; and the second is Confidence in Our Fellow Men. You note at once, of course, how these go back to those two great commandments: "Love the Lord with all thy might, mind, and strength, and thy neighbor as thyself."

Now let us not consider these merely as orthodox principles. They are fundamental in our happiness and salvation here. I know that it is a little difficult today to keep confidence in certain groups of men. It is dreadfully discouraging to lose confidence in an associate. When we see and read about human jackals who are preying upon society, we find it hard sometimes to keep our poise and let the sunshine of confidence enter our souls, and yet I believe it is true that mankind generally are growing better. This I do know that often when we misjudge a brother and seem to lose confidence in him, if we will go to him and find his point of view our confidence will be restored. The poet was right when he said:

Have you ever sat down and talked with men in a serious sort of way,
Of their views of life, and pondered then on all they had to say?
If not, you should, in some quiet hour;
It's a glorious thing to do,
For back of the wealth and back of the power
Most men have a goal in view.

Associate that thought with the fundamental teaching of our Lord and Master, who said: "If ye have aught against a brother, go to him."

COUNT YOUR BLESSINGS

Brethren and sisters, with debts piled upon you, with difficulty to pay your taxes, with the loss of your home pending, if you would still be happy, look to yourself and count your blessings, and keep confidence in your God and in your fellow man.

Another source of joy within your reach is the *proper evaluation* of blessings. You have your health. Next to life itself that is one of the greatest blessings that can come to you—the second blessing that we mortals are capable of receiving, a blessing that money cannot buy. If you have it, thank the Lord night and morning that he has given it to you.

In addition to this he has given you ability to appreciate his glorious Gospel, the sunshine, the voice of nature speaking to you. Do you open your eyes and see it? I have rejoiced during this conference to hear the brethren acknowledge the blessing of our environment, the products of the field, scanty as they are, in some sections of the country, the flowers blooming, the sunsets, and above all the realization that we are living in

God's world and that he is the Creator of it. If you stop to think you still have the power and ability to appreciate and to enjoy things which no one, no depression can take from you.

There is something else which we sometimes do not properly evaluate. That is our family. I know it hurts us if we see our loved ones hungry. As President Grant so impressively said, there is no need of any child being hungry in this Church. Let us thank God for the organization and say we will buckle to and make our contributions so that these conditions will be removed, and thank him for our loved ones, ours for time and all eternity.

SOCIAL INTERCOURSE

Finally, you have the opportunity for social intercourse, an ever present condition of happiness. If you affiliate with your quorum and other organizations, meeting regularly with your fellow men, you will know what that brotherhood is to which I have referred in my association with these brethren in the Council of the Twelve, a brotherhood which is eternal, a family relationship and social contact which will drive sorrow away under any conditions, and you have too the realization that even if death should come you have the assurance that death is now victorious but has been overcome in the resurrection of our Lord Jesus Christ. Count these blessings. They are within the reach of every soul, no matter how humble or how great.

Admire the goodness of Almighty God.
 He riches gave, He intellectual strength to few,
 Nor now commands to be nor rich nor learned,
 Nor promises reward of peace to these.
 On all he moral worth bestowed,
 And moral tribute asks from all,
 And who that could not pay?
 Who born so poor of intellect, so mean
 Who born so poor as not to know what seemed the best,
 And unknowing might not do?
 And he who acted thus fulfilled the law eternal
 And its promises reaped in peace.

That means that you know what is right. If you have lived true to that prompting of the Holy Spirit and continue to do so happiness will fill your soul. If you vary from it and become conscious you have fallen short of what you know is right, you are going to be unhappy if you have the wealth of the world. To do that is to "seek roses on the cheek of death," "grapes 'neath the icy pole," "substance in a world of fleeting shades."

A GUIDE

And so, brethren and sisters, what if we do have economic distress, universal almost? Let us ever keep in mind that life is largely what we make it, and that the Savior of men has marked clearly and plainly just how joy and peace may be obtained. It is in the Gospel of Jesus Christ and adherence thereto. Do your duties no matter how humbly, and resolve even in the face of difficulties and discouragements to be:

Like the man who faces what he must
 With step triumphant and a heart of cheer;
 Who fights the daily battle without fear;
 Sees his hopes fail, yet keeps unfaltering trust
 That God is God.
 Happy the people whose God is the Lord, says the Psalmist
 —that somehow, true and just
 His plans work out for mortals; not a tear
 Is shed when fortune, which the world holds dear,
 Falls from his grasp; better, with love, a crust
 Than living in dishonor; envies not,
 Nor loses faith in man; but does his best,
 Nor ever mourns over his humbler lot,
 But with a smile and words of hope, gives zest
 To every toiler! he alone is great
 Who by a life heroic conquers fate.

And the Holy Ghost, to which each one who has obeyed the first principles of the Gospel is entitled will give him or her that heroic soul and bring peace, peace even in the midst of disaster.

May God bless us all with power to keep our post, to do our duty, and under all circumstances to be true to him and to each other, I pray in the name of Jesus Christ. Amen.

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

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brethren and sisters, once more I stand before you, the beneficiary of your trust and confidence. You have honored me as I have never been honored before. You have placed upon me a responsibility which I never before had. I can only say to you that every atom of strength which I possess will be used so to live that I may merit the trust and the confidence which you have indicated, and that I may receive the inspiration and the blessings which I must ask you to ask the Lord to give unto me.

We are missing today the face, perhaps not the presence, of one who has been with us during a long life, President Ivins. For his great work, for the lesson of his life, for his faith, for his counsel, we are all devoutly grateful. The most earnest hope that I myself have is that while it shall please the Lord to have me in the place which he held, I shall be measurably able to do the work which he performed.

CONFERENCES TO IMPART SPIRITUALITY

I missed this morning, speaking personally, the broadcast of the choir. It has seemed to me, in the times that I have been here, that nothing has given us more of the Spirit with which to begin a session than their beautiful singing. I accompanied them to Chicago. I rejoiced in their

success. I congratulate them in their excellence. I pray the Lord to continue to bless them.

We are met today in a general conference. Sometimes, I hear, the people feel, some of them, that perhaps we are not quite as "peppy" as we ought to be. But this is not a Church convention. This is a general conference where we meet for general counsel and advice. It is a place to which we come for the results of the reflective operations of our minds. We expect to hear reflective discourse. It is a sort of spiritual stock-taking for us. It is not so much the mechanics of the operation of the Church, that is concerned in a general conference, as it is the spirituality with which each and every one of us shall approach his respective duties in the Church.

I want to approve, with all of my heart, all that has been said during this conference. This morning, if the Lord shall so lead me, I want to follow along the lines that were drawn by Brother Stephen L. Richards and referred to by Brother George Albert Smith, and in doing that I wish to assure you that I have in my heart nothing but the deepest sympathy for those who are in distress. And yet, as Brother McKay has beautifully pointed out to us this morning, there are other things in life than those material blessings to get which so many of the world have solely set their hearts.

LATTER-DAY SAINTS SHOULD SET EXAMPLE

Eighteen months ago, when first I stood before you I called attention, as earnestly and seriously as I knew how, to what looked to me to be the dangers that were ahead, and I urged you at that time to practice the old virtues of thrift, of honesty, of truthfulness, of industry, and so on through the list of those I named. All that I said then I say again.

One year ago, on this occasion, I called your attention to the abuses that had crept into the distribution of our public funds, and I urged you and pleaded with you that, so far as the Church and its membership were concerned, we do not soil our hands with the bounteous outpouring of funds which the government was giving unto us. I renew that plea now. My brethren and sisters, for the sake of the government which we love, for the sake of the government which we believe was divinely inspired, be honest with it. Be honest, just ordinarily gold honest. That is all I ask.

Do you know that all of the money that we are spending, that the government is spending, must come from you? The government has no great pile of gold to which it can go to get what it gives you. The government has not one cent that it does not take from your pockets. Do not imagine, do not believe, do not go on the theory that you are not to pay this bill, unless the fundamentals of our government are to be overturned.

What we get, we members of the Church, compared with the total mass that is distributed, is almost microscopic, but the spirit in which we might take it, the spirit in which we might spend it, is the leaven that

might leaven the whole lump. Let us be patriotic; let us love the government under which we live.

I am persuaded, from all the facts that have come to me, that it would have been possible, if we had functioned as the Lord intended us to function, if we had paid our tithes and our offerings as the Lord intended us to pay them, we might have gone on without one dollar from our federal government. And has it ever occurred to you what a mighty influence we should have exercised for good and for respect and for all of the virtues that we have been taught, and that God has commanded us to exercise and cultivate and practice, if we had just followed along what he has asked us to do?

DESPOTISM, DESTRUCTIVE TO RELIGION AND GOVERNMENT IDEALS

My brethren and sisters, there are abroad in the world forces—and this I have been saying to you on every occasion that presented itself for the last fifteen years, here in this pulpit—there are forces abroad that do not come from God. There is no dictatorship in the world today, whether that dictatorship be of one man or of a group exercising such control as exists in Russia, that is not striking first and foremost at religion. They are trying to tear down the worship of God and to substitute something else in its stead, and I regret to say that in some parts of this country, in some states of this Union, the issue now seems to be between an ordered, law-governed society and a despotism destructive of religion and of all that our government stands for. I assume this because of the past record of those who are advocating the measures to which I refer.

May I say this: We believe that Christ will come and reign personally upon the earth. But that is no reason why I should advocate the establishment of a monarchy to overturn the government of the United States. We believe in the United Order, something that was taken away from us because we could not live it, and the lesser law was given, the law of tithing—which we are not living either; but our belief in the United Order is no reason why we should support a movement for Communism, to the overturning of our government. These two propositions are absolutely parallel, the one as rational and reasonable as the other. When the Lord wants his people to move into the United Order he will use his anointed servant to direct the way.

SUBSTITUTION

My brethren and sisters, this same element of which I speak—small, I feel sure, and I thank God for this—this same element would substitute for the law that has come to us for over thirty-five hundred years, “Thou shalt not steal,” and “Thou shalt not covet,” they would substitute the opposite “Steal from those who have. Covet all that your neighbor possesses.”

The Lord has spoken very clearly about these things. He has not left us in darkness on these matters. I am going to read a few verses from Section 56 of the Doctrine and Covenants, given in connection

with the rapacity, the pride, and the selfishness of one of the early members of the Church:

Behold, thus saith the Lord unto my people, you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways.

And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

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

RELY ON THE LORD'S PLAN

I refer to the words of Elder Richards, and I tell you that any Latter-day Saint who does pay an income tax, and who at the same time pays his tithing, his fast offerings, his donations, his help for the poor, will never be able to get the full benefit under the fifteen per cent which the tax income provides for. In other words, those men among us who have the Spirit of the Lord, and who obey his laws, will always spend more than fifteen per cent of their income for the Church and its work and people. That is one reason why I say to you as I said a few moments ago, that if we had but hearkened to the Lord and obeyed his commandments there would have been no occasion for us to have drawn on the federal government. I also say to you that in my opinion, reached after mature reflection, this people would have been better off materially and spiritually, if we had relied on the Lord's plan and had not used one dollar of government funds.

This revelation goes on:

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

Those are not my words, my brethren and sisters. Those are the words of the Lord, a commandment to this day and generation.

For behold, (the revelation continues) the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

And their generations shall inherit the earth, from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen.

THROUGH HONESTY COMES POWER AND DIGNITY

My brethren and sisters, once more I appeal to your patriotism, I appeal to your integrity, I appeal to your standing in the Church—in your dealings with the government be just plain, simple, money honest. Then there will come among this people such a spirit of power and dignity and of uplifting, that has not been known in my generation at least.

I thank you for those of you who are faithful—and you are the great majority—for those of you who are trying to follow after the foot-steps of the Master, for those of you who are doing your utmost to live the

Gospel of Christ, for those of you who can say, as did Paul of old to Timothy,—and I want to read it:

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.

Again, my brethren and sisters, in this hour, filled with love and with respect for this government of ours, which if men do not change their greediness and their avarice and their covetousness, stands in gravest danger,—again I plead with you, be money honest with our government.

May God give us his Spirit at all times and in all circumstances, and enable us to live as he would have us live, always true and faithful to his principles, I ask in the name of Jesus. Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, this great gathering is an amazing sight. The Tabernacle is filled to its utmost capacity. Last evening it was reported there were five thousand of the Priesthood assembled here. Later word came that the number was seven thousand. I presume there are some people who would interpret this to mean that Mormonism is failing. I have been thrilled with the spirit of this conference; the testimonies and exhortations that have been given were powerful, and the singing has been most excellent.

I desire to speak a word of appreciation for the Singing Mothers who have done so well during the conference, under the direction of Mrs. Charlotte Sackett, a capable leader. As to the Tabernacle Choir, I need only to say its work is "par excellence."

INTELLIGENCE NECESSARY TO ACCEPTABLE WORSHIP

Brethren and sisters, the moments are precious, and in order to conserve the time, I jotted down a few thoughts that have been running through my mind during the conference. This is the fifth session of the conference. We are assembled here to worship the Lord, but we cannot worship him intelligently and acceptably without some knowledge of just what kind of being he is.

Paul, the apostle, said: "This is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." There are some people in the world around us who contend that God is a being without body, parts or passions, and is incomprehensible. Truly such a God is incomprehensible.

ATTRIBUTES ASCRIBED TO GOD

The God of the Bible, that being whom the Latter-day Saints wor-

ship, it is evident, has a body, parts and passions, for in the beginning he said:

"Let us make man in our image, after our likeness." And the record goes on to say that God did make man in his own image and after his likeness. It is disclosed in Holy Writ that Moses saw God and talked with him face to face. It is also recorded that Christ Jesus was in the express image of God his Father.

The attributes of God which in combination go to make his character are glorious to contemplate. The Lord is a God of mercy, a God of truth, a God of justice and a God of love. In respect to these great attributes God is unchangeable. In Malachi the following scripture is found:

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

In one of the Psalms we read "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." These references clearly indicate that God has passions.

And on the other hand, my brethren and sisters, the Lord refers to himself as a God of vengeance, and I am going to read to you now a few words from the book of Doctrine and Covenants. Let me emphasize the importance of this record. It is a great book. It contains revelations of God in latter times, given to Joseph Smith the Prophet, and others. I refer to Section 133, and the words there recorded are extremely important and impressive:

And it shall be said: Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength?

And he shall say: I am he who spake in righteousness, mighty to save.

And the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat.

And so great shall be the glory of his presence that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places.

And his voice shall be heard: I have trodden the wine-press alone, and have brought judgment upon all people; and none were with me;

And I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart.

And again, in the same great section:

And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

WICKED WILL HAVE OPPORTUNITY

The great mercy of the Lord, however, is shown by the fact that he will withhold his final judgment from overtaking the wicked till after the Gospel has been preached to them, the message reaching every nation, kindred, tongue and people. The responsibility of putting over the Gos-

pel message rests with the Church of Jesus Christ of Latter-day Saints, through its important missionary system.

The contrast between the destruction of the wicked and the salvation of the righteous is set forth in impressive language in Section 133 also. Now, listen, my brethren and sisters, to these wonderful words of the Lord:

And now the year of my redeemed is come; and they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness, and according to his loving kindness, forever and ever.

In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bore them, and carried them all the days of old.

Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him; and Moses also, and, they who were before him;

And from Moses to Elijah, and from Elijah to John, who were with Christ in his resurrection, and the holy apostles, with Abraham, Isaac and Jacob, shall be in the presence of the Lamb.

And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

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.

And then this further:

For since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

THE TWO ROADS

It will be seen, from the foregoing impressive and stirring words of the revelation given to the Latter-day Saints, that in the great scheme of life there are two roads to travel, and it is the privilege of every human soul to determine, under the God-given right of his free agency, which road he will elect to follow. If he chooses the road of wickedness it will lead him down to certain destruction. If he chooses the road of righteousness it will lead him up to everlasting life in a kingdom of glory.

Brethren and sisters, Latter-day Saints, you have elected to follow the road of righteousness. So continue, but remember this: "The race is not to the swift, nor the battle to the strong, but to him that endureth to the end."

CHANGES IN PRESIDING COUNCILS

Within three and one-half years, as was mentioned in one of yesterday's meetings, some nine of the General Authorities of the Church have gone hence. Death came and took them. There were two members of the First Presidency, President Anthony W. Ivins and President Charles W. Nibley. There were two members of the Council of the Twelve, Brother Orson F. Whitney and Brother James E. Talmage.

There was the Patriarch, Brother Hyrum G. Smith; and four members of the First Council of Seventy, Brother Rey L. Pratt, Brother Joseph W. McMurrin, Brother B. H. Roberts, and last week, Brother Charles H. Hart. These were great and good men. They were valiant for the testimony of Jesus. They did a good work and kept the faith, and thus it was that they followed the road to righteousness. They will come forth in the morning of the first resurrection and enter into immortality and eternal life.

Now the gap that has been made by death in the ranks of these leading quorums has been closed. We will greatly miss Presidents Ivins and Nibley and these brethren of the First Council who were strong in testimony and wise in exhortation. Others have come to take their place, and it must be a satisfaction to the Latter-day Saints, to the Church generally, that there is now no rent, no gap in these higher councils of the Church.

Brother David O. McKay has gone from the Council of the Twelve and is now sustained as Second Counselor in the quorum of the First Presidency. He is a man that we have truly loved. He has had our utmost confidence. As a member of the Council of the Twelve he accomplished a great and a good work that will follow him throughout life and throughout all eternity.

BEARS TESTIMONY

In conclusion permit me, my brethren and sisters, to bear my testimony. I love the Lord God because I can comprehend him, because I know that he has a body, parts and passions, and is in the form of man. I love him because of the glorious attributes of his character, and, thus loving him, I feel that I can approach him, can worship him acceptably and intelligently. I love Jesus Christ because he is the Son of the living God and is in the likeness of his Father. I can comprehend that. I love him particularly for the great atonement that he wrought out through the shedding of his precious blood. He is your Savior and he is my Savior. I love Joseph Smith because he was and is a true prophet of God, who stands at the head of this great last dispensation. I know that this is the work of God and that it will never be overthrown.

I pray God the Eternal Father to bless the Latter-day Saints, to bless the Presidency of the Church and the Twelve and the First Council of Seventy, to bless all the leaders of the Church down through the various ranks of the Priesthood. This I do in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

A TRIBUTE TO PRESIDENT IVINS

The Apostle Paul revealed the secret of the grandeur of his life when he said: "Yet not I, but Christ liveth in me." President Anthony W.

Ivins with equal truth could bear the same testimony. We who have listened to the counsel and the words of wisdom that flowed from that great man's heart have felt that we were in the presence of the spirit of Christ.

His life was gentle, and the elements
So mixed in him, that nature might stand up
And say to all the world, "This was a man!"

All that has been said of the late President Charles H. Hart and Judge Franklin S. Richards I indorse with all my heart.

INSPIRED APPOINTMENTS

President David O. McKay has been elevated to the high position of second counselor in the First Presidency. His remarkable training in the Church indicates "there's a divinity that shapes our ends." One of the best things that can be said about him is that his religion made him. David O. McKay is a chivalrous Christian gentleman.

When I think of the selection of President Alonzo A. Hinckley to the office of an Apostle, the words of the Lord come to me: "Behold an Israelite indeed in whom is no guile." I have labored with this fine man in the mission field. I know his worth. His aim in life, wherever he is, is to work for the glory of God. And let me say in public what is in my heart, that President Grant was certainly inspired in appointing these men, and also in appointing that good and able man, President LeGrand Richards, to succeed me as President of the Southern States Mission.

THE VALUE OF THE SCRIPTURES

The Lord said: "Search the scriptures, for they are they which testify of me." In some of the current literature there is manifested a spirit to make light of, belittle and even ridicule the holy scriptures. The Bible is undervalued. Slurs are cast upon the inspiration of the word of God. But it is heartening to know that the eclipse of faith is not total. The people generally are not underestimating or undervaluing the scriptures—those true riches given to mankind. God has not left himself without witness.

The British Museum recently purchased for over half a million dollars a fourth century manuscript of the Bible, one of the only two of that era known to exist. This is the greatest price ever paid for a book. It is one of the most notable events of history. The purchase of this precious biblical treasure shows a rare sense of value that the English people place on the Bible. It is a never-dying book. It is read by more people every year. Books may come and books may go, but the Bible goes on forever.

ORIGIN OF ANESTHETICS

Dr. Crawford W. Long, of Georgia, was the first man in history, as far as known, to make use of the anesthetic in ether. He was one of Georgia's most distinguished citizens and one of the world's greatest

benefactors. The idea of producing insensibility to pain by surgical anesthesia by the inhalation of ether was first put into practice by this physician March 30, 1842.

In Statuary Hall, beneath the great dome of the Capitol in Washington, stands the statue of Dr. Long. On the base of it a quotation from the reverent physician reads as follows: "I regard my profession as a ministry from God."

In Genesis 2:21 we read that "The Lord God caused a deep sleep to fall upon Adam and he slept: and he took one of his ribs and closed up the flesh instead thereof." A skeptic compared this verse and the succeeding one to a fairy tale, but Dr. Crawford W. Long declared that it was while reading this very passage in Genesis that the idea of the anesthetic ether occurred to him. Could such a boon to humanity come from a fairy tale?

THE SAVIOR'S SPOKEN WORD

Dr. John Watson in "The Life of the Master" says: "Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century." In fulfilment of the prophecy of Isaiah and also other prophets, the ancient record of nations long since dead, who dwelt on this the American continent, was taken from the hill Cumorah by angelic direction Sept. 22, 1827. The contents of this record were translated by the prophet Joseph Smith by the power of God and the aid of the Urim and Thummim, and the Book of Mormon is the fruit of this translation. The history of the men and women on this continent ages ago was shrouded in seemingly impenetrable darkness, but God said: "Let there be light," and there was light.

The Book of Mormon contains more than fifty words which were certainly spoken by the resurrected Lord, for after his ascension into heaven he appeared to his people on this continent and gave them the true points of his doctrine. He established his Church on American soil and placed within the Church organization prophets, apostles, pastors, teachers, etc. He brought peace to the laboring conscience, eyesight to the blind, and granted the prisoners of sin sweet relief through repentance. The Redeemer healed the sick. He restored unto the people the joy of his salvation and blessed them with the precious gift of the Holy Ghost.

The Latter-day Saints most surely believe, and know for a certainty that the Book of Mormon contains words certainly spoken by the Son of God.

If any man will do the will of the Father he shall know that the Book of Mormon is true. Moroni gives this promise to all men: "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."

DIVINITY OF CHRIST APPARENT

When men speak disparagingly of the divinity of Christ there is a great deal of affectation in what they say, because they cannot help but see the nobility, godliness and sacredness of the Savior's life. Sooner or later these scoffers will come to themselves. Without Jesus Christ there would be no hospitals, paintings, sculpture, or any of the arts or real science. For all those who have contributed to the culture, happiness and instruction of mankind have received their inspiration from the Redeemer. And when modernists have sought to bury the divine Christ beneath a mountain of modernistic chaff, behold, the cry is heard throughout the land "Christ is risen."

Only a few months ago many of the leading journals in the world paid a fabulous price for the right to publish "The Life Of Our Lord," by the celebrated Charles Dickens. God has not and never will leave himself without witness. Dust storms of criticism may arise and meteors may fall about us, but the grand constellations in God's heavens, displaying his power, still burn there, a perpetual witness to every soul beneath the spangled heavens that Jesus is divine. In the lives of men whom we love for their uprightness, the ideals of the Savior are finding expression. More men and women, and they would be the best of Adam's race, would die for the Son of God, who gave all for us, than for any other cause under the spacious firmament.

RAYS OF LIGHT HARNESSSED

In Job 38:32, 33, we read: "Canst thou guide Arcturus with his sons?" Arcturus is a far-off star, of the first magnitude, one of the brightest in the entire heavens. It supplied the current to start the illumination of the grounds of the Century of Progress Exposition. Well, over a year ago science accepted this God-given challenge,—and throughout the scriptures God is challenging science to come up higher and devise ways and means for the amelioration of the state of mankind. Science, true science, is nobly responding to this challenge.

More than forty years ago, according to astronomers, Arcturus threw off a beam of light which has been on its way ever since, arriving in time to start the World's Fair in Chicago. Think of that light beam which has been traveling through millions of miles of space for the last forty years. Scientists, so we are told, constructed "delicate electrical mechanisms and installed them in astronomical observatories which transformed the beam of light into current to be transmitted over special wires to Chicago to throw the master switch and illuminate the grounds of the Century of Progress Exposition." Thus scientists harnessed and used this ray of light, one of the sons of Arcturus, to put the grounds of the World's Fair in a blaze of glory. The works of God are wonderful.

RAYS OF LIVING LIGHT

I testify to you, my brethren and sisters, that rays of living light have come down out of heaven—rays of pre-existence, which throw a

flood of light upon the origin of mankind; rays of a glorious resurrection, and the eternity of the marriage covenant, which destroy the sting of death and the victory of the grave. Moreover, there have come the rays of faith in the true and living God and his Son; repentance, which means a change of heart; baptism by immersion for the remission of sins, which baptism foreshadows the glorious truth that we shall rise from the dead "in the likeness of his resurrection", the gift of the Holy Ghost which angels enjoy, which enables us to say "so nigh is grandeur to our dust, so near to God is man." Angels speak by the power of the Holy Ghost.

The Almighty created an instrument in the world to receive these rays of living light, and Joseph Smith was the foreordained instrument placed on the earth by divine wisdom to receive this glorious light. Through the Priesthood, by the preaching of the plan of salvation, these beams of light have been transmitted to the uttermost parts of the earth and the hearts of men and women are ablaze with the light of the everlasting Gospel.

The mission of the Church is to prepare the world for the second coming of the Son of God. With countless millions who, with streaming eyes, are praying for his glorious advent, I pray: "Surely I come quickly. Even so, come, Lord Jesus." Amen.

The choir sang the anthem, "Great is Jehovah," solo by Sister Margaret Hewlett.

Elder Don B. Colton, President of the Eastern States Mission, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference convened at 2 o'clock Sunday afternoon, October 7.

Once more the Tabernacle was crowded to capacity, and thousands who could not find accommodation in that building assembled in the Assembly Hall and on the Tabernacle grounds, where they listened to the Conference proceedings as they were broadcast by radio from the Tabernacle.

The opening number was a sacred solo, "The Publican," by Sister Jessie Williams.

Elder Elias S. Woodruff, President of the Western States Mission, offered the invocation.

PRESIDENT HEBER J. GRANT

It is four years ago since Evan Stephens became sick while at conference, returned to his home, and passed away. We will now sing his anthem, "Let the Mountains shout for joy."

I feel that we owe a deep debt of gratitude to Evan Stephens, George Careless, Joseph J. Daynes, and many others, for the splendid music they have prepared for our hymns and our anthems.

The choir then sang the anthem, "Let the mountains shout for joy."

ELDER RULON S. WELLS

Of The First Council of the Seventy

I desire at the beginning to express my delight in the selection of the men who have been chosen to fill the vacancies occasioned by the death of President Anthony W. Ivins, of the First Presidency, and Brother Charles H. Hart, of the First Council of Seventy, and also in the filling of the vacancies occasioned by the promotion of our brethren in the Council of the Twelve and in the First Presidency. I love these men, as I do all of the General Authorities of the Church. I have always sustained them; I have personally known them for many years.

Two of the brethren who have been thus chosen have been my intimate missionary associates; Elder David O. McKay and Elder Alonzo A. Hinckley were fellow missionaries with me in the European Mission. I rejoice in the honor that has come to them, and feel in my heart to uphold and sustain them, and ask God's blessing upon them.

At the opening of this morning's session of the conference the choir sang: "An Angel from on High," and that led me to thinking of the mission of the angel Moroni, and of the scriptures which foretold his coming; when to John, on the Isle of Patmos, the visions of the future were opened unto his mind, as expressed in this quotation from Rev. 14:6, 7:

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.

As I contemplated this oft-repeated passage of scripture, many thoughts came into my mind.

I have just been attending the German conference in the Assembly Hall, and as I realized that these Swiss and German Saints, whom I was addressing in their own language, had been gathered here in response to the message of that "Angel from on high," I gave expression, in part, to these thoughts; but I desire to still further give expression, during the few moments that I have before me, to the thoughts that came to me in contemplating that wonderful message to the world.

First of all, it is the promulgation of this Gospel, that it is to go to all nations, kindreds, tongues and peoples that dwell upon the face of the earth. This Gospel message—not a new Gospel, but the everlasting Gospel, the Gospel that was proclaimed from the very beginning of the world unto the children of men—that same everlasting Gospel must be carried to all of the various nations of this earth.

That is some work to accomplish, the fulfilment of that prophecy, which prophecy must be fulfilled by carrying the Gospel to every nation. We are told in a revelation given to the Prophet Joseph Smith (Doctrine and Covenants, Sec. 90:11) that the time is to come when every man shall hear the fulness of this Gospel in his own language and in his own tongue. Think of the immensity of that work, what a prodigious undertaking it is to carry the Gospel to all the various nations, and that too in their own language.

We have made some headway, but there are many nations that have not heard the word of the Lord, the Gospel in its fulness and purity as it has been restored in this day and age by the coming of that mighty angel which John the Revelator saw flying in the midst of heaven.

There is one country alone with its 163,000,000 people speaking a foreign tongue, and probably many dialects of that tongue. The Gospel in its purity has not been preached to them. The scriptures have not been translated—those that were given to the Prophet Joseph Smith, the Book of Mormon, and many others in defense of the faith and explaining the Gospel in its purity have not been brought to the understanding of that people. Many of the children of Israel are there and must hear the Gospel and be gathered into the fold. And there are also other nations to whom likewise this Gospel must be preached. I merely mention this as an illustration of the prodigious work that lies before us in carrying the Gospel to every nation, kindred, tongue and people.

We must not forget that when it first came to us it came engraven upon golden plates uncovered by the Angel Moroni, for:

Lo! in Cumorah's lonely hill
A sacred record lies concealed

This record, containing the fulness of the everlasting Gospel, was engraven upon the plates of gold in a foreign language, which no one understood but which nevertheless was translated by Joseph Smith, through the gift and power of God, into the English language. How fortunate for us that we were born in a country where the English language is spoken and that we have the privilege of hearing it in "our own tongue, in our own language." Well this same privilege must come to "every nation, kindred, tongue and people" before the words of that prophecy can be fulfilled. By whom shall this Gospel message be delivered to the nations? Surely by those to whom it has been committed—by the Latter-day Saints.—None others. And for this we must prepare ourselves by learning their languages and translating into them the written word. And what is the message we have to bear? We must declare the restoration of that everlasting Gospel through the coming of holy beings from the realms above—declare that the Church of Jesus Christ has again been set up on the earth and has been endowed with power from on high—even the power of the Priesthood, which gives to men the authority to administer the saving ordinances of the Gospel.

There are two methods by which the Lord endeavors to save his people and bring them to a knowledge of the truth. One of these methods

is based upon fear and the other upon love. Both are good and the Lord employs them both.

There is much wickedness in the world, for "the earth is defiled under the inhabitants thereof," and the warning voice must be given: "Fear God and give glory to him for the hour of his judgment is come," calling upon all men to repent and be baptized and be warned that the time is drawing near when the judgments of the Almighty shall be poured out upon the nations, "when sin and iniquity shall be banished from the face of the earth, and righteousness shall predominate and cover the earth, even as the waters cover the mighty deep." That is the warning that goes out. It is based upon fear, it is wholesome fear, and all the nations who give heed and listen to that everlasting Gospel rendering obedience to it, shall escape the judgments.

But there is still another method given which is based upon love. First let me say of the wickedness—and there is much of it in the world—some people have said, and tried to shift the responsibility upon nature, that men are by nature sensual and devilish. I wish to challenge that statement. I do not believe a word of it. It is not true; we are not by nature sensual or devilish. We are the children of God, and we have been formed and fashioned in his image—not only in his bodily image, but have been endowed with his divine attributes. We are by nature then the children of God, divine, not sensual and devilish.

We read an explanation of these things in the book of Doctrine and Covenants, wherein the statement is made that in the beginning we were created in the image of God, and that God gave commandments unto the children of men, but through transgression of those holy commandments, men became devilish and sensual. (Doc. and Cov., 20:18, 19, 20.)

But there is a difference in saying that men have *become* sensual and devilish, and saying that they are *by nature* so. They are not; they are God-like, formed in his image, endowed with his divine attributes. The devil is exercising influence over the children of men, and the Lord has given us our free agency and freedom of will to think, to determine, and to do the thing that we will. Some have made a mistake by imagining that the power to do these things is salvation. Nothing of the kind—that is free agency.

We have the privilege of choosing. If we choose to do right, it will lead to our salvation, very true. But, if we exercise that freedom of will and that free agency in doing evil it will just as surely lead to our damnation.

But we are not by nature vile. I know that many people in the world justify themselves by blaming it on to their nature. Poets have written so; even the poet Byron in summing up the character of men, after paying his tribute to his Newfoundland dog, pays a very questionable compliment to mankind, in an epitaph he wrote on that dog's tombstone. Said he:

Oh man! thou feeble tenant of an hour,
Debased by slavery, or corrupt by power,

Who knows thee well must quit thee with disgust,
Degraded mass of animated dust!
Thy love is lust, thy friendship all a cheat,
Thy smiles hypocrisy, thy words deceit!
By nature vile, ennobled but by name,
Each kindred brute might bid thee blush for shame.

I think that is a pretty good explanation of the present condition of the world, to a very large extent. But it does not apply to all. There is one statement in it that I take exception to, that is: "By nature vile." It is not so. Men became vile by transgressing the laws, therefore they should repent and be baptized every one of them that they might not be overtaken by the judgments of God.

The other method is based on love. How can we look out into this natural world and behold the beauties of nature, how can we look into the starry heavens, how can we behold the blazing sun at noonday without being impressed with the divinity of God's work? How can we contemplate those things without being filled with love for God and worship him who made the heavens and the earth and the sea and the fountains of water, who made the stars and the sun. He is in the sun and is the light of the sun, and is the power thereof by which it was made. He is in the stars and is the light of the stars, and the power by which they were made. Worship him; love him with all your heart. Adore him; think of him grandly as the Creator of the heavens and earth and all that in them are. And worship him who made the sea and the fountains of water. How can we look upon them without being overwhelmed with the goodness of God unto us, for he made the sea and the fountains of water. We see the water come trickling down the mountainside into the canyon creeks, and from the creeks into the rivers, and from the rivers to the sea; there to be caught up through evaporation into the clouds and wafted by the winds back to the mountain tops to begin its course anew. We may divert those streams from their natural channels onto our arid lands and produce an abundant harvest, or we may harness them and propel the machinery of the world, illuminate our streets, our public buildings and our homes; but the water thus diverted seeps back into its natural channels, in its downward course to the sea and back to the mountains, to feed the ever-flowing fountains of water. Surely in these times of drouth we ought to appreciate the value of the sea and fountains of water.

Therefore, worship him in spirit and in truth, and then in the abundance of your love for God, keep his commandments, and he will surely lead you, not only to escape the judgments which are to come, but lead you into the celestial kingdom, to come forth in the resurrection of the dead, clothed upon with immortality and eternal life. These are the promises of the Father to those who love the Lord and who worship him in spirit and in truth.

Then let us worship the Lord, keep his commandments, and so live that we may have part in his glorious work and be numbered among those who shall receive the crown of eternal life, I pray, in the name of Jesus Christ. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

When President Holger M. Larson spoke yesterday concerning the work of the Saints and missionaries in the Danish Mission, I recalled the time when I wandered through the campus and buildings of the University at Copenhagen. Above the gate of that great institution is an eagle sculptured in marble, and underneath an inscription in Latin which translated into English says: "The eagle is looking toward the celestial light." Every student takes off his cap as he passes through the gate, on his way to the lecture hall, and he keeps in mind for the day that lovely thought: "We will keep our eyes toward the celestial light." What a beautiful ideal for the youth.

On the 17th of September, 1887, a great celebration was held in front of Independence Hall in Philadelphia in honor of the 100th anniversary of the adoption of the Constitution of the United States. The President of the United States, Grover Cleveland, and other distinguished guests were present on that occasion. A chorus of one thousand people rendered the beautiful poem of the German poet Schiller, entitled "An Appeal to Truth," which had been put to music by Mendelssohn. As they sang the lines of the poem: "Upon the divine truth of the freedom of man and the knowledge of God, does our civilization stand," the guests stood with bowed heads in gratitude for the blessings of the Lord. Then President Cleveland arose and among other things said: "When we look down one hundred years and see the origin of our Constitution, when we contemplate all its trials and triumphs, when we realize how completely the principles upon which it is based have met every national need and every national peril, how devoutly should we say with Franklin, 'God governs in the affairs of men,' and how solemn should be the thought that to us is delivered this ark of the people's covenant and to us is given the duty to shield it from impious hands . . . Another centennial day will come, and millions yet unborn will inquire concerning our stewardship and the safety of the Constitution. God grant that they may find it unimpaired."

Today, there are forces at work to undermine this sacred gift of our fathers. These forces are expressed in acts and words of disrespect for law, order, and authority. Lord Macaulay feared for our democratic institutions, and once expressed the thought that institutions purely democratic "must sooner or later, destroy liberty or civilization, or both." In reply to this thought of the great English essayist, we can only say that we hope that the citizens of our great republic will have from age to age a finer reverence and greater love for the principles of human rights which are set forth in the Constitution of our country.

When our fathers wrote the Declaration of Independence and gave us the divine thought: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by

their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness," we must ever remember that there are no rights that are not duties. The Declaration of Independence was not justified if it was not obligatory. So this is true with the still greater document of government, the Constitution of the United States. "There are no rights that are not duties."

The Prophet Isaiah once wrote: "Look unto the rock whence ye are hewn," and the ancient Psalmist of Zion warned us when he said: "Remove not the ancient land-mark, which thy fathers have set." I believe that the life of America depends upon the religion of America, and if this our government is to be preserved, it will be because America is pervaded, inspired, and controlled by the spirit of a faith in Almighty God. Our country was settled by people imbued by deep religious convictions. When the Pilgrim fathers came and landed at Plymouth Rock in 1620, they drew up the Mayflower Compact which in part reads: "In the Name of God, Amen. We whose names are written, the loyal subjects of our Lord, King James, by the Grace of God King . . . having undertaken for the glory of God, and the advancement of the Christian faith . . ." "In the name of God" those Pilgrim fathers braved the terrors of the deep to plant homes in America and to establish religious freedom. The Quakers came to Pennsylvania, the Catholics to Maryland, and the Methodists to the Carolinas. James Oglethorpe who brought colonists to Georgia required that his people draw up a form of government based on the fundamentals that were given by God to Moses on Mount Sinai: the Ten Commandments. This nation must naturally be pervaded by a spiritual life, and we have today no more important duty than to inspire the youth with a true religious spirit. When the First Continental Congress met in Carpenters' Hall in Philadelphia in September, 1774, Dr. Jacob Duche was called in to offer prayers, and as he prayed, John Adams of Massachusetts tells us that tears "gushed into the eyes of all present." This prayer I want to quote to you in full:

O Lord, our Heavenly Father, high and mighty King of Kings, Lord of Lords, who dost from Thy throne behold all the dwellers upon the earth, and reignest with power supreme and uncontrolled over all kingdoms, empires and governments, look down in mercy, we beseech Thee, upon these American States who have fled to Thee from the rod of the oppressor, and thrown themselves upon Thy gracious protection, desiring to be henceforth dependent only upon Thee.

To Thee have they appealed for the righteousness of their cause. To Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give them wisdom in council and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purpose, O let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop their weapons of war from their unnerved hands in the day of battle.

Be Thou present, O Lord of Wisdom, and direct the Council of the honorable Assembly. Enable them to settle things upon the best and surest

foundation, that the scene of blood may speedily be closed; that order, harmony and peace may effectually be restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people.

Preserve the health of their bodies, the vigor of their minds. Shower down upon them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen.

We are right in saying that our government had its beginning with a people who had faith in God and his work. After the American Revolution, people began to cross the mountains to the West, and after 1800 they read the Bible and had deep faith in its teachings. In 1830, the Church of Jesus Christ of Latter-day Saints was organized as a result of the Priesthood of God which was restored from heaven to Joseph Smith. Then came the march across the continent, which ended in the settlement of the far West. Methodists and Presbyterians went to Oregon; Catholic priests carried the message of the Cross into all parts of the northwest; the Latter-day Saints redeemed the desert waste of the Great Basin. Every one of the migrations was inspired by the belief that God and the message of the Redeemer of the world must be taught to the Indians.

I believe that in the heart of the average American there is a deep religious conviction. Our nation has a religious life which must be maintained in determining national questions and controlling national policy. The spirit of mutual respect and good will, of justice and peace, of human brotherhood, is the spirit of the Christian religion, and this spirit teaches us one and all that the object of political activity is not merely to vote or to take sides in elections, but to direct our thoughts and deeds to noble actions and Christian principles. For this reason, we must educate the youth in an understanding of freedom and democracy; we must teach them that the perpetuity of our government depends on a deep conviction of the reality of the kingdom of God and the spiritual quality of life. We Latter-day Saints believe implicitly in the kingdom of God and that in time it will be established upon the earth with Christ our Lord as King. No more beautiful ideal of government can be known than this. The unity of Christianity is dependent upon the teachings concerning the kingdom and the life of the Savior—the divine birth and the atonement; the resurrection and the assurance that Christ our Lord will come again. In this teaching is envisaged the kingdom of God which becomes our vision. So America has a dream, a vision, the purpose of which is to cause us to understand the spiritual quality of life, for all our civilization must be a spiritual achievement. "Look unto the rock from whence ye are hewn, and remove not the ancient land-mark which thy fathers have set." May the Lord help us to look to the rock and to stand by the land-marks of justice, faith, and the knowledge of the living God. May the Constitution of the United States be preserved and sanctified in the hearts of all Americans. It

was George Washington who replied to a question as to whether or not the people would support the Constitution. "Let us raise a standard," said he, "to which the wise and just can repair; the rest is in the hand of God."

May we live for the right; and do what we can to live nearer the kingdom of God. May we do everything we can to preserve the integrity of the Constitution of the United States. May we look toward the celestial light. Amen.

The choir and congregation joined in singing the hymn, "O ye mountains high."

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

Jesus said:

Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

And again:

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. * * * *

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

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, if a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

A LESSON FROM A LIFE SERMON

I believe that the most powerful sermon any of us shall ever preach will be the sermon of our lives. I should like to draw a lesson that I feel is needed just now, from the life sermon of President Anthony W. Ivins. I recall that one of the most impressive things that touched my life was an act of his years ago. If I refer to something that is personal it is but to teach the lesson that I should like to present to you.

Years ago, as a young man, I was active in the same political party to which President Ivins belonged. From a convention about the time Utah became a state an invitation was sent to President Ivins to accept the nomination as Governor of the state. He could have it by unanimous vote, but he declined it and turned aside from that very inviting offer full of promises and hopes, to accept a call from his Church to break up his home in southern Utah and go to Old Mexico and suffer financial loss through colonizing in that very difficult place. This act of this man

made a more profound impression upon my life than the act of any other man, and I owe to him today, by reason of that act, most of what I am.

AMBITIOUS FOR AN EDUCATION

That is the tribute I want to pay to him, because it was just shortly after this that I had graduated from the Brigham Young College at Logan and was planning to go East and continue my work at Harvard, for I had aspirations and hopes to acquire a higher education. I found myself without funds to accomplish that; so, having an offer to teach, I accepted it and taught for two years. I thought I could save enough to take me through at least a year of school.

In my second year of teaching there came into my class a very charming young woman. I taught her that winter, and she has been trying to teach me ever since.

AN IMPORTANT DECISION

Two weeks before that school closed and the happy event of our marriage was to take place, I received a call from President Wilford Woodruff to go with Brothers B. H. Roberts and George D. Pyper to open the missionary work in the large cities of the United States. That was a crushing blow to all my hopes and aspirations as I had worked so long and planned and saved to get the means to continue my education. We debated the question but a short time, and before night came the answer had gone back, bidding good-bye to our hopes, then, of further education; and the means we had saved, which would put us through the first year of college, we used on that mission. It is true we got married all right, but she stayed home—the bride of two weeks. That was no small trial to me. She volunteered to teach school and assist me in the completion of that mission.

WONDERFUL WOMEN

I want to pause here to pay tribute to the wives of these General Authorities of the Church, and to the wives of you stake presidents and you bishops, for these women are all the same kind. No men in any part of the world have been blessed with such wonderful women as the wives of the men who have been leading and directing the affairs of this work. How willing they have been to make their sacrifice, to stand in reflected glory and “play second fiddle,” and let us go on while they perform the great service, often as father and mother in the home. God bless them for it.

DISAPPOINTMENT AND TEMPTATION

I was not in that mission long, however, until the greatest disappointment of my life came in the release from the particular work we were doing, and an assignment to become a traveling missionary, and it came at a time when I was alone. I wept all night about that, and the devil tempted me to quit and come home. But I thank the Lord that I turned to him for aid and help. Before morning came I had mastered

my own spirit and had written a letter accepting the disappointment. It was then I found the song that I have been singing for all these thirty-eight years, and which I brought into the literature of the Church. I found it in a little book called "Make His Praise Glorious":

I'll go where you want me to go, dear Lord;
I'll be what you want me to be.

It was like a message from heaven to me, and what a joy it has brought to my life to try to live up to the sentiments expressed in it.

I also recall being impressed when the call came to leave the business that I had built up, and that was so profitable, to go out to the Northwest. I suffered financial loss, and some of my associates thought it was foolish. I remarked that had the sacrifice been ten times as great, it would be no sacrifice for me to leave it, because I owed the Lord more than I could ever pay him if I gave him my whole life.

I thank the Lord that the example of this man that I have always admired, and whose course and conduct impressed me at that early period of my life, has influenced me right through until this day.

AT HARVARD THIRTY-FIVE YEARS LATE

I got back to Harvard later but I was thirty-five years late. I was installing a mission president and it was vacation time. As I stood on the threshold of that great institution I saw myself as I might have come thirty-five years earlier, with hopes, with successes that might have been; and notwithstanding I appreciate titles and degrees I was not disappointed. I saw on the other hand what had happened to me: Eleven years as a bishop's counselor and high councilor; fourteen years as a missionary of the Church; fifteen years as a member of the Council of the Twelve—forty years of glorious living! The joy that had come out of it, the honors and the favors of the Almighty, I would not change for all the titles and degrees that Harvard offers, much as I admire them, if I had to sacrifice for them the joys and the happiness that came to me through yielding obedience.

AN IMPORTANT LESSON

This is the lesson that I learned: If I do what the Lord wants me to do I shall live to fulfil my life in the fullest and the most glorious way. I cannot always see what he wants me to do, but he often inspires those whom he has called and appointed to direct the labors of my life, so that if I am obedient to them and listen I shall come to find myself prepared.

Oh, how grateful I am that when these responsibilities came I had had some training for them! How grateful I am for the example of President Ivins! Was it profitable to him? Do you think President Ivins ever would have stood in the Council of the Twelve, or as First Counselor to the President of this Church, if he had not accepted the call of the Lord? Never! I wouldn't be standing here today if I had not followed his example. I thank God I had strength to do it.

NOT BLIND OBEDIENCE

I am not asking for blind obedience. One day the angel of the Lord commanded Adam to build an altar and offer sacrifice, and he did it, not knowing why. But on another occasion, when the angel came and said: "Adam, why do you do this thing?" he gave that majestic and sublime answer: "I know not, save God has commanded it." It was enough that the Lord had required the sacrifice. But what did it yield Adam? It brought from the lips of the angel the first explanation concerning the coming of the Messiah, the Lamb that was to be slain. His obedience brought knowledge. I am not pleading for blind obedience, but there are two ways by which obedience may be secured.

It was stated a long time ago by an eminent authority in this country, that the two most efficient organizations in the world were the German army and the Mormon Church, but he wished that we might have equal efficiency without loss of individual liberty, as he regarded us under the domination of the hierarchy that directed us, and assumed that obedience was secured here as it was in the German army.

THROUGH DISOBEDIENCE

It is true that obedience may be had by force and compulsion. In the very beginning, when the Lord desired to know whom he should send to represent him here in the earth, who offered themselves? Two glorious sons of God. One was accepted and the other was rejected, and the one who was rejected rebelled and was disobedient. I would like to say to you that the foundation of all the sorrows and distresses that have ever come to men, from the very beginning until this day, have come through disobedience. No man commits sin but that he is disobedient to the law of God and man. I could name, if time would allow, the men of history, even to our own day, who have lost their place and standing in the high councils of the Church, through disobedience.

THE METHOD OF THE CHRIST

Yes, obedience can be secured by force and compulsion and that was Satan's method, but it was not the method of the Christ. Jesus Christ had the power to whip the world into absolute obedience in the three years of his ministry, *if* he had only used his power. He had power to speak, and not only would the winds and the waves obey his voice but they would become his instruments to thrash the nations and bring them to their knees through fear. He had the power to speak and the very trees would not only wither, but famine could have been spread all over the earth. Still, he could speak to the elements and secure food to supply his followers. He could not only speak and the dead would come back to life, but he could speak and the living would perish. That was his power, but he did not use it to bring men to bow down before him, for where there was no faith there was no miracle. He would call, persuade, in numerous ways be good and kind, but he would not force the human mind.

BY FORCE AND COMPULSION

Contrast the work that went forward under the administration of Constantine the Great, who built on the ruins of the church that Christ established, that mighty institution that ruled during the long, dark ages. That institution was not established by love and gentleness and persuasion, but by the might and the power and the force of Roman arms. Nation after nation was conquered and found peace only when they accepted Christianity. They gave it but lip service. No wonder the Lord Jesus Christ said of this brand of Christians, long afterwards: "They draw near me with their mouths, and with their lips they do honor me, but their hearts are far removed from me." It was the only kind of worship they had known. They had not only been brought within the pales of the institution set up under that method and rule, by might and force, but by that same force they had been compelled to remain for long ages.

OBEDIENCE THROUGH LOVE

What is the method in this Church? It is obedience through love, not obedience through force. We have not known force. What was it that prompted the Latter-day Saints to love their prophet and that caused them to be so united in following him and his teachings? I often contrast his life with the life of John Alexander Dowie, who also came representing himself as a prophet. He performed some miracles and secured a following, and then abused their confidence by enriching himself. Later he was rejected and went somewhere else to die, unhonored, unwept and unsung. But not the "Mormon" prophet, Joseph Smith. He might have asked and received. Everything that his people had they would have given to him. But he asked for nothing save the bare necessities of life, and even these he shared with his friends. They were never in any difficulty but that he was at the front, between them and their enemies. When his followers were exiled from Missouri he was a ransom. They could go free but he was condemned to lie for months in one of the foulest dungeons that has disgraced the foot-stool of God. When he realized that he must go somewhere else and find a home for his people he started for the Rocky Mountains, where he predicted they would go. When he crossed the Mississippi River and was ready to come west the word was passed that he was a shepherd deserting the flock. It stung him to the quick. Had he ever deserted the flock? Never. He might have snapped his fingers at all his enemies and been free. He surrendered and went back. He not only went to his flock but he went to Carthage and drew the fire from their heads upon his own until he gave his life. The very last act of his life, after the mob had assailed that prison and had slain his beloved brother Hyrum, was to walk to that open window from whence the bullets of the mob had been coming—and he knew it was certain death—but he saved two of his beloved brethren, John Taylor and Willard Richards. So that from the beginning of his life to the last act he was giving himself for his friends, and "greater love hath no man than this, that a man lay down his life for his friends."

Do you wonder that we love him? We do not worship him. We regard him as one of God's greatest prophets, and his successors down to this day have had that same spirit in their hearts. I know it is in the heart of President Heber J. Grant. I know that the only motive that dominates his life is to do the will of God and to serve this people.

THE WILL OF THE MAJORITY

There is a principle lying at the very foundation of this Church, and it is at the foundation of this government as well, for in the laying of the foundation of this government it was conceded that it would be impossible for us to go forward unless it was agreed that the will of the majority, expressed in law, must be regarded as the rule governing the conduct of the minority as well. Hence our Constitution came into existence.

It is so in this Church. No man is muzzled. President Grant does not muzzle his brethren. He seeks for all the light and wisdom that they have. But there is also a rule that when we reach a conclusion the decision of the majority obtains, and it is the duty of the minority, either in the government or in this great American church that is also builded upon this same glorious principle, that we obey the will of the majority expressed in law.

FIRST GREAT LESSON IN AMERICANISM

I remember that the first great lesson in Americanism I received was in the first great campaign under statehood in Utah, when we were in a presidential election. I recall how my father, a leader of one of the parties here, had been urgently recommending and doing everything in his power to get his candidate elected, but he was defeated. I recall the practice of my father to always pray as earnestly for the President of the United States as for the President of the Church. Now, the morning of the inauguration of this successful president, who was not my father's candidate, it was my father's turn to pray and I was watching. But to my astonishment he prayed more earnestly for that man than he had ever prayed for a president before; and I said: "Father, you surely forgot yourself this morning. You did not intend to pray for that fellow. You did not vote for him. You did not want him. You thought your man would be a better president." He said: "I certainly did not forget. It is true I thought my man would have been a better president, and I still think so, but the majority of the people did not agree with me; and the majority of the people having spoken he is now my President, and I am going to support him as though I had voted for him; and pray for him, yes. And he will need my prayers much more than the other fellow would have needed them."

SATAN ON THE ALERT

I say it was my first great lesson in Americanism, and it is a lesson I should like the Latter-day Saints today to bring to their homes. We are in a period of peace, so far as the Church is concerned, but the enemy,

who has fought us by bonds and imprisonment and martyrdom, has not quit the fight. Oh, if he could get a wedge between the people and their leaders, get us to quarreling, get us to disregard that principle that has brought us all the success that we have ever had, from the very beginning, the principle of union and obedience,—if he could do this it would be his great pleasure. Don't you let him fool you. I know there are some who think: "Oh, if President Young were only here, or President Taylor, or President Joseph F. Smith, they would do so and so." Here is another principle the Latter-day Saints must learn: to follow your living leader. "Whomsoever I the Lord appoint ye shall accept," the Master said. "And whosoever receives whom I send unto you, receives me and receives the Father."

THE MAN FOR THE TIME

Every man who has presided over this Church had a mission, a destiny, and he performed it gloriously, but he was the man for the time. President Young could scarcely have endured what President Taylor did, and President Taylor would have found it almost impossible to carry the Lord's program through as the meek and mild President Woodruff did. Likewise on to this day, every man for his time, and the Lord knew what he wanted done in the next program of the Church.

No man—and I say it with all regard and respect for the men who have presided in the past—no man, in my judgment, of all these glorious men, could have served this people and done God's work better at this time than President Heber J. Grant has done it. He is the man for this time—progressive. You young people who think he is not, go study the history and you will find that he has been one of the most progressive presidents this Church has ever had. He has conducted it through its greatest building program. May the Lord preserve his life until he has filled to the uttermost his mission. It isn't filled yet. And then the Lord will raise up another, for this is his work and it is mightier than man's.

BLESSINGS AWAIT THE FAITHFUL

God bless us, that we will stifle that spirit that would criticise and find fault. Some of you may be disappointed, that you were not called into the Council of the Twelve. There are hundreds of men in this Church worthy, if the Lord would call them, to fill these places. The Lord called the right men. I know it. You brethren, take peace and comfort. Whatever disappointments may come, still be true to him and I promise you, in the name of the Lord, that if not in time, in eternity, you shall have like honors and glory and privilege. If you are faithful over a few things here, you shall be ruler over many things there, and become kings and priests unto God. And you sisters who have dwelt in reflected glory will shine in your own light, queens and priestesses unto the Lord forever and ever.

God help us to be loyal to each other, loyal to the cause, obedient to the counsels of those whom God calls to direct us; and the enemy

who has sought to destroy us shall be no more successful in new methods than he was through bonds and imprisonment and mob violence.

IN THE HANDS OF GOD

Don't worry about the future of the Church. It is in the hands of the Almighty. Don't worry about the future of the Government. That, too, is in the hands of God, and he will guide it and direct it aright, and carry it forward until it, too, shall find its glorious mission. God speed his cause on. Wars, yes, and bloodshed will come, and thrones will totter, but out of every conflict will come the onward progress of truth and righteousness in the preparation of this world for its golden age, for the coming of the Son of God!

God help us to be true under every trial, I pray, in the name of Jesus Christ. Amen.

The choir and congregation then sang two verses of the hymn, "The Spirit of God like a fire is burning."

PRESIDENT HEBER J. GRANT

I rejoice exceedingly in the very splendid conference we have had. I feel very grateful to the Lord, beyond my power of expression, for the great blessings poured out upon us during our conference.

I am indeed grateful that in these times of distress there has been a remarkable increase in the tithes of the Latter-day Saints. Although I am sure that the actual income of some of the people has not been anywhere near what it was three years ago, yet our tithing is better than it was three years ago. "By their fruits ye shall know them."

BLESSINGS COME THROUGH ATTENDANCE AT MEETINGS

There is an increase in the attendance of the people at meetings. There is nothing that causes the people to grow more in the Gospel than attending their meetings. There is nothing that is more calculated to cause the spirit of the Gospel to dry up, figuratively speaking, than to stay away from our meetings. When we are in a meeting we partake of the spirit of that meeting. When we are absent from it and somebody tells us of the wonderful spirit that was present and what was accomplished by being there to partake of it, we cannot appreciate those things. It is very much like the man who was hungry and someone told him of a fine dinner, but he did not appreciate that dinner. We have to eat for ourselves, we have to live for ourselves, we have to be in the line of our duty in order to partake of the Spirit of the Lord, if the Spirit of the Lord is manifest.

I call to mind that a brother who lost his standing as an apostle was a very, very poor attendant at the meetings of the Council of the Twelve, other matters occupied his attention. Francis M. Lyman had to come from Tooele the night before our meeting and spend one night here and

all day in order to be at the meetings of the Presidency and Apostles which lasted two or three hours, but he never missed one of them.

I said to him one day: "It is remarkable to me that you are so prompt and always present at our meetings."

He said: "I do not want to miss any inspiration from the Lord; I do not want the Spirit of the Lord to come to me second hand. I want to partake of it, and to feel it, and to realize it, and to know it for myself."

RICHARD W. YOUNG'S EXPERIENCE

Speaking of not being there to partake of the Spirit, I am reminded of an incident in the life of my nearest and dearest friend, Richard W. Young. Richard had graduated from West Point and had gained a knowledge of law while stationed at Governor's Island, and attending the Columbia university and graduating from that institution. After he had graduated he was chosen by Gen. Hancock, because of his admiration for the studiousness of the young man, to be a major on his staff. I took some pride in looking out of a window on Broadway at the four-mile-long procession which was the funeral of President Ulysses S. Grant, and seeing a grandson of Brigham Young riding on horseback at the head of the funeral procession with Gen. Hancock and others. The general made him judge-advocate-general of the eastern department of the army. But Hancock died and another Pharaoh arose who did not know Joseph, so Richard fell back to first or second lieutenant, I have forgotten which.

He came home for his vacation, and he said to me: "Now, Heber, I took the advice of President Taylor at your suggestion, and instead of resigning years ago in order to get a legal education I stayed in the army. Now I have my legal education. There are more lieutenants in the army than they want, and they would like me to resign, with the understanding that I will volunteer if there is trouble. I do not want to ask President Taylor, but I wish you would plead my cause for me at the meeting next Thursday in the Endowment House, and Uncle 'Briggie' has promised to do the same."

We two pleaded his cause and some others also, and not a word was said in favor of his staying in the army, but after we had got through pleading, President Taylor said:

"Tell that young man it is the proper time for him to stay in the army."

Richard was in Logan at the time. His aunt, Mrs. George W. Thatcher was entertaining his friends in his honor, and he received my telegram reading, "Stay in the army," just as they were about to sit down to dinner, and it took his appetite away completely.

ASKS FOR REASONS

When he returned to Salt Lake City, he said: "What were the reasons why I am to stay in the army? What arguments were given?"

"None. All the arguments were for you to resign. President Taylor said, 'Stay in the army.'"

"Well, I would like some reasons."

"You cannot have them, as none was given. You got your education for nothing by following his advice. I think you should do it again."

"Oh, my gracious, I am going to do it, but I would like some reasons."

I said, "Well, I cannot give you any. If you had been there, if you had felt as I did when President Taylor spoke, you would have felt as I felt it in my heart, that he was right."

Richard went East and met one of his classmates who said: "Where are you stationed, what is your place?" And he told him.

MAKES CHANGE

The other man said: "Lucky dog! You had the best station in the whole army—Governor's island—and now you have got another good one, and I have to go away out in the wild and woolly west to Salt Lake, to Fort Douglas."

Richard said: "I would just as soon change with you if the Secretary of War will consent."

So they wrote and asked for a transfer and got it, and Richard returned, went up to Fort Douglas, with a street car running every ten or fifteen minutes, came down to the city, and went into LeGrand Young's office—he could not go into court of course—and got through the four years of starvation period as a young lawyer.

I happened to be in the President's office one morning and I saw in the morning paper that Richard's four years at Fort Douglas were up, and it told where he had to go.

President Taylor said: "Heber, I see your young friend, Richard Young, is going to leave Fort Douglas."

"Yes."

"Well, you tell him that he is released now, and it is time for him to stay home."

SACRIFICING PERSONAL AMBITIONS

There have been experiences in my life during the last fifty-three years, from the time I went to Tooele, illustrating the benefits that come through obedience, the benefits that come when we sacrifice our personal ambitions for that which we feel in our heart is our duty. Like Brother Ballard, I had an over-weening ambition for a university education and a degree from a great school. I had very little hope of obtaining it, having no means and having a widowed mother to look after.

I met President George Q. Cannon, then our delegate to Congress, and he said: "Would you like to go to the naval academy, or to West Point?"

I told him I would.

He said: "Which one?"

I said: "The naval academy."

"All right. I will give you the appointment without competitive examination."

For the first time in my life I did not sleep well, I lay awake nearly all night long rejoicing that the ambition of my life was to be fulfilled. I fell asleep just a little before daylight; my mother had to awaken me.

I said: "Mother, what a marvelous thing it is that I am to have an education as fine as that of any young man in all Utah. I could hardly sleep, I was awake until almost daylight this morning."

I looked into her face, I saw that she had been weeping. I have heard of people who when drowning had their entire life pass before them in almost a few seconds. I saw myself an admiral in my mind's eye; I saw myself traveling all over the world in a ship, away from my widowed mother. I laughed and put my arms around her, and kissed her and said:

"Mother, I do not want a naval education. I am going to be a business man and shall enter an office right away and take care of you, and have you quit keeping boarders for a living."

She broke down and wept and said that she had not closed her eyes, but had prayed all night that I would give up my life's ambition so that she would not be left alone.

We all have temptations, we all have things come into our lives which if we give them proper consideration we will reject.

Brother Ballard has referred to the invitation that was sent to President Ivins to accept the nomination as governor of the state of Utah, which reminds me that a telegram came to me from Ogden at that time asking me where they could find Anthony W. Ivins. It said, "We will nominate him by acclamation to be the first governor of the state of Utah or the first representative to Congress."

I answered to the effect that he was on the Kaibab mountain and had accepted a call to go to Mexico. Nothing in the world would cause him to fail to fulfil that call.

I received another telegram telling me that they could not nominate me by acclamation, but that they had the majority pledged to me, and believed it would be by acclamation before the voting was through.

I showed the telegram to Heber M. Wells, who had been nominated by the Republicans. He said: "Well, my name is 'Dennis', the people don't know me. You are sure to be elected."

I said: "Well, I am not sure that I am going to run, I will let you know later."

CONFERS WITH PRESIDENT

I went to President Wilford Woodruff and handed him the telegram. I said: "How shall I answer that?"

He said: "What are you bothering me with your affairs for? Haven't you got enough inspiration as one of the Apostles to know what your duty is?"

I said: "Thank you. If you had wanted me to run, you would have said so. Good-bye." (Laughter.)

I sent a telegram saying: "It will be a personal favor to me if my name never comes before the convention." And it never did.

Do you think I would not like to have been the first governor of the State of Utah, where I was born? If you do you are mistaken. I do not know of anything that I should have liked better than that at that particular time. Thank the Lord I did not get it, because I think that perhaps I should have made a failure of it. It was not in my line, it was just an ambition. My education, my knowledge of government laws, and such things were just the kind that did not fit nor qualify me to be the governor of a state. I thank Brother Woodruff for the inspiration that kept me from making a serious mistake.

ENDORSES REMARKS

I endorse with all my heart the remarks that have been made here during our conference, but particularly and especially do I endorse the remarks of Stephen L. Richards and others who have talked about our being honest and not imposing upon the government, but maintaining our manhood and our independence and living if necessary under difficulties, instead of rejoicing that we can get our share of the government's funds.

I regret beyond expression the change that has come over many of the people. I went into business with my brother and my cousin-in-law way back nearly 50 years ago. We sold \$120,000 worth of goods in the implement business to farmers. I think I am safe in saying that ninety-nine out of a hundred of them were "Mormons," and \$90,000.00 of the sales were on time. I have asked many men to guess how much our losses were. Some have guessed 5 per cent, some 10 per cent and one 15 per cent. Our losses were \$300 on \$90,000—one-third of one per cent.

That business grew from a little business of twenty-odd thousand dollars in capital to \$2,500,000.00, and we have cut the capital from \$2,500,000 to \$1,500,000. We have had to charge off a loss of over \$1,000,000 of farmers' paper. True, a great deal of it is due to the hard times, but I want to say to you that that spirit of determination to take care of ourselves, to build for ourselves, to be independent, and to be sure to meet our obligations, is not so strong today as it was at that time, and there is more of a disposition to lie down, figuratively speaking, on the government.

REPUTATION FOR HONESTY

George A. Lowe tried to sell us his business when we were a little institution of \$21,000, and I laughed and said: "We could not think of such a thing. We haven't any money."

He said in substance: "I will take your note at a low rate of interest for the entire purchase price."

I said: "But we would have no capital to carry on the business."

"You do not need any with these Mormons," he said. "I have charged every loss from selling machinery to the people in Utah and Idaho to what I term 'farmers' paper'; I have charged all the interest I have paid to 'farmers' paper'; I have credited the notes and the interest that come in to my 'farmers' paper'; I borrowed from McCornick's Bank every dollar with which to carry it. I have not put up a dollar and I have got all my money back and in addition \$2 and a few cents on every hundred—the difference between the interest that I have collected and the interest that McCornick's charged me.

"He will credit you for all the paper that you take from these farmers, because he knows it is worth one hundred cents on the dollar."

I remember that Howard Sebree asked us to buy his business for \$60,000. I told him we did not have the money.

He said: "Go over and tell McCornick that you would like \$60,000 credit to buy me out and he will let you have the money."

I laughed, but went to McCornick's as a joke. He let the company have the money and we bought Sebree's business. We did not lose anything on the transaction.

When I was in England, J. M. Studebaker, the last of that wonderful quartet of Studebaker Brothers, visited Salt Lake and he was interviewed by the newspapers. He said that for ten long years Studebaker Brothers sold wagons and carriages in Utah to the Mormons on commission, and during that whole ten years they collected the money for every wagon and buggy they had sold.

The day was, years ago, when to be classed as a good Mormon was to be classed as a man who paid his debts. Let us, wherein we may have failed in the past to live up to that record, make up our minds that we are going to live up to it again in the future.

A PERSONAL EXPERIENCE

Do not go into bankruptcy unless you are forced to do so. My nearest and dearest friends pleaded with me to take bankruptcy when I was ruined, according to their idea, beyond the hope of recovery. I said: "If I live to be a hundred years old, I will not do it. I will go on working to pay my debts. If some one knocks me down, I can not help that, but," I said, "if a giant tackles me, I will defend myself. And if, after a hundred years, I have not paid my debts, then I will pray to the Lord to let me live another ten years in the hope of doing so."

I was security for a note of a friend of mine, a good Latter-day Saint, I thought, and he was going to take bankruptcy. He showed me that I would be relieved because the rate of interest had been increased without my knowledge or consent. He brought me legal opinions to the effect that that released me as endorser. I laughed, and said, "That does not make any difference to me. If you do not pay that note, I will."

There was a loss on that note of \$4,700 in the shrinkage of security. I said, "I will see you tomorrow."

I went to the bank. I said, "Now I will give you three of my notes

for \$900 each if you will renew this note, without my endorsement, for \$1000 more than the collateral is worth; and if the man will not do that, will you take his notes for \$900 payable each year for three years?"

They said: "Yes. Either way."

I went to him and told him to take his choice. He said: "I will not do it. If you are foolish enough, when you are not legally obligated, to pay that note, that is not my concern. I am going to take bankruptcy. You do not have to pay it unless you want to."

A PROFITABLE TERMINATION

I said: "That settles it. I will assume it." And I did. And what was the result? In the providences of the Lord I changed the securities on that note, got them to take other securities, and finally sold part of the securities that I took off the note and paid part of the note with the money that I received, and I kept \$5000 of a certain stock that I had only paid \$3,250 for, and in the providences of the Lord it paid 100 per cent cash dividend—\$5,000. Afterwards it paid another dividend, and I made enough to pay that note (instead of losing \$4,700) and \$3,000 or \$4,000 additional, inside of two or three years. He took bankruptcy and injured his good name and his reputation in the community.

There are those who have been forced into taking bankruptcy. That is what it is for. We can not help that. We can not help it if a bigger man than we are knocks us down, but we should never lie down and ask somebody to step on us.

CIGARET SMOKING

It fell to my lot to accompany the choir to Chicago on their recent trip. I never saw a cigaret between Salt Lake City and Chicago, or between Chicago and Salt Lake City. Every one that I met, railroad men and others, was loud in his praise of the choir. Hotel people said they had never met such a fine group of young people, people of such fine character. To me that was of much more value than their winning—as they did—laurels for their singing.

The presidency of the Liberty stake have sent out a circular for ward teachers. I would like to read it all, but I see the time is shorter than I had figured on.

Dr. Hugh S. Cummings, United States Surgeon General, has said:

If American women contract the smoking habit, as reports now indicate they are doing, the physical tone of the whole nation will suffer. The habit harms a woman more than it does a man.

And Dr. D. H. Cress of Washington has written:

When women take up with this practice of smoke inhalation the race will be doomed. . . . For both man and wife to be addicts to smoke inhalation is destructive of everything that is good. Children born to such a pair had better never have been born.

NEED WORD OF WISDOM

That is pretty serious talk, isn't it? Never in the history of this Church have we needed so much as we do today the Word of Wisdom. No nation can ever prosper, this nation being no exception, that undertakes to pay part of its obligation and to build up the nation by licensing the sale of liquor and allowing people to make millions upon millions of dollars by selling liquor. I have never felt so humiliated in my life over anything as that the state of Utah voted for the repeal of prohibition. I do not want to interfere with any man's rights or privileges. I do not want to dictate to any man. But when the Lord gives a revelation and tells me what is for my financial benefit and the financial benefit of this people, because "of evils and designs which do and will exist in the hearts of conspiring men in the last days," I do think that at least the Latter-day Saints should listen to what the Lord has said.

Can there be any meaner or more devilish thing than the advertisement showing cigaret smoke as an engagement ring? That is the kind of advertising cigarets are getting.

We have a newspaper that does not pay, known as The Deseret News. We have to put up money in order to keep it going. It would pay tomorrow if we would advertise beer that does not intoxicate,—of course that is, white people, but it does intoxicate Indians when they drink it. Legally it does not intoxicate, but actually it does.

MORE DRINKING THAN PREVIOUSLY

Every one said: "We do not want the saloons to come back." Well, they have more than come back. It is said that on Second South street today there is more drinking than there was in all the saloons we had formerly in the same amount of territory, and it is said there is also as much if not more boot-legging than there was before we repealed the prohibition law.

I could not help but feel humiliated when the Latter-day Saints knew as well as they knew that they lived that I wanted them to remain true to the Word of Wisdom and not vote for the repeal of prohibition.

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

To be sent greeting; not by commandment or constraint—

Some people say: "That is the way I get around it—'not by commandment or constraint'—we can do 'as we please.'"

WILL OF GOD

But what else does it say? It says "by revelation and the word of wisdom, showing forth—" What? "Showing forth the order and the will of God." I say to such people, you do not want to know the will of God, do you? I think one of the weakest excuses I ever heard of in my life is that one—"not by commandment or constraint"—when, before

the verse ends, it tells you that it is the will of God, "in the temporal salvation of all saints in the last days."

Now, I see there is no time left, so I will ask you, one and all, as a favor, every Latter-day Saint within the sound of my voice, to read the Word of Wisdom as contained in the Doctrine and Covenants, and do it tonight or tomorrow. Do not put it off longer than tomorrow, and it will save my reading it and saying any more about it now.

I thank the Lord for the splendid record made by the choir.

PRESIDENT YOUNG'S ATTITUDE REGARDING CREDIT

I intended to bring a letter here to read to you over the signature of Brigham Young. I shall publish it in the Conference Pamphlet, and shall ask that it be published in The Deseret News, following my remarks here, because I have not time to read it now. A firm refused credit to Z. C. M. I., and President Brigham Young wrote to the firm and thanked them and said that his advice to the people always had been not to go in debt.

This letter from Brigham Young upon which President Grant commented is printed herewith as follows:

St. George, Utah.
March 27, 1877.

To

Messrs. Meyer Bros. & Co.,
St. Louis, Mo.
Gentlemen:

A few days ago we received from Zion's Co-operative Mercantile Institution at Salt Lake City, a copy of your communication of the 3rd inst., in which you inform that institution that you prefer to do only a cash business with it hereafter.

We are thankful to you for giving them this notice.

It is in exact keeping with our repeated instructions to the officers of that institution, to do all their business on the no-credit system.

If those officers, and all of our people engaged in business would only be advised by us they would do their business, and all of it, on the cash-down principle and not a dollar on credit.

We desire to see our people invariably adopt this manner of doing business—go with their money and buy where they find they can do so to the best advantage. Be self-sustaining in this, as they are in so many other respects. In this course, we do not fail to see abundant increase of business thrift and financial prosperity.

For this reason we most earnestly desire, that all with whom our people of this territory do business, would refuse credit; and thus teach the very useful lesson of making them self-reliant and sustaining in their commercial transactions.

The triumphs of the people in this before-time, so-called desert and forbidding wilderness, have been achieved by this very principle of self-reliance, coupled, of course, with the blessings of the Almighty.

We would that the same principle were invariably to rule in all our monetary transactions likewise. And, therefore, again thank you for refusing to sell your wares on time to Zion's Co-operative Mercantile Institution and remain

Gentlemen

Yours Very Respectfully,
BRIGHAM YOUNG.

I wish also to compliment the director and the good sisters of the Singing Mothers chorus.

WORD OF THE LORD TO HYRUM SMITH

I want to read something that the Lord said to Hyrum Smith :

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

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

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

They were working at the time on the translation of the Book of Mormon.

And now, verily, verily, I say unto thee, put your trust in that Spirit which leadeth to do good—yea, to do justly, to walk humbly, to judge righteously ; and this is my Spirit.

Verily, verily, I say unto you, I will impart unto you of my spirit, which shall enlighten your mind, which shall fill your soul with joy ; * * * *

Wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine. * * * *

Keep my commandments ; hold your peace ; appeal unto my spirit ;

Yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken—yea, the translation of my work ; be patient until you shall accomplish it.

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

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

Now this is the part I want you all to remember :

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

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

I am the same who came unto my own, and mine own received me not ;

But verily, verily, I say unto you, that as many as receive me, to them will I give power to become the sons of God, even to them that believe on my name.

ANY MAN WHO RIDICULES THE SAVIOR

We are told that agitation is going on in some sections of the country in favor of so-called "liberty," which instead of being liberty is anything but liberty. I do not want to be accused of engaging in politics, but let me tell you that if any state in the Union of the United States shall elect a man to stand at the head of that state who has ridiculed the Savior of the world, it will be as bad as the rebellion of 1861. I lift my voice against it, and I am willing to have it said that this is politics, if they want to make politics of it. Any Latter-day Saint who sustains or votes for a man to be governor of a state who has ridiculed in print the Savior of the world, is doing that which I as President of the Church hereby condemn.

GIVES TESTIMONY

The time is up, but I am going to say something more. I want it distinctly understood that in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Italy, Norway, Sweden, Denmark, Canada, Mexico, from Portland, Maine, to Portland, Oregon, in the Hawaiian Isles, and in far-off Japan, I have lifted up my voice, and I want to lift it up here before closing this conference, to the effect that I know as I know that I live that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that Joseph Smith was a prophet of the true and the living God, and that Mormonism, so-called, is in very deed the plan of life and salvation.

God help you and me and every Latter-day Saint to prove to the Lord by our lives, that our testimony of the divinity of this work is not merely lip service. God bless you, and bless all honest men, and defeat all men who are working to destroy churches. Roger Babson tells the truth when he says we need more religion. God bless every man that believes in Jesus Christ and is working for the uplift of mankind, and God defeat every man who ridicules the Savior of the world, the Redeemer of mankind. This is my prayer, and I ask it in all humility, in the name of Jesus Christ, our Redeemer and Savior. Amen.

An anthem, "Then shall your light shine forth," was sung by the choir, after which the choir and congregation sang "Doxology."

The benediction was pronounced by Elder Joseph J. Daynes, President of the Western States Mission.

Conference adjourned for six months.

The singing at the various sessions of the Conference was conducted by Anthony C. Lund, Conductor of the Tabernacle Choir, assisted by Albert J. Southwick and Charlotte O. Sackett.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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