

ONE-HUNDRED AND SECOND
SEMI-ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

October 2, 3, 4, 1931

*With a Full Report of All
the Discourses*



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

A Thrilling Story of **CENTURY ONE OF CHURCH HISTORY**

HERE is a new story of "Mormonism," told with a completeness and charm that will thrill Latter-day Saints with a pride of achievement and at the same time win the admiration of the critic, be he friend or foe. In a **COMPREHENSIVE HISTORY OF THE CHURCH**, B. H. Roberts has done a masterful piece of research and has set down the record of Century One—1830 to 1930—in a brilliant appraisal of momentous events. The reader with a sentimental interest will be fascinated with this narrative of truth stranger than fiction; the reader who approaches the new work with the critical vision of the historian will find it fair in statement, authentic in fact, copious in detail and sound in judgment.

A COMPREHENSIVE HISTORY OF THE CHURCH was written by Elder Roberts at the instance of the First Presidency of the Church, with a commission to make it exhaustively complete, from the remotest beginnings to the close of the Centennial Conference of April 6, 1930. The final volume ends with an account of the Conference itself, making the history technically inclusive of all that happened in Century One of the organized existence of the Church. Thus it is a fitting commemoration of one hundred years of struggle and achievement.

This monumental work is not to be confused with any former history, journal or chronicle. Though its nucleus is the history of "Mormonism" published a few years ago in **AMERICANA**, running serially for six years through that magazine, yet this History is **NEW**—new in its wealth of material, new in method of treatment and new in its physical representation of the book maker's art.

Cash Price \$30.00

For further information address your inquiry to

Deseret Book Company

44 East on South Temple Street

Salt Lake City, Utah

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

The One Hundred and Second 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 2, 3 and 4, 1931.

The proceedings of all the 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.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, *, and Joseph F. Merrill.

Presiding Patriarch: Hyrum G. Smith.

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, **, Charles H. Hart, Levi Edgar Young, and Antoine R. Ivins.

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 Brigham H. Roberts, ***.

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.

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

Mission Presidents: James H. Moyle, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States; Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; William R. Sloan, Northwestern States; John V. Bluth, Canada; Antoine R. Ivins, Mexico; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

*John A. Widtsoe was in Europe, presiding over the European Mission.

**Joseph W. McMurrin was absent on account of illness.

***A. William Lund was in England, presiding over the British Mission.

FIRST DAY

MORNING MEETING

The first session of the Conference convened Friday morning, October 2nd, 1931, at 10 o'clock, with President Heber J. Grant presiding.

The great tabernacle auditorium and galleries were filled with people who had assembled from all parts of the Church.

President Grant announced that the meeting would commence by the congregation singing the hymn "We thank thee, O God, for a Prophet."

After the singing of this hymn, the opening prayer was offered by Elder LeGrand Richards, President of the Hollywood Stake.

The congregation sang the hymn, "O say, what is truth?"

PRESIDENT HEBER J. GRANT

It is a pleasure to again have the opportunity of meeting the Latter-day Saints in general conference. I rejoice in the progress of the work of the Lord.

It has been my privilege during the last six months since we were assembled here in this capacity, to visit quite a number of the stakes of Zion and to be in a number of the missions of the Church, and to dedicate a great many chapels and recreational halls in different parts of the Church.

Notwithstanding the great trouble financially all over the world I believe that as a people we are suffering less than are those in other sections of the country, for which I am very grateful to the Lord.

WORK PROGRESSES

The work of the Lord is progressing all over the world without any exceptions. We are receiving calls from the presidents of all our missions for additional missionaries.

Our missionary force has been reduced very materially on account of the present financial condition at home and abroad, but the spirit of the work is progressing splendidly, and many of the local people all over the world where we have missions are engaged actively in missionary work; and in many places local people are being installed in presiding positions, thus relieving many of the missionaries from some of the activities that they have heretofore engaged in. I rejoice in the present condition of the Church and the progress it is making.

NO NEED TO WORRY

I do not think that we need to worry the least bit about any of the Latter-day Saints suffering on account of lack of food or shelter during these hard times. I am confident beyond the shadow of a doubt that with our system of fast-day donations and the work that is being done by our Relief Society, the bishops in all the various wards, with

the help of the auxiliary officers, will be able to look after those who are in real distress.

I am converted to the fact that if the Latter-day Saints as a people would actually do without two or three meals once a month, as prescribed, on fast days, and give the full equivalent to the bishop, thus benefitting their own individual health and that of their families—if they conscientiously paid a full fast day donation, each and every person giving the equivalent of two or three meals one Sunday in each month—it would fully take care of those who are in distressed circumstances.

I rejoice in the fact that from many sections of the country we have received reports that our people, as a rule, who have been honest and conscientious in the mission field, in the payment of their tithes, almost without exception are retaining their employment and are getting along all right financially.

FALSEHOODS BEING CIRCULATED

I do not know that the subject is worthy of my notice, and yet it has been suggested that it might be well to refer to the continued falsifying by some people who have been excommunicated from the Church and are going around distributing papers and documents and publishing papers that are as full of lies as an egg is full of meat. I believe that the very best liars I have any acquaintance with are those who have been cut off from the Church and cast out. They seem to be very active at the present time, making statements that our property is being mortgaged, etc., notwithstanding the fact that there is no Church property mortgaged. Any person could go down to the county court house in any of the counties and find out if the Church's property is mortgaged. There is no part of the property of any one of the wards or stakes in our Church, or of the general Church property, that is mortgaged.

These people talk about the funds of the Church having been used for individual benefit and so on, so I hear. It is only fair to say that I have never taken the trouble to read what they publish in their "New Era." It would be more properly named the "Regular Liar," instead of the "New Era." I have heard that a lie can travel around the world while truth is getting out of bed, but nevertheless truth eventually overtakes the lie and steps on it.

MONEY LOANED TO SUGAR COMPANY

The fact remains that the Church has loaned some money to the Sugar Company and it has taken a mortgage for that money, and the loan is well secured. The fact remains that in helping the Sugar Company the Church is helping itself, because the first beet sugar factory ever built in the United States of America with American machinery was built at Lehi, and the Church used its credit and borrowed the money to help build it. Yes, the Church had to borrow the money

at that time. Now it does not need to borrow it. The Church is the principal stockholder in the Utah-Idaho Sugar Company, and by lending it some money and taking security on real estate, it is simply protecting its own property.

PENALIZED FOR LOYALTY

I shall be very happy indeed if in the providence of the Lord there shall be a return of prosperity for the Sugar Company. We are being penalized today in the sugar business because of the loyalty of the people in response to the appeals of the Government when sugar was retailing at 20, 25 and sometimes 30 cents a pound. We built at that time twice as many factories as we can now get beets to operate, and I suppose it is just as well that we could not get the beets during the last year or two to operate all our factories inasmuch as there is no profit in the business.

I am sure that whenever the time comes that sugar will sell at reasonable prices, so that the farmers can get a little more money for raising beets, some of our idle factories can be opened, and there will be an increase of prosperity for the farmers and the people generally, if this industry can only grow and increase.

PERSONAL PROFIT DENIED

The original sugar factory was built by Wilford Woodruff and his associates and friends mainly for the benefit of the farmers, so that they might have an increased variety of crops. That was the only object.

The idea that businesses have been established by the Church for the individual profit of men who are connected with the leadership of the Church is absolutely false. Many of us borrowed money and put it into that factory at the request of President Woodruff and lost the money that we invested.

I know something about it individually because I personally borrowed a large sum of money, bought stock, paid interest on it for five years and then sold the stock for less than one half of what it cost. I gained a whole lot of experience financially out of it and have never recovered, so far as the Sugar Company is concerned. I thought I would make this much of an explanation.

SATISFIED WITH STATUS

I remember delivering a sermon here nearly a year ago—perhaps it was longer ago than that, I do not remember the exact date—in which I referred to the fact that some people had said that if the Mormons would only do away with their belief in Joseph Smith and his prophecies they might now really, with the progress they are making and the changes they are making, etc., be counted in the Christian family.

Inasmuch as the Church to which you and I belong is the Church of Jesus Christ, established by the Savior himself through the instru-

mentality of the Prophet Joseph Smith, I do not think we need to worry about being admitted into the various Christian denominations. The one thing that you and I need to worry about, and the only thing, is with regard to keeping the commandments of the Lord, living our religion as Latter-day Saints.

TRUE LATTER-DAY SAINTS

I am sure that the man who is honestly and conscientiously observing the Word of Wisdom, who is a full and honest tithe-payer, and attends to his meetings and his family and secret prayers, such a man need not worry about anything that might be said concerning this Church by apostate Mormons or anyone else.

A true Latter-day Saint is living a life that is above reproach. He is living a life that stamps him in the eyes of all honest, conscientious people as a man worthy of respect and one who can be relied upon, because the true Latter-day Saint believes in God and in Jesus Christ, the Redeemer of the world. He believes in sustaining the laws of God and the laws of his country, and in living a virtuous, true, upright life. No man can be a true Latter-day Saint without being worthy of the confidence of all men, without regard to whether they believe as he does or have any respect for his beliefs.

CHANGES AMONG GENERAL AUTHORITIES

There have been some changes made since our last conference. As you all know, Brother Orson F. Whitney, one of the Council of the Twelve, and Elder Rey L. Pratt, one of the First Council of Seventy and president of the Mexican mission, have passed away. They were two outstanding preachers of the Gospel of Jesus Christ, men of great ability in proclaiming the Gospel and men of great personal inspiration. They lived lives that brought honor and respect to them and thereby honor and respect to the people that they represented as general officials.

The Presidency and Apostles have nominated, as you know, although they have not yet been ordained and set apart, Brother Joseph F. Merrill and Brother Antoine R. Ivins to fill the positions made vacant by the death of these two stalwart workers in the Church. The other changes are as follows:

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST APRIL CONFERENCE

STAKE PRESIDENTS APPOINTED

LeGrand Richards has been appointed president of the Hollywood stake to succeed George W. McCune.

Hyrum B. Calder has been appointed president of the Uintah stake to succeed Wallace Calder.

Peter J. Ricks has been appointed president of the Fremont stake to succeed George S. Romney.

Joseph R. Christiansen has been appointed president of the Moroni stake to succeed James L. Nielson.

We wish to say that Brothers George W. McCune, Wallace Calder, George S. Romney and James L. Nielson have all labored diligently and faithfully in the positions they have occupied and they have been honorably released.

NEW MISSION PRESIDENTS

George S. Romney has been appointed president of the Northern States mission to succeed Noah S. Pond, who has been honorably released after having filled a splendid mission.

Leonidas D. Mecham has been appointed acting president of the Australian mission to succeed Clarence H. Tingey, who has returned from Australia in the enjoyment of health after filling a most splendid mission.

Francis Salzner has been appointed president of the Swiss and German mission to succeed Fred Tadge. Sister Tadge has returned from the mission and Brother Tadge will undoubtedly come after his successor has been installed.

NEW TEMPLE PRESIDENT

William M. Waddoups has been appointed president of the Hawaiian temple, to succeed Castle H. Murphy, who is president of the Hawaiian mission, and who was also directing the affairs of the temple. We considered it wisdom to have Brother Waddoups return to Hawaii, where he has labored for so many years and so faithfully, to preside over the temple there.

NEW WARDS ORGANIZED

Burbank ward, Hollywood stake.
 Salmon ward, Lost River stake.
 Elysian Park ward, Hollywood-stake.
 Pasadena ward, Hollywood stake.

STAKE PRESIDENT WHO HAS PASSED AWAY

James P. Jensen, president of the San Luis stake, Colorado, has passed away after an honorable, faithful presidency there.

BISHOPS WHO HAVE PASSED AWAY DURING THE PAST SIX MONTHS

Harold Winterton, Woodland ward in the Summit stake, by an auto accident.

Lawrence Gates of the Antimony ward, Garfield stake.

THE FOUNDATION OF THE CHURCH

Coming back to the suggestion that we as Latter-day Saints do away with faith in Joseph Smith, I want to announce, as I stated on the

occasion referred to, that the moment any individual or individuals shall lose faith in the divine mission of the Prophet Joseph Smith, that minute they are not entitled to be called Latter-day Saints. The whole foundation of this Church rests firmly upon the inspiration of the living God through Joseph Smith the Prophet.

When I hear the song—

“We thank thee, O God, for a prophet
To guide us in these latter days,”

I never feel as though it applies to me. I never hear it but that I feel it applies to that man who was the instrument in the hands of God of restoring again to the earth the Gospel of the Lord Jesus Christ, the plan of life and salvation, the pearl of great price, that which is of more value than everything else in all the world, namely, the plan which if you and I live it will bring us back into the presence of God our Heavenly Father, to dwell there in joy and peace eternally.

TRUTH EVIDENCED

When anybody talks about Joseph Smith not being a prophet he should look into the great and remarkable prophecies that he uttered. He should read the marvelous and wonderful revelations in the Doctrine and Covenants which the Lord has given to us through him. I am sure when people realize that the war of the rebellion was foretold and prophesied of by him, and that he gave the world a solution, so to speak, of the difficulties which brought about the war, advocating the sale of the public lands of the country to purchase the slaves as England had done, they must recognize that he was inspired of the Lord.

PUZZLES WRITER

I remember very distinctly that in the book entitled “Figures of the Past” the man who wrote it said he could not account for Joseph Smith and intimated that he must have been partially insane. He said he had visited a place where the insane were kept, and I suppose he was on a par with the man who said that Joseph Smith received his revelations at the time he was in epileptic fits. Joseph Smith was one of the stalwarts physically. He was an athlete, a very strong man.

The wisdom of the wise shall be confounded. This same man goes on to say, in paying tribute to Joseph Smith, that of all the men he had ever met, Elisha R. Potter of Rhode Island and Joseph Smith seemed best endowed with “that kingly faculty which directs as by divine right feeble and confused souls looking for guidance.” He went on to say that great credit had been given to Ralph Waldo Emerson as being a statesman ahead of his day because of his advocating the sale of the public lands for the purchase of the slaves; but he said, “What shall we say of the Mormon prophet who advocated the same thing eleven years previously, when the heavens were clear and tranquil?” At the time Ralph Waldo Emerson advocated this course there were war clouds in the heavens.

SUPERIORITY ADMITTED

We say that Joseph Smith was a prophet of the living God and that he gave to the people a solution that would have saved that terrible fratricidal war between the Northern and Southern States.

He goes on to say :

"Such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problems he presents to us. Fanatics and imposters are living and dying every day and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be incriminated, but as a phenomenon to be explained."

He also says that with hundreds of thousands believing that he is an emissary from the Most High God we cannot dispose of him by ridiculing his name.

A MIGHTY PEOPLE

All the lies that are being told about the people today are as nothing in comparison with those that were told about the prophet. He taught the people that we would be driven from city to city, county to county, state to state and finally beyond the confines of the United States, and that we would become a great and a mighty people in the midst of the Rocky Mountains. He said the day would come when not only a city, a county or a state would be arrayed against this handful of people called Mormons, but that the day would come when the whole United States would be arrayed against them.

And we have lived to see these statements fulfilled. We have become a mighty people. We have over a thousand wards and independent branches from Canada on the north to Mexico on the south. We have more than nine hundred branches in the missions throughout the world. We have splendid edifices in our wards and branches from Canada to Mexico. We have some magnificent temples that have been erected from Canada on the north to Arizona on the south, and one splendid temple way off in the Hawaiian Islands.

The work of the Lord is progressing, the people are growing in faith and a love of the truth, in absolute testimony that Joseph Smith was in very deed a prophet of the true and the living God.

DURING THE PAST ONE HUNDRED YEARS

This Gospel has been proclaimed now for over one hundred years all over the world, in every land and every clime where religious liberty has been granted, and it has gathered out people from every denomination under heaven; and as I have remarked in my public addresses, I know of no missionary in my entire experience, although we have at times had more than two thousand in the field, that has ever returned to announce that he had found that some other religion, in England, in Ireland, or some other part of the world, was the truth, the Gospel

of Jesus Christ. Our missionaries have come home during the past one hundred years with increased testimony of the divinity of the mission of the Prophet Joseph Smith.

We have lived to see the issuing of an exterminating order by the governor of a state to expel the Latter-day Saints; we have lived to see the army of the United States of America, because of the lies of runaway judges, come against this people. We have lived to see the property of the Church both real and personal, confiscated by the highest tribunal, under the acts of Congress; and I have picked up the paper time and time again during the litigation for the return of our property and have read in bold headlines, "The United States of America versus the Church of Jesus Christ of Latter-day Saints," and have laid down the paper and thanked God that the United States had placed the stamp of divinity upon the utterances of the prophet of the living God.

EXAMPLE QUOTED

Stephen A. Douglas, believing absolutely that he had within his grasp the presidency of the United States, that he would be overwhelmingly elected, presumed to say that we had destroying angels, that we were in league with the Indians, that we were in rebellion against the government, that we were setting up a kingdom of our own here with Brigham Young at the head of it. Then he was reminded by The Deseret News that the Prophet Joseph Smith had said to him when he was an obscure country judge:

"Judge Douglas, the day will come when you will aspire to the presidency of the United States, and if you ever lift your voice against my people you shall be disappointed in your ambitions, you shall die a broken-hearted, disappointed man, and the conversation of this day will stick to you until the day of your death."

DEFIES STATEMENT

He defied that statement. When? He defied that utterance of the Prophet when he felt sure that he would be elected president, and this was at a time when we did not have a single vote in the electoral college for the presidency of the United States. We were a territory without a vote and there was no occasion for this man to make the speech that he did unless he felt in his heart that he could brand Joseph Smith as a false prophet. But instead of branding him as such he brought forth one of the strongest evidences of the divine mission of Joseph Smith.

May the Lord bless us during our conference sessions. May the light and inspiration of his Spirit attend us. May we, one and all, seek every day of our lives to fully live up to the requirements of the Gospel. And I can promise you that if you do so, peace, prosperity and happiness physically, intellectually, and above all, spiritually, will attend you. I ask this blessing in the name of Jesus Christ our Redeemer. Amen.

ELDER DAVID O. McKAY

Of the Council of the Twelve Apostles

I have listened with great interest to the remarks of President Grant. He has outlined a course of procedure and attitude of mind and spirit which all Israel should accept and follow.

TRY THE SPIRITS

Just as my name was announced I was turning the leaves of my Bible to find the text:

"Believe not every spirit, but try the spirits whether they are of God."

It is a wonderful thing to be anchored in the truth. When one is anchored to a testimony that God has spoken in this dispensation, that he has revealed his truth, there is little danger of one's becoming moved from one's place by any false theory, or any half truth, or any false accusation, that may be brought into his life. All such will affect one only as the waves affect immovable cliffs on the shore. But when one is not anchored then one becomes easily moved, at least unrestful and ill at ease. So it is necessary at all times to try the spirits, to make the test. Let the Church, the Gospel of Jesus Christ, be the measuring rod. When things do not harmonize with the truths of the Gospel we can pass them by, or at least hold them in abeyance until either their truth or falsity be established.

AN EXPERIENCE IN THE MISSION FIELD

My mind recently has been drawn to the importance of our people testing the spirit of slander, of calumny, and I would like to raise my voice this morning in warning against such a spirit. It is easy to distinguish between the spirit of slander and the spirit of the Gospel. I remember an instance in England during my late mission that may illustrate my meaning. Two Elders had gone to great expense, for them, in procuring a hall, in announcing their meeting, in distributing literature, etc. Their hopes were high on Sunday morning when as they approached that hired hall, they saw a goodly number of persons accepting their invitation. One gentleman who was dressed in the garb of a Christian divine approached the hall and was greeted by the Elder who was standing at the door. The latter extended his hand, but the minister refused, saying contemptuously, "I did not come here to shake hands with you."

"Very well," said the Elder, "you are welcome," and invited him into the hall.

When the Elder reported this to me he said: "I felt somewhat discouraged and gloomy."

I said: "You ought to be very thankful for the experience that came to you that morning. That gentleman misjudged you. You know he misjudged you. You know your sincerity. You know what you had in your heart. You know also that he was wrong in his

accusation and in his feelings toward you and your people. Test that spirit and see if you have not more confidence in the work in which you are engaged than you ever had before."

THE SPIRIT OF SLANDER

And so, Latter-day Saints, test the spirit of the various accusations that are sometimes hurled against our leaders and against the Church. We have always had lies, calumny and vituperation to fight and the Church of God will always have it. Our only problem is for us to be unmoved from our station.

The scriptures tell us that,

"Whoso privily slandereth his neighbor, him will I cut off.

"He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight."

Slander is defined as "defamation whether oral or written." "A false report maliciously uttered and tending to injure the reputation of another."

"Slander," says Shakespeare, "whose edge is sharper than the sword;
whose tongue

Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world: kings, queens and states,
Maids, matrons, nay, the secrets of the grave
This viperous slander enters."

"Slander is a poison which extinguishes charity, both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an infinite number of souls; since it kills not only those who circulate it, but also all those who receive it."

Diogenes being asked, "What is that beast, the bite of which is the most dangerous?" replied, "Of wild beasts, the bite of a slanderer; and of tame beasts, that of the flatterer."

The source of slander may be found in a depraved nature. It is a weed the roots of which find richest sustenance in a soul that is seeking to destroy his fellows. In uncultured souls there is a desire to ride on the downfall of another—their souls feed on others' failures.

It was Emerson who said, referring to this depravity in human nature, that an accident cannot happen in the street but the bystanders will be animated with the faint hope that the victim may die.

GEORGE WASHINGTON'S EXPERIENCE

If we look back into history we shall find that great men have suffered perhaps more from this evil than from any other one thing. I ask you to recall the father of our country. We can think of him appropriately on this occasion as the nation will soon celebrate the two-hundredth anniversary of his birth. Perhaps the saddest experience of his life was at Valley Forge, December, 1777. His army was in winter quarters, about twenty-two miles from Philadelphia. He had fewer than ten thousand men, three thousand of whom deserted to the British.

"The soldiers were thinly clad, some half naked, others with no clothing, but tattered blankets wrapped around them. So many were sick as the result of privation, and so many were without coats, blankets, hats or shoes, that one wonders how the army held together at all."

Under this stress of critical, desperate condition it must have seemed to Washington that he was abandoned not only by Congress, then in session at York, but also by most of his friends as well. John Adams had turned against him, so also had Richard Henry Lee. General Gates insulted him by sending reports direct to Congress instead of to Washington, his superior officer.

As carrions hover around a dying creature, so in Washington's dire calamity came men to seek to crush him—men who formed what has been called the "Conway Cabal," a contemptible attempt to dishonor Washington and to supplant him by a self-asserting, arrogant schemer. Falsehoods most damnable appeared in print, and lies fell like froth from unclean mouths.

In the midst of all this Washington's imperturbable conduct makes his character shine in immortal glory.

I need not refer to Lincoln who, surrounded by men who attacked him, who accused him falsely, towered as Goldsmith has said of another,

"As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

AN IMPRESSIVE INSTANCE IN CHURCH HISTORY

One of the most impressive instances in all the world of the dire effect of calumny we have in the history of our own Church. About June, 1844, Joseph Smith, Hyrum Smith and the other leaders of the Church were lied about. Enemies right in the city of Nauvoo circulated some of the worst blasphemous accusations that men could contemplate or imagine. Not only that but they began to publish vituperative slander. You know that there was one issue of the *Expositor* which so insulted the women and cast reflections on the men that the City Council convened and declared that printing press a nuisance. Later Joseph Smith the Prophet, in speaking to Governor Ford, said: "There is not a state in the Union that would have stood it as calmly as we, that would have put up with it one hour."

But the Prophet controlled himself and so did his associates, and only legal action was taken. He gave himself up under the protection of Governor Ford, assured by the honor of the State of Illinois that he would be protected and given a proper hearing and a fair trial. After he received what seemed to be a partial fulfilment of this promise he was released; then a false charge of treason was placed against him, and illegally and without shadow of right he and his brother were incarcerated in jail. Then lies continued to circulate. We know what the result was. The best blood of this country was shed in innocence. He knew he was innocent. He knew his rights. So did his brother Hyrum, John Taylor and Willard Richards who were there with him.

But because of lies, black and damnable, the Prophet Joseph and his brother Hyrum were martyred.

Governor Ford himself tells about the falsehoods that were circulated after the martyrdom, and how the people's minds were stirred up against them. In the midst of it all what was the Prophet's attitude? A calm, Christ-like attitude. Said he, when he was going to Carthage that evening:

"I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and all men. If they take my life I shall die an innocent man, and it will yet be said of me, he was murdered in cold blood."

THE MAN OF GALILEE

What was Jesus' attitude when they circulated calumny against him? Wherever he went he was pursued by men who were his enemies. They watched him in order that they might trip him. They questioned him in order that they might get him into a trap.

"How difficult it is to speak if one is speaking in the presence of people who are watching each sentence, determined if possible to catch the speaker in error. Wherever Jesus went his conduct was scrutinized by eyes that were green with envy. Everything he did was criticized, every action called forth a storm of abuse. His enemies gathered around him like a swarm of mosquitoes biting him, like a swarm of hornets stinging him—but he never complained. They nagged at him, pelted him with abusive epithets, sowed the land with lies about him, but he never grew bitter. We have known many a good man to grow sour simply because he had been misunderstood by a few people. Many a woman has grown bitter because of unfortunate experiences with those who were her fellow-workers in the Church. This Man of Galilee knew little but misunderstanding and ingratitude and criticism and abuse; but he never complained, and at the end of the day he was as sweet as at dawn. Long before he came somebody had said that when the supreme man arrived he would submit to tribulation without complaining. As men looked upon this Man of Galilee they were reminded of the great line of the prophet, 'As a lamb before the shearer is dumb, so he opened not his mouth.'"

Brethren and sisters, what is the attitude, the spirit of the vilifier, as compared with the spirit of the Christ, the spirit of the leaders of the Church, the spirit of every true Latter-day Saint? It is better to suffer wrong than to do wrong, and if we as Latter-day Saints will but hold to the truth as it has been revealed all will eventually be well. My brethren and sisters, let me bear you my testimony that in the Gospel of Jesus Christ as it has been revealed in this day lies the hope and the salvation of the human family. I feel it with all my soul. I believe I can prove it to the satisfaction of any who will honestly and prayerfully investigate the tenets and organization of the Church.

THE TRIUMPH OF TRUTH

Then let us rally around our President who this morning said, "Hold to the truth, be true to the principles of life and salvation as revealed in this dispensation."

It has been impressively said that:

"A man cannot believe in God without believing in the final inevitable triumph of truth. If you have truth on your side you can pass through the dark valley of slander, misrepresentation and abuse, undaunted, as though you wore a suit of mail that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye, as though you rode, a victorious king, returning at the head of your legions with banners waving and lances glistening, and bugles filling the air with music. You can feel the great expansive wave of moral health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it *must* come, that error must flee before the great white light of truth, as darkness slinks away into nothingness in the presence of the sunburst. Then, with truth as your guide, your companion, your ally, and inspiration, you tingle with the consciousness of your kinship with the Infinite and all the petty trials, sorrows and sufferings of life fade away like temporary, harmless visions seen in a dream."

God help us to be anchored in the truth, give us power to preach it, and power to live it. Then, when slander, calumny and misrepresentation are hurled against us, they will fall as weakened arrows against an impenetrable coat of mail.

May we ever carry forward this great work in the spirit of the Master, I pray in the name of Jesus Christ, Amen.

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I feel assured this morning that we are to have a most excellent conference because the Spirit of the Lord has been with us and has dictated the words that have been spoken. I trust that for the few moments I stand here I too may be led to say that which will be pleasing in the sight of our Heavenly Father and beneficial to you.

TESTIMONY CONCERNING GREAT TRUTHS

I am grateful for a testimony of the Gospel, for a knowledge that Jesus Christ is the Redeemer of the world, the Only Begotten Son of the living God. I know that he came into the world as its Redeemer and as the Savior of men. He brought salvation and exaltation to all who are willing to accept in faithfulness all of his teachings. Moreover, I know that Joseph Smith was called of God and was a prophet, and that he was given divine authority and spoke the truth. To him were the heavens opened. He received a visitation of the Father and the Son and was called to usher in the great last dispensation known as the Dispensation of the Fulness of Times. This dispensation was spoken of by ancient prophets and by the apostles of former times. The ancient prophets looked forward to this dispensation for they knew it was to be the time of the restoration of all things both which are in heaven and which are on earth. This restoration was to come through the sending of the Gospel from heaven with the fulness of the priesthood, and all things were eventually to be set in order according to the will of the Lord.

I am grateful for the Gospel as it has come to us in its simplicity, and in its fulness, with all its power and authority, for the holy priesthood cannot be separated from the Gospel which is the power of God unto salvation. This power has again been brought to men and they have the privilege of worshipping God in spirit and in truth. How grateful I am for this knowledge, and to know that I have been reared in it. All my life it has been my desire to know the truth and to have a testimony which comes from the Spirit of the Lord, and I can say that I know that these things are true.

THAT WE MAY NOT BE DECEIVED

Our attention has been called this morning to the fact that there are many spirits abroad in the world, that we are to try the spirits. As I understand this it means that we should prove them to know from what source they come. How are we going to prove the spirits and understand which are right and which are wrong unless we ourselves are walking in the light? Unless we have been studying and pondering over the principles of the Gospel we may be deceived. If we have not had in our hearts the spirit of prayer, of faith, of humility, and have been obedient to our Eternal Father, then how are we going to distinguish between these spirits and discover what comes from God and what comes from man or from some evil source?

The Lord has marked out the way. He has given us a key to the situation. It was never the intention of our Father in heaven to leave men to grope and feel their way in darkness and that without any light to guide them, and expect them under such conditions to find their way back into his kingdom and into his holy presence. That is not the way of the Lord. All down the ages from the beginning our Father in heaven has shown his kindness for his children and has been willing to give them direction. From the earliest times the heavens have been opened, the Lord has sent messengers from his presence to divinely appointed servants, men holding the authority of the priesthood who have been commissioned to teach the principles of the Gospel, to warn the people and teach them righteousness; and these men have received this knowledge, this inspiration and guidance from these messengers from the presence of God. This is true of our own dispensation. There is no need for men to shut their eyes and feel that there is no light only as they may depend upon their reason, for the Lord has always been willing to lead and direct and show the way. He has sent, as I say, messengers from his presence. He has sent revelation. He has commanded that his word be written, that it be published, so that all the people might know it.

UNTO ALL MEN

In the very first section of the Doctrine and Covenants there are some very significant things in relation to this matter as the Lord has given it both to the Church and to the world. This revelation, known

as the preface to the Doctrine and Covenants, is the preface by the Son of God himself to this great body of revelation and commandment which has been given to the Church and to the world if they will receive it for their salvation. And it begins as follows:

"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."

So you see, in this introduction to this preface the Lord calls the members of the Church, the people of the islands of the sea, in foreign lands, in all parts of the earth, to listen, to give heed to the words which he shall speak, that they might receive his truth and come out of darkness. And then he says:

"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."

HERE OR HEREAFTER

We may wonder how that will come to pass because we understand that with the best efforts we can make in sending forth and publishing this word there are many who do not hear it. Our two thousand missionaries who are scattered over the face of the earth preaching the Gospel are very few in comparison with the millions unto whom this Gospel is to be proclaimed. But the Lord will reach the hearts of the people, his word will not fail. And I do not understand even from this wording that it is necessary that every heart be penetrated and every ear hear in this life. But if they have not heard, if this opportunity has not come to them through the preaching of the Elders and through the things that have been published in the word of the Lord that has gone forth by revelation, the opportunity is going to come to them and they must hear it in the spirit world.

And so the Lord in his kindness and mercy intends to bring these truths of this restored Gospel to every soul living or dead. In this manner every heart shall be penetrated and every ear shall hear.

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

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

THE LORD'S PURPOSE

And then farther on in this revelation the Lord declares:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth; ·

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding."

SEARCH THESE THINGS

I have read from this revelation with the idea of impressing upon our minds the commandment that comes from our Father in heaven through his Son Jesus Christ who is the author of these words, that it is the duty not only of the eldership of this Church but of all the members of this Church to search these revelations and commandments, that we might know them. The Elder of this Church no matter who he is who is unfamiliar with the word of the Lord as it has come unto us through the proclamation of his Son and through his servants in these latter days, is not magnifying his calling in this Church. Moreover, it is the duty of the members of this Church to make themselves familiar with the revelations as they have been given, and with the commandments as they have been taught in these revelations, or have been presented in them and given to the people, that we might know the truth which makes us free. And if we will study them, if we will put them into practice, if we will keep the commandments of the Lord, we will know the truth and there shall be no weapon formed against us that shall prosper. There shall be no false doctrines, no teaching of men that will deceive us. There are many cults and many false faiths, there are many strange ideas in the world, but if we will search these revelations then we will be fortified against errors and we will be made strong. False teachings will have no effect upon us for we will know that truth which makes us free.

The word of the Lord which he spoke when in his ministry is just as true today as it was then to this effect, that he who will do the will of the Father shall know of the doctrine, and he will not be led astray; he will not be enticed or overcome by falsehoods and these teachings that prevail in the world which tend to destroy faith in God and his revelations.

"WHOSO TREASURETH UP MY WORD"

Let me read to you this key that the Lord gave to his disciples when he was in his ministry. Speaking of the last days, the days just preceding his coming he said:

"And whoso treasureth up my word shall not be deceived, for the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet, and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other."

Now remember, brethren and sisters, if you treasure up the word of the Lord, if you study these revelations, not merely those that are

in the Doctrine and Covenants, but those that are in all the standard works of the Church, and you put into practice the commandments that are here found, you will not be deceived in these perilous times, but you shall have the spirit of discernment and you shall know the truth and shall know falsehood, for you shall have power to know the spirits of men and to understand the Spirit of the Lord.

May we do this I pray, walking in righteousness, in the name of the Lord Jesus Christ, Amen.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

It is my purpose to make a few remarks on temperance and upon upholding the Prohibition laws.

WHAT SAYS THE LAW?

In Utah it is unlawful to import, advertise, give away, exchange, dispense, or serve liquor in any form. In fact, he who has liquor in his hand, in his home, or otherwise in his possession, violates the Utah statute. The Federal Constitution prohibits the manufacture, the sale, or the transportation of intoxicating liquors.

WHAT SAYS LINCOLN?

Abraham Lincoln has been called our greatest American. He says: "Bad laws, if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed."

In this day of lawlessness and disrespect for law, my purpose is to appeal to the members of my own Church, as well as to all other good citizens, to support the laws of our state and the Constitution of our country. By disregarding or breaking the Prohibition statutes, we may bring *all* law into disrespect.

By taking one glass of beer, leading and influential citizens, those who direct business and are owners of property, are encouraging disrespect for all law. Just as touching the little electric exciter brings into operation the mammoth dynamo so he who drinks a single glass of liquor ought to realize that he is helping to break down those fundamental barriers which the law provides for protecting him in his rights to his own property.

WHAT SAYS SCIENCE?

In this age of science and scientific investigation, it has been demonstrated beyond question that alcoholic liquor is harmful. It has been proved that alcohol is not, as was formerly believed, merely a stimulant; it is a poison, it is a dangerous habit-forming drug. Always it produces stupor. It has been shown that alcohol has much the same effect on the human body and mind that ether or chloroform has.

The great mass of people today accept the teachings of science—that alcohol, even when taken in small amounts, is harmful. Says Professor Sims Woodhead of Cambridge: “A man under the influence of a small quantity of alcohol (not drunk I remind you) has no right to believe his own senses. He cannot trust them to give him facts, and he cannot rely upon his judgment for the interpretation of the facts.”

Experiments show that when men have taken alcohol they actually feel able to do more, and think they are doing more; but measurements demonstrate that the work they actually accomplish is considerably less and is inferior. Alcohol deceives. It deadens the power of judgment; he who uses it is no longer capable of drawing correct conclusions.

WHAT SAY WE?

Liquor may make tongues wag more freely, but the thoughts expressed are less accurate, less worth-while. Who would care to carry on a conversation even with his dearest friend if that friend were drunk or even tipsy? The use of alcohol is a curse, not only to him who indulges, but to his dependents, his kindred, and his country. To enforce Prohibition, and thus to banish alcohol as a beverage, would produce benefits immeasurable.

WHAT SAY THE DOCTORS?

Dr. C. P. Bells of Toledo says that he has in his files more than \$11,000 in bad accounts of those who drank and did not pay their bills before 1918. Since that period his loss from unpaid bills has not exceeded \$500.

To users of liquor, Dr. Henry Smith Williams says: “You are threatening the physical structure of your stomach, your liver, your kidneys, your heart, your blood vessels, your nerves, your brain; you are decreasing your capacity for work in any field; you are lowering the grade of your mind, dulling your higher æsthetic sense, and taking the finer edge off your morals; you are distinctly lessening your chances of maintaining health; you may be entailing on your descendants incalculable misery.”

And the famous surgeon Sir Frederick Greves remarks that “the best physical condition is impossible if any alcohol is used”—that “no man is at his best who works on even a moderate amount of liquor.”

WHAT SAYS THE CHURCH?

At the time, a hundred years ago, when Joseph Smith proclaimed to the Church and the world that strong drinks are not good for man, the daily rations of soldiers included a certain quantity of rum or whiskey. Stimulants were supposed to be necessary to fortify the soldier against fatigue and hardship, to aid him on his tedious marches, and especially to give him courage in battle. In our day, science has demonstrated that alcohol does none of these things, that its effects are

the very opposite. Alcohol no longer is served to soldiers, and every effort is made to prevent them from using it.

WHAT SAY THE PAPERS?

The successful enforcement of Prohibition will reduce the amount of drunken driving. Look at any issue of the *Deseret News*, the *Tribune*, the *Telegram*; observe how much space is devoted to drunken driving, to the accidents resulting from it, and to court proceedings arising out of it.

A recent editorial in the *Salt Lake Telegram* criticizes drunken drivers and also those public officials who permit these offenders to settle their cases out of court. It scores those "who cast their deadly menace across traffic, thus threatening lives and property, but who, through a streak of good luck, escape a crash."

In an editorial dated September 27, the *Tribune* says Utah is bound to recognize the serious problem of drunken driving and fruitless prosecutions. The public, the police, the prosecutors, and the courts have been held intermittently to blame.

"The public contributes witnesses who refuse to testify, * * * provides the friendly influence which seeks to tamper with officials charged with enforcement; places selfish interests above public welfare; and contributes the juror who does not take seriously his responsibility."

WHAT ACCOUNTS FOR SUCCESS?

We live in an age of keen competition. There may be but little difference between the work of individuals, yet one succeeds while another fails. He wins who works a little faster, a little more accurately, a little more efficiently. Intoxicants, even in small quantities, produce that little difference which changes work—changes a life—from success to failure. This poison, alcohol, if used in only small quantities, decreases efficiency.

DO PUBLIC OFFICIALS BREAK THE LAW?

Do public officials or other leading citizens violate the law in your presence?

Some maintain that there is no moral turpitude in breaking a traffic law, for example; but that stealing horses or robbing banks is a very different and much more serious offense.

Those who steal cattle or rob banks are taking only that which can be measured with money. But when prominent and influential citizens, by their example, lead young folks into a temptation that has wrecked so many human lives, they are taking from young men and women, from their fathers and mothers, and from the Republic, something that dollars cannot measure, that money cannot replace.

WILL LEADERS LEAD?

Social and business leaders, being strong characters, are able to resist temptation; to them I make special appeal. The success of our

youth demands that leading citizens live the law and set examples they desire to have young folks follow. Will they not aid the youth to acquire those sterling qualities which mean success—honesty, honor, dependability, and sobriety? For these the world is always looking, and for these the world stands always ready to pay.

WHAT CAN EXAMPLE DO?

In the days of the saloon it was continuously demonstrated that many have not the ability to resist its temptations. So by the example of those who are older, the younger generation is led into a temptation that may mean ruin; to their parents it will mean disgrace. To the nation, if the great mass of the youth become drinkers, it will mean decay.

Imagine the condition where a law-breaker has an associate law-breaker for an arresting officer, another such associate as a prosecuting attorney, and a third on the bench as the presiding judge. What must be the verdict when the law-breaker is looking into the faces of members of the jury who are equally guilty of breaking the law? Heaven preserve us from such a situation. Under such conditions the life of any nation would be short. Ruin would be certain; the end of the country would be near.

Nor does it take a great stretch of the imagination to see such conditions actually existing in our own country.

"At Milton, N. H., one night last week, (*"Time"*, September 28, 1931) an automobile careened down the street and smashed into a telephone pole. Police approached the darkened car, peered in at a bald man, pronounced him drunk, took him to the station house. When they got him under a light and saw who he was they immediately released him, preferred no charges. He was Judge Eri C. Oakes, 42, of the State Superior Court.

"Ironically, one of the first cases on his docket the next morning was the trial of a drunken driver. A jury found the man guilty; Judge Oakes sentenced him to jail for 90 days, but did not impose fine or costs, suspended sentence until the man could harvest his crops. * * * The following day he presided at the trial of a hit-and-run driver. As the trial got under way, a court attendant tiptoed up, whispered to Judge Oakes that an assistant attorney-general of the state wanted to see him.

"With a tragic, white face Judge Oakes returned from his conference. 'I am obliged to call this a mistrial,' he said. Court attendants flocked around him sympathetically, watched him walk slowly out of the courtroom. When he got home he sent his motherless 14-year-old daughter away, climbed into bed, * * * and shot himself through the head."

For our present, serious wide-spread disrespect for law, many of our well-to-do social and business leaders are in part to blame. To their patriotism I appeal, and urge that they obey the law and support the Constitution. If bootleggers were patronized only by the vicious and the wicked, their profits and business would soon disappear.

WHAT IS OUR ANSWER?

If you are undecided about whether or not to obey the law, or

uncertain as to whether or not it will be wise to participate in no functions where the Prohibition law is broken, ask yourselves (Oral Hygiene, July, 1931):

1. Does it improve young men and women morally, socially, or financially, to be drinkers of liquor?

2. Can you name well-known manufacturers who hire men who drink in preference to those who do not?

3. Can affidavits be produced from citizens who drink to prove it beneficial to their health and occupation?

4. Can evidence be produced from bankers that their deposits fell off when the sale of liquor was discontinued?

5. Will manufacturers testify that it is an advantage to have saloons near their plants?

6. Do charitable organizations have more families among non-drinkers that require assistance than among those who drink?

7. Do statistics show that a man who drinks is a better citizen than one who does not?

8. Can letters be produced from wives or mothers who pray for saloons or government depositories, that their husbands and sons may have places in which to spend their time and money?

9. Do we desire railroad engineers, chauffeurs, and those who drive air-planes to drink?!

In civilized and modern America we must preserve the young people of our nation from drunkenness. Even in Russia "tremendous educational efforts are being made to eliminate drinking from the life of the peasant and worker. Everywhere, in every station, hotel, and factory, one sees posters depicting some phase of the drink evil. Most of the younger generation won't touch alcohol in any form, and I have seen the Young Pioneers (the Communist Boy Scouts of Russia) many times attempting to restrain grown-ups from overindulgence." (The Nation, June 3 and 17, 1931.)

WHY NOT DECIDE WISELY?

I appeal to you as citizens of our nation, to decide whether you are ready to follow the dignified and glorious example of our Pilgrim fathers, who went to Church carrying their Bibles; or whether you will follow the leadership of the few of our American Legion who recently rode through the streets of Detroit swinging their bottles and shouting for beer.

I am not speaking of the great patriotic body of the Legion or of its high-minded, law-abiding leaders. I refer only to the drunken few. For the American Legion I have the highest regard. For the men who stood ready and willing to give their lives for the liberty of the world, I have real reverence. But in these days, when the greatest problem before America is lawlessness, I cannot countenance the breaking of the law by even a few members of the American Legion, or a few of any other organization.

I have before made a solemn pledge, and in conclusion I make

it here. Fellow churchmen, fellow countrymen—all who are living in the land of Lincoln, to you I appeal to save our country from destruction because of lawlessness and disrespect for law. This is the covenant I have made: God helping me, I promise not to participate in any function, social or otherwise, where the law is broken; and that I will not cast my vote for any candidate on any ticket unless I have reasonable assurance that the man himself lives in accordance with the law.

The hymn, "O ye mountains high," was sung by the congregation. Elder Peter J. Ricks, President of the Fremont Stake, offered the closing prayer.

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

FIRST DAY

AFTERNOON MEETING

The second session of the Conference commenced promptly at 2 o'clock p. m.

President Heber J. Grant presided and announced that the congregation would sing the hymn, "Now let us rejoice in the day of Salvation."

After the singing of this hymn, Elder Hyrum B. Calder, President of the Uintah Stake, offered the invocation.

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

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am happy, my brethren and sisters, to be with you here this morning and to listen to the remarks that have been made. As a member of the Presiding Bishopric much of my time during the last year has been taken by those who find themselves distressed. In an effort to discover the reason for such distress I find that a large majority have brought that condition upon themselves through their own actions. May I give you an example?

One laboring man seeking employment was put to work at a nominal salary and he understood that he was to be employed only a few days and then would be replaced by someone else. After a week he received his check. He stated that he had purchased a radio, had paid five dollars down and agreed to pay a dollar a week, and would lose his radio unless he continued in employment.

An aged brother, past the fruitful age of life, who some years ago owned clear a very choice farm, had sufficient means to spend his winters in California. He now finds himself without a farm, too old to find employment, wondering what he is going to do. It seems that

he was not satisfied with the land he had and felt that he should have more. To secure more it was necessary to mortgage that which he had. Prices did not continue as they were. His land did not produce crops as it had been producing and he soon found that he could not keep up his payments on principal and interest and taxes. He thus lost his inheritance to those who held the mortgage.

On the other hand, one of our bishops called at the office to ask advice. He had money in the bank and desired to know where he could put that money to make it safe. I inquired how this money had come to him? His answer was:

"When I came from the old country I heard your father deliver a sermon in the tabernacle in which he told the people to keep out of debt, to get a little piece of land, just enough upon which to make a home, and then save. When enough money is accumulated to buy more, buy it, but do not go into debt. Live within your means. Do without some things you would like, with the hope that in time you will enjoy those things without being in bondage during the time of enjoyment. I remembered that and secured a small piece of ground, a neighbor loaned me his team and plow to do the first plowing.

"I had a little means with which to build a modest little one-room house, and since that time I have added to my holdings." He said: "I have always produced enough on my farm to pay my tithing and my taxes and then have sufficient left to keep myself and my family in comfort, and I have never been in debt."

A few weeks ago while attending a conference I was taken to the home of a bishop, a modest, comfortable little home. There were eight children in the family. He had a small farm of about thirty acres.

I asked about conditions in his ward. He answered:

"We are not suffering, at least those of us who have not contracted debts. Some are suffering; those who have gone into debt for things they could do without are finding this to be a real hard time. I will not suffer. The Lord has been good to me. I have harvested my wheat crop—turned it into the mill and taken flour—I have enough flour put away to last me during the coming year. My potato crop is promising, and my other vegetables also. We will have sufficient food to carry us through the winter and I have enough money to pay my taxes and to fill my bin with coal sufficient to keep us warm."

I have given you two sides of a great story which is at the present time a problem world-wide—what are we to do during these times of depression? A year after the close of the World War I attended a convention in the East. One of the speakers in that convention among other sayings made the following statement:

"Our experience with the army has taught us that today the people have no love for the old conventional religion. Instead, there are selfishness and pettiness. We must do away with the false social distinction and create a new church ideal for our present needs, one with social aims worth fighting for, not a mere selfish gospel of safety. Let them lift up the better faith of the Christian life. Let them practice as well as preach fraternity and draw together in one common cause."

We may well recall that from the very beginning of the world

the Lord has used two methods of calling forcibly to the attention of his children the fact that they owe obedience to him and his laws. One is that of war, destruction by the sword; the other is that of famine through which he brings us face to face with his power. It seems that under the conditions of poverty we are more apt to turn to God than we are when facing the cannon or the sword. The last war developed the fact that men were turning from God. Mammon was made their God. They seemed to console themselves in the thought that man is not actually created in the image of God, that he is a spirit, a God of love, who dwells in the heart of man, which it seems to me makes of man an infidel, for under such conditions one can create his own God and worship in his own manner. At the present time we find ourselves in a condition that has followed such periods from the very beginning, and the Lord has found it necessary to remind us, as he has others in ages past, that he will not be mocked and that it is our duty to turn again to him, to meet our obligations to him, and serve him in faith. To do this is not only a duty but a privilege with a promise of blessings.

President Grant has again urged us to pay our tithing and fast offerings. How many of us are paying an honest tithe and fast offering? I shall not mention at this time the average amount paid, but suggest that when we go home we look over our tithing and fast offering record, study it carefully, and I think many will find that although they feel they are doing a wonderful work they are only paying a mere pittance. Many of us feel that we are faithfully serving the Lord, and many are. The Lord has said that we have many things to do and many things to repent of, and that we are not pardoned because we seek to counsel in our own way.

As I travel through this Church I find many men of integrity and faith who are willing to give up all in the world they have in an effort to serve God. I am not belittling in the least their work, but there are many of us who should be following, who are leaving them to carry the load. We are not measuring up, and because of those who fail to keep the commandments of God many who are striving to serve him are required to pay the penalty with them.

My brethren and sisters, let us think of these things seriously and in the spirit of faith and humility. Time will not permit me to go into more detail. Let us study our own conditions and our own affairs, not forgetting our neighbors, plead with the Lord that he will help us overcome these conditions which are so distressing at this time. He has shown the way and given his promise. Have we faith in him? Have we faith in his servants whom we sustain as our leaders? If so, we shall not be long in finding the way out.

May his blessings be upon us. May we have wisdom and judgment and love to guide us in all that we do, I pray in the name of Jesus Christ, Amen.

ELDER HYRUM G. SMITH

Presiding Patriarch of the Church

I am very grateful to be present on this occasion, and trust that I may enjoy the Spirit of the Lord while I stand before you this afternoon. I enjoyed this morning's session very much, and testify that the Spirit of the Lord was present in goodly portion.

I desire to express my appreciation and gratitude for the prayers of the Saints, in my behalf, and I acknowledge the hand of the Lord in his blessings, that I am able to be present upon this occasion.

PEOPLE DISTURBED OVER FINANCIAL CONDITIONS

A great many of the Latter-day Saints have been somewhat disturbed in their feelings as to how they are going to take care of themselves financially, or how they are going to support their families. Among the chief visitors at my office seeking comfort are those having had employment and lost it. I have learned of their sympathy and their faith, which are pure and sacred, and their testimonies are of great value to them.

I am grateful for the support that has come to me through answer to prayer, for I know that the Lord has blessed us, both as a people and as individuals.

FAITH IN THE CHURCH AND ITS LEADERS

I am not discouraged or downhearted. My faith has not wavered. I still have faith in the work, and know that it is true. I have faith in the leaders of the Church, and know that they are worthy servants, that they are humble and devoted to the work of the Lord, some of them going beyond their natural strength in order to perform their wonderful tasks or to fulfil their appointments. Our missionaries, too, have been wonderfully blessed and preserved. They have been attended by the Spirit and power of the Lord. They have made many friends, and their teachings have brought conviction to many honest-hearted souls.

VISITORS FROM MANY STATES AND COUNTRIES

During the summer months a great many tourists, both members and non-members, have visited my office, people who have come from the States, and in many cases those who have come from the countries of the world and from the islands of the sea. Automobiles and good roads make these conditions possible. These friendly visits from the people both far and near are doing much to spread and establish the truth.

Many who come to my office are filled with some degree of anxiety over their conditions and their circumstances, and as a rule when people are out of work and do not know from where their needs are to be supplied, they are very humble, so that I have been instrumental, in a way, in trying to cheer and comfort those who are

tried in their feelings and in their conditions and circumstances.

I bear testimony that the Lord has been very gracious to the members of the Church and that he has further promises and blessings in store for them.

DISCERNING BETWEEN GOOD AND EVIL SPIRITS

I should like also to add my testimony to the testimonies of my brethren who spoke this morning, concerning the spirits that are with us to guide, inspire, and protect us. Many people have said to me: "Brother Smith, how can you tell the difference between the promptings of the Lord, or his agencies, and the promptings of the adversary or his agencies?" They say they are unable, in most respects, to discern the difference between those promptings. I have said: "After earnest and sincere prayer follow your first impression, and you will always go right." Then they say: "Well, how can I tell which is my first impression? They are usually so close to each other it is difficult to even tell which is the first impression." Then I say: "The impression made by the Spirit that is for our guide in safety in the Church is always from a good spirit, the Spirit that proclaims and announces the truth, and the truth doesn't need an alibi or crutches to support it." So if you go back and knock down all the crutches, all the alibis, all the excuses, the ifs and ands and buts that attempt to support it, that crowd and urge us—because, as a rule, I have discovered that the adversary's agencies, in their promptings, are usually of an urging, crowding, hurrying nature; while the Spirit of the Lord and his agencies are always of a quiet, sweet, peaceful and convincing character,—so that after we have done away with all the excuses, all the alibis that usually support our experiences, we can discover which is the right spirit. The spirit of conviction, of peace and of charity, which is the love of the Lord and his work, is not in a hurry, but has time to decide, time to weigh, time to consider; does not act in haste, but in calm deliberation. We learn then the truth, and we have a guide which is a companion to every member of the Church who is faithful and true, so that we are able, through the blessings of the Lord, to receive that comfort and consolation which will support us, even in time of distress.

I bear my testimony, my brethren and sisters, that the Lord does give us this guide and this support, if we are faithful and true to him.

BLESSINGS THROUGH DEVOTION

I desire to extend to the Latter-day Saints in all the Church the blessings of the Lord, and as his humble servant I pray that peace and comfort and consolation from the Lord may come to every member of the Church. I am sure in my feelings that the Lord will continue to bless and support us, but I think he is also giving us a splendid lesson for service, while he is giving a greater lesson to the world, who know him not. He is giving us a splendid opportunity to show our faith and our works. None of us has suffered in want. We

have been supplied, comforted, and sustained. We have had many blessings of the land and of the things that are produced upon it. Our comfortable and happy homes and our conditions in life all proclaim the graciousness of the Lord to his people. We can retain these blessings through our devotion to the Lord.

I pray that the Lord will continue to remember us, and especially those who have made sacred covenants in sacred places, and those who have been magnified with the power of the priesthood, which is a great honor to bear. It always brings a distressful feeling to me to see members of the Church careless and indifferent and slight their covenants and their privileges. I pray that the Lord will help us, that we may not slight our privileges, that we may be true to our covenants and hold them sacred always. I pray the Lord to bless our young people when they start out in life, that they may have strength and faith sufficient to retain their companionship and association, and be true and faithful to their responsibilities in the Church.

I desire to bless you all, and I pray the favors of the Lord upon you, upon the officers and members of the Church, the missionaries, and all who are laboring for the truth; and I declare these testimonies and pray God's blessings upon you all in the name of Jesus Christ, Amen.

ELDER SAMUEL O. BENNION

President of the Central States Mission

I feel very happy, my brethren and sisters, to be in attendance at this conference and I appreciate the opportunity of meeting and visiting with the Saints of God at this time.

Yesterday, when President Grant was speaking, the thought came to my mind, What does it profit a person to pray to our Heavenly Father for guidance and for spiritual strength and wisdom if at the same time that person does not reverence God's authority here in the earth? It seems to me that men could not help but recognize that it would be futile to ask God for favors and at the same time disregard the council of the Authority of the Lord Jesus Christ here in the earth. The Authorities of this Church are our Eternal Father's representatives here in the earth and if men will not abide by their instructions, how can they expect to receive instruction from God, our Father; and, yet, we do find some people who will not recognize the council of the Lord's Authority here in the earth, but, they feel that they can go over the heads of the Authority of God and get what they want direct from the Father.

I have never found in my life where the Lord ever allowed an angel even to overstep God's Authority in the earth. He did not do it himself while he sojourned in the earth and he most certainly has not changed for he is the same yesterday, today and forever. He changes not, neither does he change his principles for they are eternal truths.

These principles have been revealed to us anew in this day for our guidance and for our salvation.

I bring you good tidings from your sons and daughters who are laboring in the mission field of the Central States. A fine lot of young men and women, and they are laboring earnestly and zealously and in a creditable way for the building up of the Church and Kingdom of God in the earth. There seems never to have been a time when there was a better opportunity to do missionary work than at the present time. People are paying more attention to the calls made by missionaries and they are received better. People have more time, and I have concluded it is partly because of the unemployment, a situation that exists almost everywhere at the present time. When people are busy and when their time is employed in the making of a living, and in the acquiring of money they do not have time to listen to the Gospel plan for their soul's salvation, but now, while many of them are not employed they do have time and they are more open to conviction and give better entertainment than they usually do. As a result, more converts are obtained than we ordinarily average in our mission. Environment has much to do with the progress of men generally, and where men are surrounded by business activities they are, of course, influenced by that activity, but when they are not surrounded by business engagements and have time to devote, then they are more inclined to listen, and especially is this true when times of depression exist such as we are now witnessing.

It is the natural intent of most men and women to worship God, and they are generally found to be associated with different organizations or religious sects. Men and women come into this world with a desire to reverence God and that desire continues with them unless they destroy their possibilities through living wickedly and through lack of proper respect for our Father in heaven.

I sincerely hope and pray that the spirit of this conference may continue to abide with us as a people. We have here representative men and women from all over the Church who have come here to get instructions and advice and counsel. We ought to be a good people. We ought to be a better people. We ought to grow better, and I believe that we are growing better and that we do take advantage, to a great extent, of the opportunities these conferences offer us, as we are able to listen to the advice and counsel of our leaders, who are inspired men of God and men who are appointed to represent the work of God in the earth. President Grant, who stands at the head of this organization, is the representative of God in the earth, and those who are associated with him are also appointed to act under his direction. Men who attempt to reach God and ignore his Authority in the earth are making a mistake.

May the Lord continue to enlighten and bless us with his Spirit, and may we yield obedience to the impressions of that Spirit, I humbly pray.

ELDER MILES L. JONES

President of the East Central States Mission

My brethren and sisters, I rejoice exceedingly in the opportunity of meeting with you upon this occasion. While I would much rather have remained on my seat and listened to others, yet I realize that when we are called upon we should respond and give utterance to such words as may be dictated to us by the Spirit of the Lord.

I am happy in the work in which I am engaged, the missionary work in the East Central States. It is opening up wonderfully. During the past summer the missionaries have gone out into the country districts, especially in the county seats, and there on the county courthouse grounds and on the streets have held meetings and presented the Gospel teachings to those people. We have been instrumental in making many friends. In fact, it seems that there is scarcely any opposition wherever we go, and the foundation is being laid so that in time to come a harvest may be reaped by those who may follow after the ones who have been there this season.

It may be well for me to refer to one particular occasion. Many of you recall that years ago the Saints living upon what is known as Harker's Island, in North Carolina, built a chapel, which, about the time that it was completed, was burned down by their enemies. A few of our Saints have been faithful there up to the present time, and occasionally the Elders have visited that locality and encouraged those few people. Some time ago, when those who were engaged in delivering Book of Mormon lectures and exhibiting pictures in connection therewith visited the island, a young Elder, J. Hopkins Smith, followed these lectures with a Gospel discourse, taking the entire evening, giving a good outline of Mormonism and showing just what we believe. They had wonderful success in these meetings. Before these brethren arrived upon the island one of the leading ministers there tried by every possible means to prevent them from exhibiting these views and giving these lectures, but there was sufficient influence brought to bear that they were permitted to go ahead with their meetings. After they had completed them this divine vilified them through the press, and the Elders answered him. The editor was kind enough to say that it was an open forum and that they were entitled to the same space as was the reverend gentleman. So they answered his accusations. If I recall aright two articles were answered.

Recently I have had this young Elder visit various parts of the mission. He has been in the field now 28 months, and he desires to remain until after the conference that we are holding at Roanoke in October. He is now going from one district to another, and he desired very much, in connection with the president of that district, to visit this island again. They announced ahead of time that they would be there and hold four meetings. At the first meeting there were about five hundred people in attendance, and this same reverend gentleman attended the services. He brought with him a nice easy chair, seated

himself directly in front of the stand, and was there at every session. At the closing session there were more than seven hundred people in attendance. After the services had closed this gentleman came up, shook hands with the Elders, and said: "God bless you, gentlemen. You have the truth."

That shows the change in sentiment in that locality, and we find the same condition, with very few exceptions, in practically every place that we go. I have met with a number of the prominent men in the city of Louisville and other places, and have had the privilege of conversing upon the principles of the Gospel with them. It is really pleasing to me to hear of their expressions, even in public, after our conversations. So I can say that the foundation is being laid for a wonderful growth in the Church in the states in which I have the privilege of laboring at the present time.

I rejoice in having the privilege of going into the world, even again, and assisting in this great latter-day work. I am thankful to my Heavenly Father for the blessing that I enjoy in the way of health. I have never enjoyed better health in my life than I have had while in that locality, and I am happy to say also that Sister Jones is enjoying good health and enjoying the work along with me. Your sons and your daughters are laboring energetically and earnestly in spreading this work. I am glad to meet those who have been released and who have returned home. I have met a number today, and without a single exception I have heard them say that they would be glad to come back into the field again and take up the work just where they left it off. That is the proper spirit for them to maintain, and I am happy to find them feeling that way.

I rejoice in this work. I know as I know that I live that it is the work of the Lord, that the Gospel has been restored to the earth in this day and age of the world.

Just a week ago last Monday a prominent minister came into my office, and we had a nice conversation which lasted for an hour or so. He said: "I can't understand how it is that you people have prospered and grown in spite of the opposition you have had to contend with from the very organization of your church." It didn't take very long to explain that, and I went on a little further and told him that when the Gospel was upon the earth, Christ said unto Peter: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." When Peter and his associates were killed, that same power was taken from the earth. And when the Gospel was restored in these last days who should come but Peter, James and John to restore that power. I want to say, as I said to that reverend gentleman and bore testimony to him, that Peter, James and John have come to the earth and restored the Melchizedek priesthood. This minister turned to me and he said: "Do you believe that?" I said: "No, I don't believe it; I know it." When Jesus said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or

whether I speak of myself," they were no idle words, and they apply today.

I want to say to you, that a testimony of the Gospel is one of the greatest blessings that one can enjoy today. God bless you, my brethren and my sisters. Encourage your sons and your daughters that are in the mission field. Encourage others to come out and assist in this great latter-day work, and blessings will come to you. I pray that God will continue to bless you with every needful blessing, and I ask it in the name of Jesus Christ, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I am filled with gratitude for the privilege of being here today in this conference assembly. This conference has given me encouragement, and we all need encouragement sometimes. Above all, I am filled with thankfulness to my Heavenly Father for the testimony which I enjoy and the knowledge of the Gospel that has come to me.

I desire to testify that I know this work is the work of the Lord, it is the plan of salvation, and by living its precepts we can return to our Father in heaven. I know that Joseph Smith was a prophet of God, who came in this last dispensation for the purpose of establishing the Gospel, and this is another reason that my heart is filled with thankfulness.

This morning I desire to refer to an incident in the life of the Master which has impressed me very much. On the Tuesday before his crucifixion Christ was in the temple. Here certain Pharisees questioned him on doctrine, hoping to catch him in his words, and make him an offender of the law. Mark tells us that during this day a scribe came to him and perceiving that Jesus answered them well, he asked him: "Which is the first commandment of all?" Jesus answered him in this manner:

"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."

The present business and financial depression has brought with it many problems that were unthought of even a few years ago. Many Latter-day Saints who have been proud of the fact that they have always been givers to the Church through its various organizations are now in poverty themselves, and the outlook for the immediate future

is far from being bright. At this time of the year, when families need fuel, food, clothing, etc., the bishoprics of this Church are faced with a serious problem. They need more funds. The Church is expending large sums for benevolent and charitable purposes, and the tithes of the Church are being heavily drawn on, in response to urgent calls from members of wards who are unemployed. The bishops need more funds, more fast offerings, more donations from the members of the wards, as well as the splendid assistance of the Relief Societies.

The Prophet Joseph Smith, finding similar conditions prevailing in Kirtland, appointed the first Thursday of each month as a day of fasting and prayer. The Saints were notified to come to the meetings and bring with them foodstuffs of all kinds which were distributed to the poor. After that time it became a fixed routine of the Church to hold the fast-day meeting on the first Thursday of each month, for the purpose of bearing testimony and putting in practice the teachings of the Master concerning our fellow men, by donating funds for the poor to be distributed by the bishops. Later, the day was changed to the first Sunday of each month.

There is need in this Church for a revival of the old fast-day habit, that is, the habit of fasting and prayer on the first Sunday of each month. On this day we should all attend our meetings and bring our offerings for the poor, which should be equivalent to the value of two meals for each member of the family. This will provide a steady fund for the Bishops to use for the support of the worthy poor. We have in the Church certain proved methods of gathering and disbursing the fast offerings, without expense, and the plan has worked well since the institution of fast-day.

President Brigham Young requested that not only should fathers and mothers come to fast meeting, but their children also. Attendance at fast meeting will develop in our children the habit of giving, a habit which is slowly drifting away from us. We can show no better appreciation to our Master than by getting back to the habit of giving something every fast-day, in order that the Lord's storehouse may be properly provided.

Every bishop should see that no member of his ward suffers because of the lack of the necessities of life. He should call to his aid the Relief Society of his ward and they, at his request, should investigate cases of want and suffering and recommend to the bishop what, in their judgment, would be the proper course to pursue in each individual case or family.

Those Latter-day Saints who have previously been in the habit of giving and who are now unemployed and nearing poverty, should have the special consideration of the bishops in these trying times. If there is anyone who should have special consideration, it is the faithful tithe-payer and his family who are now without employment and in need of assistance.

Certainly, the meals for an ordinary person are worth 10c each. If only the cost of one meal were saved and the five hundred thousand

members of this Church paid 10c per person on fast day, there would be \$50,000.00 per month available, which is ample to provide adequately for the worthy poor among the Latter-day Saints. Those who are able to pay more should follow the old rule, that is, the equivalent of the cost of two meals per person.

Benevolence is founded on love for our fellow men. It is more far-reaching than charity. Is it not inconsistent for us Latter-day Saints to say that we love God whom we have not seen, and love not our brother whom we have seen? It is one of the outstanding characteristics of our Church to take care of our worthy poor, and our part in this benevolent duty should not be neglected. All help should be given in the spirit of kindness and love for our fellow men.

In many wards of the Church the deacons are sent to the homes of the Saints with an envelope containing a fast offering card. The family places in the envelope the amount they desire to pay for the support of the worthy poor and then bring the envelope to fast meeting. Those who do not attend this meeting are visited by the deacons the same day and given an opportunity to contribute. Fast offerings are also accepted by the bishop at the meeting house on fast-day.

A Latter-day Saint who observes the fast-day in its spirit and meaning will add to his humility, will develop in his soul a deep heartfelt sympathy and love for his fellow men; he will increase his spirituality and his brotherly kindness, and he will be kept in tune with this great latter-day work. If we would win eternal life we cannot afford to neglect our duty to our fellow men.

May we, as brothers and sisters in this Church, broaden our sympathies and during these times of stress be more diligent, attend our fast meetings, get the spirit of the occasion, the spirit of testimony. May we donate more liberally for the poor, so that there will be enough in the Lord's storehouse, or in the possession of the bishops, to feed the hungry, clothe the naked, and care for the widow and the orphan, so that cries of the distressed shall not ascend unto heaven unanswered.

Let us demonstrate to the Lord by our works that we are keeping the two great commandments, to love him and to love our neighbor. May his blessings attend us, I pray, in the name of Jesus Christ, Amen.

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Brethren and sisters, since I have been occupying the position of Commissioner of Education in the Church, and at these conferences, sitting on the back row of these front seats, I have learned that there are many anxious seats up this way. Particularly did I observe this last April when not until the last session were most of the mission presidents called up, Sunday afternoon. They sat through the preceding sessions, not knowing when they would be called. This morning one member of the Council of Twelve said: "Brother Merrill, you need

not be worried. You will not be called until Sunday afternoon, after your name has been presented for the sustaining vote of the conference."

A POSITION OF HIGH HONOR

May I say, brethren and sisters, that a very high honor has come to me in the nomination I have received at the hands of the Presidency and the Council of the Twelve, to be a member of the Council of the Twelve. I regard this as the highest honor that can come to any man. Members of this Council are called by divine inspiration to a position in the Church that requires them to be special witnesses of our Lord Jesus Christ, the highest calling that any of us can receive. But, of course, before I can be ordained I must receive your sustaining vote. I say in all humility this is a wonderful honor. I am overwhelmed with it. I cannot fulfil the expectations of the position without hard work, without fervent prayer, the sustaining confidence and vote of the membership of the Church, and the companionship of the Holy Spirit.

A KEY TO SUCCESS

My experience has taught me from my boyhood, that service in this Church cannot be acceptably rendered except with the help of the Spirit of the Lord, and that this Spirit is given only to the worthy. All my life I have been taught that the Lord helps him who helps himself. Inasmuch as he has given us intelligence he expects us, when any duty is assigned us, to do the very best we can to discharge that duty, seeking his help in the meantime. I believe that my experience teaches me also that that help may not be received, no matter how fervent the prayer, unless the prayer is worthily made. That is to say, I must work if I am going to succeed. I must pray, if I am going to succeed. All my life I have been taught, and I have experienced the fact, that the Lord does answer the prayer of the worthy. Whenever I have prayed worthily I have never been disappointed. So I believe in prayer. I know that prayer is a source of strength and of help. I have proved this many, many times.

MEN OF DEVOTION

May I say that this honor that has come to me is very great, because the nomination that I have received expresses a confidence in me of what I have come to regard as the finest body of men that live. My work the last three or four years has brought me more or less into intimate contact with the General Authorities of the Church. I have learned that they are not only capable men, but they are very much devoted to their work; that they are very anxious that this work shall go forward as the Lord has intended it should go forward. So their lives and their energies are wholly devoted to it. They are also men of deep sympathies and great love for their fellowmen.

I have often remarked that in the position I have been occupying since coming to the Church Office Building, nearly four years ago, that I have experienced the greatest joys of my life, because I have been

contacting with and laboring with people who look at the work from one point of view only, the point of view of what is best for the whole, what is best for the Church. I have not seen a single instance where selfishness or selfish interest could be observed at all. These brethren, the General Authorities of the Church, are wholly devoted to your interests, to the saving of the souls of men. I love them. I have come to regard them as God's men. So I feel wholly incapable, my brethren and sisters, of being one of their number, because of my unworthiness and because of my inability. But I have been honored with the nomination. If I am sustained in the position I shall try, as hard as I know how to try, to fulfil its obligations. I have no other interests. All my time will be devoted to the cause of this Church, forwarding its interests and those of the people as best I can.

HONORED OF GOD

I spoke of being nominated by the First Presidency and the Council of Twelve. I would not have you think for a moment, my brethren and sisters, that this is all there is to it. If this were an honor given by men only I would not feel so much overwhelmed by it. But it is an honor that comes from God. These brethren are only his agents, his instruments in the call that has come to me. This is a fact that no member of the Church will question who has received a testimony of the divinity of this work. These men are God's servants. They are his prophets and they enjoy the spirit of their calling. I have had so many evidences and so many testimonies of it that I know it to be a fact. And in humility and all sincerity I testify to you that it is a truth.

THE YOUNG PEOPLE

For several years there has been growing in me a feeling that we ought to be more and more diligent in our work, particularly with our young people. I have been laboring for many years with young people, many of whom have been more or less critical, many of whom have grown indifferent to the Church; some of whom have left the Church. I have felt that if there is anything possible that I can do, that we can do for them, to save them, it ought to be done, because in their veins flows the blood of Israel. But if they are to be saved they must save themselves, through our help and through the guidance that we can give them. No one can save another. He must save himself.

TESTIMONY THROUGH SERVICE

Now then, we have been taught, as Brother Wells has said, that this is the work of the Lord, and the strength of the Church lies in the fact that hundreds and thousands upon thousands of members of the Church know that it is the work of the Lord. How do they know it? Not perhaps by some wonderful manifestation, some great miracle. They know it because the Spirit of the Lord has come into their souls, as a result of their worthiness and their service. If we do the will of

God we shall know of the doctrine. I testify, my brethren and sisters, that I know that this statement is true, and you know it is true, and you have gotten that knowledge because of the service that you have rendered. I care not in what position in the Church service may be rendered. Service in any position, no matter how humble, if faithfully rendered, brings us a testimony, the witness of the Spirit that this great work is divine.

I was in a meeting last Sunday morning with a group that was called to do block teaching in the ward where I live, and I recalled that among my earliest experiences in the Church was that of a block teacher. When a boy of seventeen, I recall that when I went out with my older brother (not a brother by blood, but a brother in the Church) and tried to do my duty, I returned home feeling an uplift that was truly remarkable in the joy and satisfaction that it brought to me. I don't know, my brethren and sisters, that I have ever rendered any service in the Church that I enjoyed more, in which I experienced more joy and satisfaction, than I did in trying to do my duty as a block teacher in the Church.

So it is all the way along the line. It makes no difference, my brethren and sisters, whether we are called to this stand, or whether we are serving in the humblest position in the Church. If we do our duty, if we serve the Lord and keep his commandments, as we have the privilege and the opportunity of doing, we shall for ourselves know that we are engaged in the work of the Lord. It is that satisfaction that gives strength to the Church and that makes us a body of men and women that does not have to rely for direction only upon the General Authorities, because if we enjoy the companionship of the Spirit we are directed in our own duties, labors and responsibilities.

KEEP YOUNG PEOPLE IN SCHOOL

Now, my brethren and sisters, may I say that we are living in more or less distressing times. There is a lot of unemployment. I have been engaged primarily in the work with the young people. We are very much concerned with this condition of idleness, particularly with the young, and so we feel that if we can keep these young people employed in school during these times of unemployment, we shall be rendering a splendid service to them. So I feel to encourage you parents, who are straining every nerve and calling upon every resource that you can command to keep your boys and girls in school, to continue doing it, for their good. Perhaps enough on that particular point.

BY KEEPING PHYSICALLY FIT

It was said this morning that we are trying to keep the Word of Wisdom. We have a wonderful course of study this year in the adult department of the Mutual Improvement Association, because it is the study of the Word of Wisdom, a study of one of the requirements of the Church of Jesus Christ of Latter-day Saints.

To render service we must keep ourselves physically fit. It is

incumbent, therefore, upon every member of the Church who would serve, to try to keep physically as well as mentally, morally and spiritually fit, and that can be done only by right living. God has endowed us with intelligence. Let us use it, that we may know better how to live, that we may know better how to serve.

SECURELY ANCHORED

Now, brethren and sisters, I have talked long enough. May I say that I do hope that I can function at least in some degree to your satisfaction, but may I repeat that if I do, I know it will be because I make myself worthy of the sustaining power and help of God. I want to testify to you in all sincerity that I know that this is the work of God. Elder McKay spoke this morning of being anchored in the faith, in the Church. I have felt securely anchored since I was a boy of nineteen years. There came to me at that time, as a result of fervent prayer, of many prayers uttered through a number of long years, a wonderful manifestation that I have believed has been a savior to me. I didn't know it at the time, but within three months I was to leave home to go to school, and during the succeeding ten years of my life I was engaged in college and university work. I felt that the manifestation I received at that time was to me an absolute anchor. I cared nothing what the teachings of men were, if opposed to the doctrines of the Church, for I knew, and have known from that time to this, that the Lord God lives; that he does answer prayer; that he will sustain those who are worthy of being sustained. And this sustenance comes, of course, as a result of right living and of sincere service in his cause.

May the Lord help us to be true to our covenants. May the Lord help us to keep our eyes upon these leaders—men of God, I testify to you, my brethren and sisters, whose whole hearts are given to the fulfilment completely of the obligations that the Lord God has placed upon their shoulders in the call that he has made of them. May the Lord help us to honor our callings and our positions, whatever they may be in the Church, I ask in the name of Jesus Christ. Amen.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

I am pleased to say that in the Eastern States mission our missionaries are enjoying exceptionally good health and that the work is progressing, I believe favorably, and I know that prejudice is being removed and that we are making many friends.

In addition to the usual missionary activities we have endeavored to use modern methods of reaching the public, with marked, if not remarkable, success. Many addresses have been broadcast and hundreds more would have been delivered if we only had more fairly good singers. To my mind, one of the marvelous things that has occurred in this work is the fact that all of the 329 sermons broadcast over the radio in our mission in less than eighteen months were written

and read by very young and inexperienced boys and girls. Every one of them was written by your sons and daughters, with comparatively little editing, to the enlightenment and enjoyment of many thousands of people.

Our missionary system is commanding the attention and admiration of the world. It is a wonderful means of educating your children, developing their initiative, broadening their understanding, and giving them a better conception of their possibilities. It is sad to hear some of our missionaries say that they have been praying and praying that they might be permitted to complete their missions, but finally are compelled to return home for the want of money. It is a sad mistake for a ward or a stake or quorum or wealthy members of the ward to permit such missionaries to prematurely end their missions, and especially when they have become somewhat efficient and are so anxious to remain. They are doing a glorious work for themselves as well as others.

We are also exhibiting the fruits as well as principles of the Gospel in fairs and expositions, and these young inexperienced missionaries are decorating and equipping attractive booths from which they distribute in a day thousands of tracts to people whom they could not otherwise reach. We have been successful in securing booths surrounded with prominent exhibitors, and thus have become the neighbors of all kinds of business men who are exhibiting their wares. Their frequent contact with our missionaries invariably makes them friendly. Our booths are so unusual, and with our fine young men and women who radiate the spirit of the Gospel, they arouse unusual interest and command respectful consideration. We thereby reach a very different class of people from those who ordinarily receive them in tracting and street meetings. People in the East, outside of the country, largely live in apartment houses and hotels where missionaries cannot enter, and in better residences they cannot get past the butler or maid.

Our tracts are distributed free like other advertising matter, and visitors come and carry them away without solicitation. Most of the same people would close their doors to our solicitations.

Another innovation is carried on through our newly established publicity department, through which we make personal contacts with newspaper men and thereby secure a greatly enlarged publicity of what we are doing and believe, and the same is presented to readers in a fair and respectful way. This makes Mormonism more acceptable and respected.

In this activity, as well as in the radio and exposition work, we have no one with any previous experience or training for the work. Remarkable as it is, those upon whom the responsibility is placed, however seemingly inadequately equipped, are undaunted and go at the work in faith with a will, relying on the Lord rather than their own ability, with the result that they are getting hundreds of

notices and friendly articles published which would otherwise not have appeared in the papers.

But, alas, we have only two-thirds of the missionaries that we formerly had. This is even cutting down invaluable opportunities on the radio, as the loss includes some of our best singers. We have no professionals. We only ask for young people who have fairly good voices, whether they have been trained or not. Their voices are more attractive there than here at home.

This is a wonderful work. I enjoy it. It is a great pleasure, and nothing have I enjoyed more than the uplifting spiritual influence which accompanies it, to discover more thoroughly and fully the depths of the truth and philosophy of the Gospel, and to make comparisons of it with the religious systems of the world.

Bishop Wells referred to a most timely scripture today—the declaration of the Savior that the great commandment in the law was—

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“This is the first and great commandment.

“And the second is like unto it, Thou shalt love thy neighbor as thyself.”

I call especial attention to the next striking statement of the Savior:

“On these two commandments hang all the law and the prophets.”

The great trouble with the social, industrial, and other systems of today is that they are not based upon either of those great commandments. If they were there would be a very different brotherhood of man existing, which must ultimately come, as no other system can be permanent.

As I recently traveled through the Ohio and Mississippi valleys I saw miles of continuous fields with rich harvests of wheat in shocks, and corn standing as far as the eye could see; and yet there is unparalleled poverty stalking in the land. Half of the gold of the world is in this nation; wealth unbounded; granaries bulging, overflowing their capacity; over-production abounding; legislation of states to prevent the production of the prime necessities of life because of super-abundance,—and yet unparalleled poverty on every side. In the Latin-American republics there are revolutions; dictators and revolutions in Europe; dynasties falling; ungodly communism in Russia; threatened socialistic revolutions in Germany and unheard of mutiny in the pride and protection of the British Isles—her navy. Nothing, practically, but the dole stands between peace and revolution in old England, that land of liberty and law observance. In our own country, in the great cities, it is not an uncommon sight to see armored cars equipped with machine guns to protect the transportation of wealth—securities and moneys—through the thickly populated streets of the city, and from one bank to another. Revolution is threatening this very nation because of the unsatisfied demand of the many for social justice, or as we would put it, the lack of brotherly love that the Savior

advocated when he said to the wealthy young man, "Give unto the poor that which thou hast." Under his inspiration his followers established a Christian socialistic system in which there were no poor and no rich but all things were held in common.

That same system was revealed anew and an attempt made to establish it by the great prophet of this age, Joseph Smith. Like the former day saints they were apparently unable to live it. Then a stepping stone to it was established, the ancient law of tithing. My missionary experience has revealed to me that which I never fully appreciated before, namely; that the man who pays tithing is a Latter-day Saint. They say there are exceptions to all rules, but I haven't found an exception to this one yet. I have discovered that when one is a partial tithe payer he is only partially a Latter-day Saint, and when he doesn't pay any tithing at all he is not a Latter-day Saint, because his faith is dead—it being without works. He doesn't understand the philosophy of the Gospel, or if he does he is too selfish to yield obedience to that great beneficent law. The Lord would have us give, yes, and give in abundance, and it is only thereby that we are going to preserve the peace of the world and this most powerful of all nations. The level of intelligence of man is such that the extremes of poverty and wealth cannot exist beside each other. The cry of the father and husband for work in order that he may have food for his family cannot continue long unanswered. There is nothing that brings greater satisfaction than being of service to others. The Christianity of today must meet the challenge of the many who are weak for a greater brotherhood.

Selfish and weak as we are I nevertheless maintain that we are partially meeting that challenge and developing in a notable way real evidence of brotherly love through our willingness to render unselfish service in going on missions where we give years of our time, and great sums of money are spent without earthly compensation.

Again, our charity system is notable and unparalleled, for by it a hundred per cent of that which is contributed to charity goes to the object of charity through the unselfish and unpaid-for services of our ward teachers and bishops and our splendid woman's Relief Society. These are not temporary or spasmodic efforts; they have continued without interruption for a hundred years, and the world is coming to give us credit for our response to the needs of the poor.

Another clearly unselfish service is the vicarious work for the dead—doing something for those who can make no earthly return. The breadth and depth of that saving work is hardly fathomable. It is an unselfish earthly service, nobly conceived and unselfishly performed.

What other people are attempting such altruistic brotherly love effort?

Can we not point with pride to this evidence of being imbued with the spirit of the Gospel of Jesus Christ, and are we not an example in these respects at least, of making progress in the accomplishment of the purposes of the Lord; to which might appropriately be added

the payment of tithing, which I think is one of the surest tests of sincerity and honesty.

Another unique conception and practice is characteristic of Latter-day Saints, namely, the Fast Day donation, or contribution of the value of the morning and noonday meal on the first Sunday of each month for the relief of the poor. Greater stress could be appropriately placed upon its observance, as fasting is good for the body, as is also the giving, for the soul.

If that practice, common to us for a hundred years, were followed by all in the United States at 25c per meal or 50c per month for each individual, it would eliminate the cry for bread. Fifty cents a month from a hundred million would be fifty million per month or six hundred million per year, which if conserved in prosperous years, for years of scarcity, would remove the possibility of extreme poverty.

We have had ever since the days of the children of Israel in Egypt years of plenty and years of scarcity, and they will probably continue to come, and suffering will exist where there might be plenty, until that system of which I speak is established in the earth, and which I believe is nearer at hand than we realize.

Out of this great financial distress there should come some great good. Nothing could be better than a greater brotherhood, a better comprehension of the responsibilities and duties of the strong to the weak. We are our brother's keeper, and those who are strong and able and more richly endowed with the ability to do good and to accomplish the most in this life, whether physically, industrially, socially or religiously, must help those who are weak. That is the greatest problem that now confronts the world.

May the Lord help us to so live that we can enjoy his Spirit. I never was happier, I never enjoyed myself so much when striving only for selfish interests as I do now in working for the great cause of human redemption. His Spirit has been with me in this great and glorious work. It has enabled me to solve problems that I apparently could not see through and which looked dark indeed. I have gone to bed at night puzzled, but with a prayer for light and help, and have awakened in the morning with an understanding as clear as the noonday sun.

The Lord is blessing this work and those who give to its service their whole hearts, souls and minds. May he help us to so live that we may enjoy the companionship of his Spirit at all times, and have that joy and peace which accompanies it, and which I have experienced during the last two years and nine months of my life, I pray, in the name of Jesus Christ, Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I rejoice in this opportunity that I have of being here at this wonderful conference. Another evidence, to my

mind, that God is still guiding his people, is the nomination of Dr. Merrill to become one of the apostles of our Church.

I am happy to bring greetings to you people from the saints and missionaries in the Texas mission, and I am happy to say to you, brethren and sisters, that with but one exception all of our missionaries are enjoying health and strength, and so far as I know, every missionary in that mission is enjoying the Spirit of the Lord and enjoying the missionary work. I have had an opportunity of visiting with every one of them within the last sixty days, and I rejoice, my brethren and sisters, as I hear them bear their solemn testimonies to the people, and hear them expound the Gospel of the Lord Jesus Christ. It is an evidence to me that there is still power in the Church of Jesus Christ of Latter-day Saints.

I am happy to say to you that we are making many friends among those who have prestige and influence. I find that it is an advertisement to announce to the people of Texas and Louisiana that you are a member of the Church of Jesus Christ of Latter-day Saints.

I am indeed grateful to my Heavenly Father for his many blessings. If I should be called upon to spend all the days of my life in the mission field, or in his service, I would not be able to repay him for his kindness to me. I am indeed grateful to him, brethren and sisters, for the fact that I was called on a mission twenty-eight years ago; that I had the pleasure of learning the Gospel of the Lord Jesus Christ in the Southern States, under President Ben E. Rich; that I had an opportunity to travel without purse or scrip, and that I had many things to be thankful for. I am grateful to my Heavenly Father for the testimony that I received at that time, and as I go forward now as a missionary in the great state of Texas, I find there is a different feeling, a different attitude among the people generally, and that very largely because we are becoming better understood.

May I read to you just a moment from the scripture:

"A good name is rather to be chosen than great riches, and loving favor rather than gold and silver.

"The rich and the poor meet together. The Lord is maker of them all. By humility and the fear of the Lord are riches and honor and life."

I have yet one individual to meet, who has been out in this country as a tourist and met our people, that has not been friendly, because they have discovered that our people, in the main, are honest; and the good name that you are establishing is making it possible for us to get into the homes of the people in the mission field.

So I rejoice, my brethren and sisters, in this great calling, and as I study the Book of Mormon, as I read the revelations contained in the book of Doctrine and Covenants, and as I read the Pearl of Great Price, my testimony becomes stronger, and I feel that there is abundant evidence to prove that Joseph Smith was indeed a prophet of God. I am happy to say to you, brethren and sisters, that your boys and girls are well and happy; that I am trying as hard as I can

to protect and safeguard their health; that I am trying to stimulate them to see the possibilities of the great vision of life that is before them; and that I am trying to impress upon them the seriousness and sacredness of the call which they have received from the Priesthood to proclaim this Gospel. I have enjoyed myself immensely. Never before in my life have I done anything that I have enjoyed so much as I have laboring as a missionary in that part of the Lord's vineyard.

I am happy to say, brethren and sisters, that these men whom we sustain as our Authorities are beloved by our people; that they respect them; that they reverence them. Our people generally are a praying people, and as they pray night and morning they pray that our Heavenly Father will guide and direct these men whom we sustain as our prophets, seers and revelators; and I feel confident in my heart that he is guiding them. I hope and trust that you people will recognize the important positions that you occupy here in Zion; that you will live your religion, so that when tourists and strangers come among you they will see that you are indeed a chosen people. As you treat them with honor and with respect, and as your lives are reflected in the things that you do, you will make it possible for your sons and daughters to reach their hearts.

May the Lord bless you. May you realize the importance of a good name, and may you keep alive the spirit that you received when you were confirmed members of this Church, and may we ultimately all come back into his presence to live and grow, is my prayer, and I ask it in the name of Jesus Christ, Amen.

ELDER WILLIAM R. SLOAN

President of the Northwestern States Mission

"Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence will weather the worst,
Eternal, unchanged, evermore."

We have been listening to those gems of truth this afternoon, and my heart has been made to rejoice in the testimonies of my brethren.

During the summer just past, we took to the Alberta Temple 400 members of our mission to enjoy the blessings of that holy house, many of them driving as far as 1200 miles distance there and 1200 miles back. One of our brethren whose health was impaired and who had been unable to work for years, his wife prevailed on him to go to the temple. "We can't both go," she said, "but you go and get a blessing." The malady with which this brother was afflicted doctors pronounced incurable. He went to the temple and spent two days with us. The third morning he left for home, traveling 150 miles. They stopped at a hotel, and he said to one of our missionary elders: "I went all this distance for a blessing and I am going home without it."

The Elder said, "Why brother, you can't go home without it, let us drive back tomorrow morning and get your blessing." You will remember brethren and sisters, that when Peter and John were entering the temple, a poor man, born with an infirmity, lay at the gates pleading for alms; and as Peter and John entered they looked upon him, and Peter said: "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk," and he was made whole. So this brother said, "In the morning we will go back."

They drove back and they entered the temple. The President laid his hands upon this brother's head and said, "Brother, this malady, this disease, will drop from your body as a robe being discarded, and you will be made well."

I was in Klamath Falls only a few weeks ago and shook hands with this good brother and his good wife, and he said: "President Sloan, I never was better physically in my life, than I am today." He too was made whole.

Sacrifice, my brethren and sisters, brings forth blessings.

I bring greetings to you from the missionaries in the Northwest and from the far off land of Alaska. Some of you have very vague ideas regarding Alaska—its climatic condition and size. If you could transport it and set it down in the United States, it would cover almost the entire country. That is the size of Alaska. As to climatic conditions, some call it Seward's icebox, but our missionaries have been holding street meetings during the winter months in Juneau, Ketchikan, and Wrangell, with success. We need experienced missionaries in Alaska. You brethren who can afford the finances, and who have had experience, here is a glorious opportunity. Your sons and daughters in the Northwest are marvelous boys and girls; and, fathers and mothers, their love for you is becoming intensified every day they remain in the mission. They love you for that which you are doing for them.

We released a splendid lady missionary not long ago. Her home is in Cardston. When she arrived there with the caravan, they drove to the temple first, circled around the city for a few minutes, and then she said, "I want you to drive me out to the cemetery." They did so, and there, on the arm of her companion, she stood over the graves of her deceased father and mother, to give her first report of the missionary labors she had performed, hoping for this privilege, and now ready to go forth and discharge her greater responsibility.

I pray the Lord to bless us in this work, to bless these men who preside; may we sustain them with our faith and prayers and our confidence I pray, in the name of Jesus, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I am very grateful that I can believe in spiritual realities. It is not difficult for me now to accept the statements of my brethren and sisters

as to their knowledge of the Gospel, as to the goodness of the Lord to them. I can believe that there are powers beyond the material manifestations of man's intellect and his force. I am grateful that God has made it possible for me to recognize the presence of his Holy Spirit. I cannot contemplate complete happiness in life without that recognition.

TOLERANT TOWARD OTHERS

While I am grateful for these blessings to myself, I am aware that there are many men in the world who do not have similar blessings.

They do not believe in spiritual realities. They do not understand the operation of the Spirit. Their hearts do not respond to impressions that come from divine sources. I regard it as unfortunate that it may be so, but I do not abuse men who have not such realization. I do not attempt to pass judgment upon them. I desire to be tolerant and merciful in my feelings toward them.

INFLUENCES THAT PERPLEX

It is in my heart today to plead for tolerance. Not all of us are raised in the same environment. Not all of mankind are subjected to the same influences. We who have been fortunate enough to have our souls touched with the testimony of Jesus, ought to be very compassionate with those who have not had such manifestations. I recognize that in the educational processes of the day there are to be found many factors which militate against spiritual training. Theories of men—and I do not deprecate them, because they are often founded upon the best investigations that men are able to make—are advanced for the solution of life's problems, and in answer to questions that perplex youth. They who are subjected to these educational processes and to the teachings of the day, are not altogether to be blamed because these teachings appeal to them; and they ultimately come to place reliance upon the philosophies, the systems and the theories which are advanced.

RELIANCE UPON REASON

The youth of today are taught to reason. Their intellects are highly trained, and they rely upon their reason. I know, and you know, that if their minds can but be kept open to the reception of spiritual truth, such truth may be made to appear reasonable to them; but they demand reason. I would like them to have reason. I would like them to understand the beauties of the Gospel of Jesus Christ. I would like them to come to feel the glorious impressions that a true conception of the Gospel brings, but I know that I cannot force them to these impressions. I know that our work is not one of coercion or of compulsion. I know that it is only by sympathetic, intelligent persuasion that the minds of youth, the intelligence, the reason, the sophisticated minds of youth can be made to ultimately comprehend the glories of the revealed truths of the Gospel of Jesus Christ. I plead for some tolerance in their treatment.

SYMPATHY IN TEMPTATION

I recognize that in the temptations that are presented to them they are obliged to exercise tremendous resistance, if they would keep themselves clean and spotless from the sins of the world. I know that sometimes they have not the courage to resist, and that unfortunately many fall victims to systems of enticement, the like of which all the world has never known before. In their fall they have my sympathy, and I trust that they may have the sympathy of the Church.

THE GOSPEL'S GREATER MISSION

I know that we inveigh—and rightly so—against the ills to which they are subject. We urge that they do not use tobacco, tea and coffee, and liquor. We point out in strong terms the consequences which ensue from an infraction of the Word of Wisdom, given of God. We engage in a great campaign to ban these evils from the Church, and it is well that we do so. But in our ardor, in our enthusiastic endeavor to prevent our youth from falling into these sins, God help us not to drive them out of the pale of the Church. The Lord help us not to ostracise them from our companionship and the saving grace of the merciful principles of the Gospel of our Lord and our Savior. I never want a youth who unfortunately takes to the habit of smoking to come to feel that he cannot enter with welcome the doors of our churches and the association of our church people. If there is ever a time when one needs the influence of the Church it is when, in the frailty of his human nature, he has transgressed a law of God and fallen from the standard of righteousness. I know that it might perhaps be misunderstood but I cannot help saying that I want the youth of this Church to come to know and understand that this great system of righteousness, the Gospel, is something more than just a mere campaign against tea, coffee and tobacco—important as is the abstinence from those noxious poisons to the human family.

Oh, I think so much of the glorious light of truth that God has given, of the great exaltation that he holds out to us, to come back into his presence by living the Gospel, that I would not have our youth miss the epitome of it all, the prime essentials, the glorious hopes, the rewards, the promises, that await those who live the truth and conform their lives to the teachings of the Church. I would like them all to know, however, that whenever one fails to keep a commandment he cuts himself off from so much of the glorious blessings which God has promised to the faithful.

TEMPERATE IN JUDGMENT

This is a church of free agency. Man may choose for himself. We are to disseminate the knowledge, that he may choose wisely. When we have done that adequately our duty is performed.

"Judge not, that ye be not judged," are said to be the most merciful words in all the world. We are not set to be the judges of our brethren, except in special cases. God is their judge. We are not always aware

of the feelings that prompt them. We do not always know the temptations which beset them. We cannot always correctly judge of the struggles which they have. May we be temperate in our judgments. Sometimes I find myself failing to distinguish between resentment at the sin and hatred toward the sinner. There is a pronounced distinction. We are not to compromise with truth. It has been given to us to preserve in its undiluted purity and beauty.

I believe in the orthodox teachings of this Church. I do not equivocate about them, nor attempt to explain away the requirements of the Gospel of Christ. But I want the Lord to give me sympathy and mercy and forbearance toward him who, in the weaknesses of the flesh, may not always sustain these standards and principles. So, to the leaders of the Church, the men and the women who guide the organizations of this great institution, I sincerely appeal to you to be considerate and merciful in your judgments, and to go, like the Savior, out to those who are sick, and bring them in for treatment, and not confine the functions and offices of the Church only to those who are spiritually well.

I pray that God will give us all wisdom and inspiration to deal with our families as we should, to assist in the salvation of the families of others, and to ever keep within our own hearts, as well as within the portals of our churches, a welcome for him who has fallen, as well as for him whom God has blessed with purity and uprightness of living. Amen.

The congregation sang the hymn, "Guide us, O thou great Jehovah."

Elder Andrew Jenson, Assistant Church Historian, pronounced the benediction.

Conference adjourned until 10 o'clock Saturday morning, October 3, 1931.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, October 3, 1931, at 10 o'clock.

President Heber J. Grant presided.

The congregation sang the hymn "Though Deep'ning Trials."

The opening prayer was offered by Elder David R. Langlois, President of the Burley Stake.

The congregation sang the hymn, "Our mountain home so dear."

PRESIDENT HEBER J. GRANT

The words of the first hymn that we sang this morning are by Sister Eliza R. Snow, who at one time was President of the Relief Societies of the Church. The music was composed by Brother George Careless. The words of the hymn we have just sung are by Sister Emmeline B. Wells, one of the successors to Sister Snow in the presidency of the Relief Societies. The music to this hymn was composed by the late Evan Stephens.

Personally, I am very grateful for the wonderful inspiration of our brethren and sisters who have written the words and composed the music for so many of our inspired hymns.

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

There is reason for gratification in finding one's self a member of a goodly company. We can say, as yesterday many said in their hearts, and as it has been said aforetime, "Lord, it is good for us to be here."

If we put into action the admonition of which we often sing—count our many blessings, one by one—we surely shall be surprised at what the Lord has done and is doing for us. Among the blessings for which we should be devoutly thankful is the privilege of thus assembling from time to time, in local or in general capacity, to be taught, especially to be reminded, for we have been taught personally through the many years and indirectly by recorded scriptures through the centuries; but we are apt to forget.

I note at these conferences a striking feature in the matter of the addresses that are given, in that each speaker leaves something that may serve as a rich text for those who follow him; and thus the instructions are cumulative, leading on step by step.

SANCTITY OF THE LORD'S NAME

The grand summation of the whole duty of man, as presented

by the President in his opening address, can not be too closely taken to heart—that we strive to keep the commandments of the Lord. Among those commandments one in my mind at this moment is that written amidst the awe-inspiring glory of Sinai: “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

The word translated into our language as “vain” is an interesting one, and its usage is instructive. “In vain” is about the only phrase and marks about the only occurrence in the English language in which the word “vain” is used as a noun. It is an adjective in common usage. It comes to us from a Latin root and meant, originally, empty and void, and as the lexicographers tell us, that meaning has been maintained through all its variations.

To take the name of God in vain, therefore, is to use that name lightly, to use it emptily, to use it without effect, so far as the intent is concerned—but nevertheless, with awful effect upon the profane user. We are apt to think that this has reference to the speaking of the name of God only, and in that particular respect the commandment is sufficiently weighty and important to us. Profanity is all too common in the world—profanity of speech.

PROFANITY IN SPEECH

But beyond this there is profanity of action, which is of greater import than the spoken word, even as the prayer of the heart is greater than the prayer of the lips. Profanity in this sense is any manifestation of disrespect or irreverence for the name of God; blasphemy consists in attributing to Deity any unworthy act or motive, or in claiming for one's self the distinguishing attributes of Deity.

I listen with horror to profane swearing. One can not escape it wholly, go where one will; that is to say, as one has to meet diverse associations one is sure to encounter it. Of profanity I have not yet heard one word of defense. It is wholly demoralizing, wholly base, to say nothing of the sacrilege and blasphemy oftentimes associated in the linking of the name of Deity with our perverse expressions.

I call to mind that Chapin has given us a thought in regard to the use of profanity. “Profaneness,” he wrote, “is a brutal vice. He who indulges in it is no gentleman. I care not what his stamp may be in society, or what clothes he wears, or what culture he boasts. Despite all his refinement, the light and habitual taking of God's name in vain betrays a coarse and brutal will.”

And yet another has said: “Profanity never did any man the least good. No man is the richer or happier or wiser for it. It commends no one to society. It is disgusting to the refined, abominable to the good, insulting to those with whom we associate, degrading to the mind, unprofitable, needless and injurious to society.”

Perhaps some of you may think my remarks are inept in this particular presence. I do not believe that the habitual taking of the

name of God in vain by profane speech is a prevalent vice among the Latter-day Saints. I refer to this in passing, only, as one way in which the name of God is all too frequently polluted among men in general. But there is much beyond and behind that. Profanity of the lips, I repeat, is not the only form in which this offense appears.

ENORMITY OF FALSE SWEARING

The name of God is a means of power. He is jealous—that is to say, righteously zealous of his name, because of that for which his name stands. “And ye shall not swear by my name falsely,” he spoke through his prophet of old, as is written in the book of the law, “Neither shalt thou profane the name of thy God. I am the Lord.” (Lev. 19:12.)

But, one may say, those commandments were given in the days when the law, as distinguished from the Gospel, was dominant. Very true. The people then had to be led by the code of “Thou shalt” and “Thou shalt not,” until under the tutelage of the law, as under the direction of a schoolmaster, they were brought, once erring children, to a state of preparation for the reception of the Gospel.

But the principle involved is an eternal one. The name of God is and will ever be honored in the heavens beyond, as it is required that we honor it here upon the earth, and he honors his own name and rightly demands that we honor it also.

But another phase of taking the name of God in vain is that referred to in the scripture just cited: “And ye shall not swear by my name falsely.” How that is disregarded in the world we know. In the courts of the land, yes, I will say, with reservation, in the courts of justice, the oath is administered, “So help you God,” and we witness every day practically, instances of such solemn adjuration being disregarded as soon as spoken; we see men perjuring themselves, defiling, polluting the name of God even on the witness stand. We have come to think that perjury in our courts is something to be condoned, palliated, and in some minds extolled, if by it some personal advantage can be gained.

USING THE HOLY NAME PRESUMPTUOUSLY

I ask your attention to another way by which the name of God is taken in vain, and that by the presumption of men who profess to speak in his name without authority. The Lord has been particularly careful as to those whom he commissions to use his name, may I say, officially, and having thus commissioned a man, or any being, man or angel, to speak in his name, he, the Lord, holds himself bound by what is done by that agent if it is done righteously in his holy name.

I pray you call to mind that striking instance of the Lord’s word to Israel as the hosts were journeying through the wilderness of old. He told them what he had done for them and what he would continue to do for them, and appointed one to represent him, and said unto Israel:

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

"Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." (Exo. 23:20, 21.)

Having thus placed his name in men for the accomplishment of his purposes, he has uttered words of warning time and again lest it be defiled.

"For I will not suffer my name to be polluted, and I will not give my glory unto another." (I Nephi 20:11.)

In the days of the Gospel restoration in the meridian of time the word of the Lord was given unto the people to regard the sanctity of the name of God. Did not the Christ teach in that prayer of prayers that we should address our Father with the words of praise, "Hallowed be thy name," as of old he had declared through the Psalmist, "Holy and reverend is his name?" Unto those who had undertaken to falsely assume to speak in the name of God the Lord has uttered warnings in ancient times as in this age and dispensation. Consider these words, given by the Lord through his prophet, in August, 1831:

"Behold, I am Alpha and Omega, even Jesus Christ.

"Wherefore, let all men beware how they take my name in their lips—

"For behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority.

"Wherefore, let the Church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off.

"Remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit; and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." (D. and C. 63:60-64.)

Yet in this day there are men who rise up and avow as in the name of the Lord that they have received his word, and actually presume to declare it unto the people as the word of God given by authority. But in the next section, sixty-four, as we have it recorded, the Lord again spoke:

"For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

"And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known." (D. and C. 64:38, 39.)

WE BEAR THE LORD'S NAME

And now there is yet another instance, method, way by which we are too prone to take the name of God in vain and in this connection I call your attention to the thirtieth chapter of Proverbs, verses seven to nine inclusive, and ask you to heed these words, the words of Agur, the son of Jakeh, speaking from the fulness of his heart:

"Two things have I required of thee; deny me them not before I die:

"Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me:

"Lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

What association is there between the crime of theft and that of

taking the name of God in vain, so closely brought together here? Lest I steal, and thereby take the name of God in vain—making it a double crime. Do we take the name of God in vain by stealing? Latter-day Saints, this applies to us. Is not the name of the Lord written in our foreheads? Where can a Latter-day Saint go without bearing the name of the Lord with him? And if he steal, he is stealing before the Lord, and with his name displayed, thus polluting the name of the Lord, for he has taken that name upon himself.

By way of summary:

1. We may take the name of God in vain by profane speech.
2. We take it in vain when we swear falsely, not being true to our oaths and promises.
3. We take it in vain in a blasphemous sense when we presume to speak in that name without authority.
4. And we take his name in vain whenever we wilfully do aught that is in defiance of his commandments, since we have taken his name upon ourselves.

Can we pray that prayer of Agur, the son of Jakeh: "Give me neither poverty nor riches"? The first part of it I think we can. None of us welcome poverty. But can we pray the prayer? We can say it, but that may not be praying. Lord, give me neither poverty nor riches beyond my power to bear. Do not send poverty that may lead me to steal. I fear I can not bear it. Lord, send me not riches that may make me full of conceit so that I spurn thee and say, Who is the Lord? But feed me with food suited to my condition that I may develop and be thy son in very deed.

Latter-day Saints let us remember the word of God, we must not take the name of the Lord our God in vain, for surely he will not hold us guiltless if we take his name in vain.

That we may speak and act, live and serve in his name, I fervently pray. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

My brethren and sisters, I am proud to be a missionary of the Church of Jesus Christ of Latter-day Saints, and am very pleased to be able to report for the North Central States mission that all of our missionaries are well and busy and happy in their work.

When Jesus was asked by Pilate whether he were king of the Jews a part of his answer was:

"For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

We like to feel, in a modest, humble way, like that—that for this cause came we into the world, that we might testify of the truth that God, our Father in heaven, lives; that Jesus, our elder brother, gloriously resurrected, lives; that these two heavenly beings have condescended to again appear in these last days to our Prophet, and have taught

him concerning the things necessary to life and salvation.

We are not in the world to find fault with those who find it difficult to believe as we would like to have them believe. Ours is not a message of criticism nor of argument, but we do love to testify in deep humility of what we believe to be the truth.

Like the brethren who have reported here, we find friendship everywhere taking the place of misinformation and prejudice of the past. We rejoice in the wonderfully beneficial effects of radio broadcasts from this city and the impressions made upon tourists who visit here. The world is full of our friends, but, my brethren and sisters, in spite of that, it seems to me the work of carrying the message of Mormonism to the world is just begun. They find it difficult to believe as we believe about the things which we regard as fundamental to life and salvation.

Like the other brethren, we too have been on the air a few times in a modest way, and we have tried one small exhibit at a fair, with satisfactory results; but in the main we are plodding along, trying to reach the people personally, individually, in their homes, in their cottage meetings; trying to find an opportunity, where they have radios perhaps, to arrange a little group meeting in which they may listen to the Tabernacle Organ, or the Tabernacle Choir, or one of the speakers of the General Authorities here at home; and by such methods as that to reach the homes and the hearts of the people, for there are many who like to hear more about the truth.

I would like to tell you a lot about things in our mission, if time permitted, but I know it does not. I would just like to say, in passing, that if heaven holds no joy—should we ever be fortunate enough to reach there—greater than the joy I have in trying to preach the Gospel, or teach the people what we understand the Gospel to be, I shall be perfectly happy and satisfied.

I love the people with whom it is my privilege and honor to associate. I love the work. It is the most satisfying thing I have ever yet found.

I want to waive that thought, however, for a very brief reference, if I may, to what has been mentioned several times already—the times of stress in which we live. There is a little angle to that to which I would like to devote attention. Blessings of adversity—I like to think that. Do you remember the story of the marriage feast? I won't take time to repeat it but it seems to me we are approaching conditions like that. The man who before must prove the oxen which he had bought, or must go to inspect the farm which he had lately purchased, has time now, if we approach him in a right spirit, to listen to some of the things we would like him to listen to.

Those who are lovers of Dickens' works will remember the lines with which he opens *The Tale of Two Cities*: "It was the best of times; it was the worst of times," and so on. And I submit, my brethren—particularly those who preside—it seems to me we are facing conditions like that now. We learned yesterday that this is a good time

to pursue our educational work here at home. I ask you, in real sincerity, if you do not think it may also be a good time for missionary work, not only from the standpoint of the people of the world who have a little more time to listen, but from the standpoint of the men to be sent out from Zion to teach the truth. Most of us have to wear clothes and eat some food whatever we do, and many of our young people spend a little money here and there one way and another. If they are not in school and if they are not wage-earners, contributing something to the much needed funds of the family, would it be very much more expensive to maintain them in the mission field than here at home? We are constantly striving for economy, both of means and of time—the few there are of us, only fifty-one or fifty-two—in the mission in which I serve, and there are millions of people to be reached. And so we believe that economy of both time and means is a cardinal virtue. “Dost thou love life,” wrote Franklin, “then do not squander time; for it is the stuff life is made of.” And in these trying times we emphasize economy of means as well. I would therefore like to urge upon you consideration of the question if this be not also a good time, from the standpoint of the expense involved, for missionary work.

And now, in conclusion, with apologies to General Foch. These blessings of adversity, of which there are plenty—drouth, unemployment, grass-hoppers, and all—we have experienced them in the North Central States mission; but, although, as the Marshal said, his right was in retreat, and his left was broken, and his center was wavering, and so on—so it may be with us. We suffer under the continued depression and unemployment, and we are withering under the blight of the drouth, and we are still, as is perhaps the case in all the world, struggling against doubt and uncertainty and depression. But, my brethren and sisters, the situation is excellent, as the General said. So far as we are concerned we shall attack, not in criticism, not militantly, but in deep humility and in testimony of the truth, for which we go into the world. And may the Lord add his blessings and speed the right, we humbly pray in the name of Jesus Christ, Amen.

A vocal solo, “My faith in Thee,” was rendered by Sister Lottie Spencer Davis.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I feel more like saying, this morning, “Cheer up, the worst is to come.” All I know, brethren and sisters, is what I feel, what I sense, what I hear and what I see. I know of no better way to make this clear to you than to relate an incident that happened in my missionary experience, at the time I was appointed to preside over the Southern States mission. I succeeded Elder William Spry. There was only a few days notice given me. The brethren failed to inquire regarding my financial condition, my wife and children, my physical condition, or whether my teeth were all right, etc.; they just appointed me

without asking me any questions, and I had faith enough to go. The itinerary was made out by Elder Spry to visit those conferences which occurred only once a year, as the mission covered eleven states. We had the means to go through that mission only once a year. In fact, when Elder Spry turned the mission over to me he handed me thirty-five dollars. I said: "Is that all you've got?"

"Yes."

"How do you get your money?"

"Why, we go to the Lord and ask him."

"Well," I said, "I don't think he is very liberal." (Laughter)

The first conference appointed was in West Virginia. I rode all day and all night on the train, and we took no berths in those days. I arrived at Crow's Nest. It is the only place I remember in the South, because it was so lonely and desolate. The Elders who were to meet me had returned because the train was six or seven hours late, so I had to find my way to the conference as best I could. I wasn't very well. I climbed the mountain and stopped with a coal miner. He treated me very kindly. The next morning I started for the conference. I had not then received the spirit of my appointment. As I approached the top of another mountain I went into the woods to pray and I told the Lord all about it. I don't think I have been able to pray like that since. When I got through praying, I did not see anything; I failed to hear anything, but there was something came over me, a happiness, a joy, that it isn't possible for mortal man to express. I suppose it was a heavenly feeling; I was actually so overjoyed and so happy that I whistled. I haven't whistled since. The twenty miles that I walked was the happiest time I have ever had. That is how I felt. I know because I was clothed upon with the Holy Spirit. I have regretted more than I can express that the same sensation has not come to me with the same power since.

I had another experience. It was prior to my going on this mission. We were involved in speculation. If we had had our way we would have owned a large holding in Canada. We got into that mess. After having gone through that experience we were as near hell as a man will ever get if he is honest. An honest man is in hell when he is in debt. I know all about the feeling. I went through the mill of the gods, and it grinds slowly, but it grinds fine. If you have anything left when they get through with you, you have had a happier experience than I have had.

Well, it was on that occasion that I made a public declaration in the Logan tabernacle—foolish it may have been. We were able to pay all our personal obligations, although it took everything we had in the world—years of hard work, fifteen years in Bear Lake pioneering—and we exchanged it all for a 320 acre farm in Cache valley. We had two hundred acres of grain and one hundred tons of hay, all ready for harvest, and were sold out at the court house door for thirty-eight hundred dollars and a thousand dollar judgment. That farm some years afterwards was sold by David Eccles, who became the owner of

it, for thirty thousand dollars. I speak of this so that you will understand the dream.

After making my declaration in the Logan tabernacle, that I would never doff my hat and be servile to any man because of his money, that night I had a dream. I am not a dreamer; I believe in dreams when they come true, and I haven't any use for them until they do. It was very vivid. I haven't forgotten it, and it has been nearly forty years since it occurred. I have not repeated it but a few times. The devil appeared to me at the northeast corner of the Temple block. I was not very well acquainted with the devil. Brother Maeser used to tell us he was a great general; the man that I saw, and I seemed to know he was Satan, was of great personality in appearance, in height and bigness; he was dark and swarthy and seemed to be a real man. When he looked at me with those black eyes they pierced me to the soul. I trembled as I did in the woods when I was filled with the Holy Spirit of God. I trembled from head to heels with fear. He repeated what I had said at the Logan tabernacle. The Spirit of God came on me and thrilled me from crown to toe. I told him I would not bow to man. I then became frightened and ran like a coward. I was arrested and put in jail for four years. I saw myself come out of jail. My clothes were threadbare. I was thinner than I am now, if such a thing can be possible; but I was free. In four years from that time our creditors stripped us to the skin, and that dream came true. I do not want any more dreams of that kind.

I am in sympathy with the people. I know we have all been foolish. I am foolish. I don't think there is a bigger fool than an old fool. A man who has had experience ought to know better. One of my brethren said to me—and he is a man so kind and gentle that I had every reason to believe he would extend to me a little sympathy—I told him of one of my last speculations and he said: "If you are as big a sucker as that you ought to take your medicine." I said: "I am taking it, and it is not sugar-coated either." (Laughter)

I met a banker a few weeks ago—we were very friendly. Thank the Lord, I do not owe that bank anything, but I owe another bank. (Laughter) I said: "How are things going?"

"Well, we are taking everything but their suspenders."

I thought afterwards that I should have said to him: If that bank hasn't got any more elasticity than my suspenders, I will throw them in. (Laughter)

My brethren and sisters, in a few words I desire to say to you that I think the things of the world are better advertised than the things of God. When I hear those beautiful voices over the radio, advertising the things of the world, I am wonderstruck. If there is anything under heaven they do not advertise, and give it away at a dollar a week, I do not know what it is. By the time they get through with us—the "Lucky Strike" puts over their wonderful music—no wonder smokers' mouths water after hearing it. Men, boys, and girls who form the habit and have the appetite, I do not believe it is in our

power to sympathize with them, as foolish as it is to form a habit of that kind and then try to overcome it of themselves. They can not do it. God has to help them. They have to go to the Lord. We are up against those things. I don't feel like it is right when a man is in hell, to stand over him and say: "Well, son, you are in hell. Get out as best you can. Sweat it out; swim or drown." It does not sound Christ-like to me.

I pray God to soften the hearts of the people. They are, doing wonderful things and they are going to do wonderful things. We have the organization. We have the inspiration. We have the knowledge. We know how to take care of people, if the Lord will soften our hearts and help us to give and keep giving. I pray the Lord, while the people are giving, that he will soften the hearts of bankers. As long as you can pay your interest and pay your taxes you are safe, but I want to tell you if you don't pay it they will foreclose to protect the bank and its depositors. As I was once told: "Business is business, believe it or not." I am thankful to the bottom of my heart. At my age, I would be as helpless and dependent as a child if it wasn't for the Church and its protecting care over me.

God bless the Church. God bless his servants and help them to see and understand, and above all, help us, O God, to understand people, that we may be patient, that we may be long-suffering, that we may be gentle, that we may not listen to things that are told us, until they are proven to be true. God bless you. Amen.

The congregation then arose and sang the first two verses of the hymn, "Redeemer of Israel."

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission

The lovely lessons that have been given to us at this session of our conference will find lodgment in our hearts. Elder Talmage's thought that we should cultivate a deeper reverence for God will find in us a ready response; and Elder Welling's message that adversity should inspire us with greater faith in divine providence is a fine truth. Elder Kimball says that we should seek the Spirit of God as we travel the road of life, that we may be able to meet the battles and to overcome weaknesses. What would we do, if we did not have the Lord to help us?

Not long ago we had the pleasure of entertaining a Chinese priest of the religion of Buddha. He came to Salt Lake City with a letter of introduction from a noted scholar of the University of Tokyo, who had also visited our city. After a very delightful time at our home, I brought the distinguished guest to these grounds to see the buildings and to hear the great organ. As we stood before the west door of this old building, he asked if it were a place for worship. I replied that it is, and with that, he removed his hat and asked that his companion remove his. Said he in Chinese: "We are entering a holy temple of

the God of the Christians." We entered the building, and I made no explanation of its history and use, but with my guests, kept silence, for I could see that the Chinese visitor and his companion wished to say nothing. Something of the spirit of beauty and prayer came over us all, and I felt that we were worshipping.

I feel that we do not reverence our sacred buildings enough; that in our meetings there is often too much noise and confusion. To this tabernacle and to all our tabernacles, we come to hear the word of God, for every building we erect and dedicate to God, is a building for holy worship. The old tabernacle of the ancient Jews had an altar which was sacred. From these emanated the Spirit and word of God. So from this altar goes forth the word of God to all who will listen. It is a house of prayer and every meeting house built by the Latter-day Saints is a house of prayer.

In attending our Sunday evening sacrament meetings I sometimes wonder if we really carry with us from our homes the desire to lift our thoughts to God during an hour of service. A part of the service is the administering of the sacrament or the Lord's Supper. There we enter into a covenant with our Father in heaven. In our act of partaking of the sacrament is there the spirit of reverence and worship? And during the entire meeting, are our thoughts given in thanksgiving and praise for the blessings we have from God who loves us all? This is an important question for you and me to answer.

I recently read a book entitled "The Story of St. Michele." At the close of one of the chapters are these words: "What we keep, we lose; what we give away, we keep forever." These words express a divine truth, for as we give to God in thought and deed, the gift comes back to us ten-fold, yea, one hundred fold. So it is in all life.

We should cultivate reverence for the things of God, and remember that every human being is a child of God and is, therefore, naturally a divine spirit. We should speak to our fellow men with reverent thought and expression; we should carry into the houses of the Lord a reverence which comes from the true spirit of worship. A beautiful lesson of reverence is conveyed in the teachings of Jesus as found in twenty-fourth chapter of St. Luke. I will read it:

"And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

"Saying, The Lord is risen indeed, and hath appeared to Simon.

"And they were told what things were done in the way, and how he was known of them in breaking of bread.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

"But they were terrified and affrighted, and supposed they had seen a spirit.

"And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?"

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

"And when he had thus spoken, he shewed them his hands and his feet,

"And while the yet believed not for joy, and wondered, he said unto them, Have ye here any meat?"

"And they gave him a piece of broiled fish, and of an honeycomb.

"And he took it, and did eat before them.

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

"Then opened he their understanding, that they might understand the scriptures.

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

"And ye are witnesses of these things.

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

"And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

"And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

"And they worshipped him, and returned to Jerusalem with great joy:

"And were continually in the temple, praising and blessing God."

These words express the eternal truth that Christ our Lord has risen, and has sent you and me forth to proclaim the fact unto the world. He has endowed you and me with power from on high, and the expression of this will of God, this power of God, comes in holy reverence for God's name and house; for God's home and children. May we grow in this spirit and remember the words of Paul to Timothy:

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

May we be blessed to this end and go forth with that joy and happiness that comes from within when we reverence and bless his holy name, Amen.

ELDER CLARENCE H. TINGEY

Recently returned from presiding over the Australian Mission

My brethren and sisters, I am almost overwhelmed in my attempt to respond to this call, and yet one could scarcely feel insecure and uncomfortable, surrounded by such a vast concourse of friends.

As President Grant announced, Sister Tingey and I have just returned from the Australian mission. Those of you who have had missionary experience know that all of our audiences in the mission fields are not friendly nor sympathetic. I have enjoyed immensely my labors in the Australian mission, and delight now in representing the good people of that land in this conference session.

We have some very splendid Saints throughout Australia, and they are working zealously and faithfully in the performance of their labors. I think in all of my association I have not met better men and better

women than some of those who are holding positions of responsibility in the Church in that mission.

I have enjoyed also, far beyond my power to express, the companionship I have had with the young men who have been sent to us as missionaries—beautiful specimens of manhood, deeply endowed with the spirit of their callings. They are accomplishing a wonderful work in proclaiming the message of peace in that land.

Australia is a large country. Many people, when reference is made to it, look upon it as merely one of the islands of the sea; but quite contrary to that, it is a great continent. I was interested in President Sloan's reference yesterday, comparing the size of Alaska with that of the United States, wherein he stated that were Alaska placed over the United States, it would cover all of that portion west of Washington. If Australia were placed over the United States you would not be able to see the United States. We have one branch in our mission which is twenty-seven hundred and fifty miles from our mission headquarters. We have another branch one thousand miles north of our mission headquarters; and still another one thousand miles south.

To keep a group of men laboring in unison, and to keep a body of Saints in harmony, extending over a vast country of that sort, requires considerable help on the part of the Lord, and I am grateful to acknowledge here before you that we have had that help, and the work in that land is growing and progressing rapidly.

Unfortunately, Australia has experienced conditions which are not pleasant, financially and industrially, far greater than we are seeing here; and I hope we never see the conditions in the United States that we now have in that land. But the astonishing thing about it all, to me, is that while some of our people have been affected by it, they have stood unquestionably above the vast majority of the people of that land. Our tithes have fallen somewhat, but not in keeping with the exact reduction in the actual wage earnings of the people. There has been a definite reduction of more than fifteen per cent in the wages of the people. The tithing of our Saints has not fallen that much. I think it is a fulfilment of the promise given of the Lord that he would preserve his people, and I know that he is doing it in that land.

I hope and pray that the conditions which are now facing us will not be too severe to bear, even as has been stated by former speakers in this conference. I am reminded of an old German proverb which says: "The hard is the good." We are facing hard times, but they are good times, my brethren and sisters—good times because they are making us think more soberly, more sincerely, more deeply, into the things of life.

I was reading an article in the Literary Digest just yesterday in which this very thought is given, and it is declared that the people of the United States are making a greater demand for better literature, better types of entertainment, better ways of spending their means; and all of this, I think, speaks for progress and development.

I believe frankly that this Church, with two or three years of meager privation, will become stronger as a body, and its people will become more faithful; their testimonies will increase more abundantly. We need this, I think, definitely.

I want to bear witness before you, my brethren and sisters, that my stay in the mission field was the most enjoyable time of my life; that I return to you now with a more convincing knowledge that God lives than I have ever had before in my life. I want to bear testimony also, and I have reason to bear this witness because of a manifestation which was given me in the mission field, that our leader, President Heber J. Grant, is in very deed the one who is divinely and rightly selected to lead this people. I know it, and I can say no differently and be honorable before my God. I thank him for his leadership, and I hope and pray that the Lord will so sustain me that I will never turn a hand other than to give him aid and assistance.

God bless you, my brethren and sisters, and this Church, and particularly its leaders, with inspiration and revelation, that we may grow to be all that the Lord expected that we should be, I ask, in the name of Jesus Christ. Amen.

ELDER RULON S. WELLS

Of the First Council of Seventy

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

I think I may safely add that we also believe the book of Doctrine and Covenants and the Pearl of Great Price to be the word of God. The scriptures have been given to us by our Heavenly Father for our guidance, for our instruction. The great work of the Lord is one of educating his children, and these are the text books from which we are to learn the ways of the Lord.

I think we may also say that salvation is rather synonymous to the term education, for we read in our scriptures, in the inspired words of the prophets, that we can gain salvation no faster than we obtain knowledge. It should be our purpose, then, to grow in the knowledge of God and in good works, day by day.

The Bible and these other scriptures are the words of eternal life, concerning which it has been said that "Heaven and earth may pass away, but my word shall not pass away." All shall be fulfilled. For this purpose they are given unto us. A great many people, in investigating the scriptures and searching in them, do it rather for the purpose of wresting them, and putting upon them private interpretations, or endeavoring to disprove them. It ought to be remembered that the Bible and the books of the inspired word are not given to us for the purpose of teaching us astronomy, geology, chronology, or any of these particular sciences. But they do have a specific purpose of educating us in the things of God. Education is important to all mankind. No man can be saved in his ignorance. How grateful we

ought to be for that army of men and women who are engaged in our public school systems, our teachers, the teachers of our children, for our professors, for our scientists, for our inventors and discoverers; for these too are servants of God, engaged in the great task of educating mankind.

If we are, however, to be educated in the higher branches of education—and by that I mean those particular ones that are of necessity excluded from our public schools on account of our differing opinions—if we are to be educated in those things particularly that pertain to the things of God, we need a particular kind of teachers. For this purpose we need apostles and prophets. We need inspired teachers—men who speak as they are moved by the Holy Ghost, for “no man knoweth the things of God but the Spirit of God.” As well might a man try to teach chemistry or algebra without knowing them as to undertake the teaching of the things of God without the Spirit of God. It cannot be done in either case.

The Apostle Peter tells us something of the importance of this truth. Says he:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;

“Knowing this first, that no prophecy of the scripture is of any private interpretation.

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

That is what we believe, and that which they spoke under that divine power and influence is the word of God. Such should be our teaching and such should be our teachers in these higher branches of education.

Education, then, is the purpose of the Almighty, and we are here in God's great school. Our education did not begin when we entered the school rooms, neither does it end when we emerge from these institutions of learning. And as we come forth from them we very appropriately celebrate the affair by commencement exercises, for it is another commencement for which we have been preparing ourselves.

When I speak of education I mean that all-round education which contemplates the full development of all our faculties—physical, mental and spiritual—that we may indeed become like God. It is for this purpose he has sent us here. We are in attendance at God's Great School—a school of experience in bodies of flesh and bones—the earth life school with all of its potentialities for development and growth. And when we emerge from this great school and are called hence, let us hope that we will have so far advanced in our education and training that we may receive our diplomas, and then, that suitable commencement exercises may also be given: for this is indeed still another commencement as we enter into that still higher institution of learning, God's Great University, wherein we may continue to learn until we shall attain to that perfection which is contemplated in the words of the

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

Is this secular education which we receive in our public schools an essential part of our education? Most assuredly. If we have any rational idea of God we must conceive that he is a great scholar, a scientist, an inventor, a discoverer, with full knowledge of the forces of the universe, a chemist, a mathematician. He who framed the universe is surely educated along all these lines.

Fortunately for us we have been formed and fashioned in his image, not only in his physical image but also in his divine attributes; and these attributes may be developed to their God-like proportions. But they may also be distorted and perverted until they become vices. The attributes that we have inherited are all good—there are no bad ones, but we may pervert, distort and counterfeit them until they appear as vices. The thing then to do is to cultivate the genuine and reject the counterfeits, for these are the devil's counterfeits and he has counterfeited every one of them. Let me illustrate for a few moments.

Economy is a divine attribute. In the economy of God there is no waste. A God-like attribute, but men have distorted it until it does not resemble the divine attribute at all. And what is that distorted form, that devil's counterfeit? It is stinginess. God isn't stingy but he is economical. There are some people who think they are economists when in fact they are only stingy—too stingy to educate their children and send them to places of learning, places, particularly, where they can be taught the things of God. They are too stingy sometimes to send their sons and daughters out into the mission field, sometimes too stingy to properly clothe them and give them the proper nourishment, too stingy to pay their tithes and their offerings. That is not economy. Don't be stingy but be economical.

Another thing is acquisitiveness, that quality whereby we are enabled to acquire property and surround ourselves with the comforts of life. What a splendid thing it is! Think of what the Lord has acquired! "The earth is the Lord's and the fulness thereof." But this too may be perverted, and it becomes, under the power of diabolical influences, one of the greatest vices. And what is that? It is greed, it is avarice, that soul-cankering vice; it is the love of money, that thing which lies at the very root of all evil, for which men will lie, will cheat, will misrepresent, will steal, will kill. Read the newspapers, and you will find abundant proof of this. It is the leading cause of strife, of bloodshed and all the horrors of war. Surely "the love of money is indeed the root of all evil." And yet, after all it is only a perversion, distortion or a counterfeit of the divine attribute—acquisitiveness, more commonly called frugality or thrift.

Again, fear is a divine attribute. What, fear a divine attribute? Yes, indeed! Even God would fear to do evil. Burnt children very properly fear the fire. "The fear of the Lord is the beginning of wisdom." Fear is that wholesome attribute which inspires the prayer,

"Deliver us from all evil." But the devil has his counterfeit. And what is it? It is cowardice. Don't be a coward. Be not afraid of the face of man but fear God and keep his commandments.

This, however, is not the greatest of attributes. The greatest attribute of all is love. Love is the biggest thing in the world. It is a panacea for every ill, a cure for every malady. And love casteth out fear. Conceive if you can, the great love of God. "God so loved the world that he gave his Only Begotten Son that whosoever believeth in him should not perish but have everlasting life." Think of that pure love of Christ. "Greater love hath no man than this, that a man lay down his life for his friends." The nearest approach that we see to this divine love is, I think, the unselfish love of a mother for her children. The more exalted and glorious the attribute is, the more contemptible and vicious is its counterfeit. Lust is the devil's counterfeit, the very embodiment of everything that is vile. "And now abideth faith, hope and charity, these three, but the greatest of these is charity." Charity which is the pure love of Christ.

Let us now consider Faith. A sectarian minister—I don't think he was orthodox—once said to me: "Mr. Wells, I don't like that doctrine of yours that you call faith. Just think, to believe everything you hear. It is a positive weakness—a vice." Very true, so it is; but this is not faith; it's the devil's counterfeit—credulity. Where would this not lead us if we were to believe everything we hear? What does faith require? What shall we believe? The answer is: "Believe on the Lord Jesus Christ and thou shalt be saved." Believe in his Gospel which has within it the power of God unto salvation. Believe the truth. His Gospel is the truth. Don't believe liars or deceivers. Faith is that inherent divine attribute which is cultivated by doing his will and which enables us to discern the truth. The Savior tells us that his sheep hear his voice and follow after him but a stranger they will not follow. Then what is faith? The Apostle Paul tells us in his epistle to the Hebrews: "Now faith is the substance (or assurance) of things hoped for, the evidence of things not seen." What are the things we are hoping for? Are we hoping for the sordid things of this world? For the gratification of evil desires? Then do we hope in vain. But if our hope is that inspired by the teachings of our Lord, the hope of life beyond the grave, of a reunion with loved ones that have gone before, a life of joy and happiness in the realms above, eternal life in the presence of God, then are our hopes founded upon the truth. Faith then is the assurance that God gives us that our exalted hopes shall be realized. It is one of those divine attributes which we have inherited with all the others from our divine parents. It is a part of his image in which we were created and should therefore be cultivated but its counterfeit should be rejected.

Many illustrations of the divine or genuine attributes which under evil influences are counterfeited and distorted into vices might be elaborated but I will merely cite a few for your reflection:

Pride becomes vanity.
 Self esteem becomes egotism.
 Praise becomes flattery.
 Courage becomes foolhardiness.

All good things are counterfeited. Our government issues currency as a legal tender, in various denominations—one, two, five, ten, twenty, fifty and hundred dollar bills and of still larger denomination—but some devil will make counterfeits and endeavor, sometimes successfully, to palm them off as genuine. The government also issues coins of gold and silver from its mints but some devil will take a baser metal and gild it over with gold and likewise palm it off for genuine.

Some people say they are not religious; they are not religiously inclined. They don't mean what they say, they are thinking of the devil's counterfeit. Don't despise the pure gold of religion because the devil makes a counterfeit of it in hypocrisy. Be religious but don't be a hypocrite. Our higher education consists then in developing the genuine, the divine attributes and casting out the false, the counterfeits. To do the former is an exercise in faith, the latter is one in repentance. That we might obtain this education our first parents partook of the fruit of the tree of knowledge of good and evil. We are still partaking of that forbidden fruit notwithstanding the dire consequences of earth life, its trials, its tribulations, its sorrow, its suffering and finally death. "For in the day that thou eatest thereof thou shalt surely die." But also with the full assurance of an unconditional redemption from that fall and an exaltation predicated upon our diligence in this preparatory school during the period of our mortal existence. Blessed are we then if we have accepted the good and rejected the evil, or, in other words, developed the genuine and cast out the counterfeits. God help us to do so. Amen.

ELDER CHARLES A. CALLIS

President of the Southern States Mission

The Lord made this wonderful promise to Isaiah:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.)

This foreshadows the wonderful missionary work that is being done by every agency in the Church. Truly the Gospel is the leaven that is "leavening the whole lump." There is room and a congenial atmosphere in this Church for spiritually-minded people, men and women with most lofty spiritual ideals; and the intellectually great may drink from the fountain of truth until their souls are filled with knowledge, satisfying and soul-saving.

Recently there appeared an editorial in the New York Times in which the brilliant and scholarly editor gave an eloquent summary of the remarkable achievements of science during the year 1930, and he

closed with these words: "The science that not only has such practical application, but that has faith in a continuing creation and that co-operates with 'a Creator continually on the job.'"

Is this an echo of that glorious truth the Lord revealed unto Nephi, of old: "For my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever." (2 Nephi 29:9.) And again: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Pearl of Great Price, p. 4.)

"The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round."

A noted preacher, a few weeks ago was asked this question: "What has science done to help religion?" He replied: "For example, millions of us were taught to believe in God because he made the universe out of nothing in a single week. Now we are confronted by a large array of facts showing that this particular theory of creation is untenable."

Nearly a hundred years ago the Prophet Joseph Smith declared, by the inspiration of God, that the world was made of materials that have existed eternally: In the Book of Abraham it is recorded that the Creator said: "We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell." (Pearl of Great Price, p. 37.)

How marvelous is the truth that the Prophet Joseph announced to the world!

"Praise to the man who communed with Jehovah!
Jesus anointed that prophet and seer—
Blessed to open the last dispensation;
Kings shall extol him, and nations revere."

A sailing vessel, long from port, so the story goes, when off the coast of South America, ran short of water, and the men were in sore straits. Suddenly a sail appeared on the horizon, and when the stranger drew near this message was signaled to her: "Water, we want water!" She answered by saying, "Cast down your bucket where you are!" Again the appeal was made, "Water, we want water!" And again the answer came, "Cast down your bucket where you are!" Once more the signal fluttered from the mast, "Water, we want water!" And for the third time the answer was waved back, "Cast down your bucket where you are!" This the incredulous captain finally did and it was drawn up filled with fresh water from the Amazon river, over the mouth of which they were then sailing.

In this Church there is a stream of living water that flows from the throne of God. Why go to the ends of the earth in search for the truth when it is here for you to partake of? Why seek for faith-

destroying mystery? Oh, won't you drink of this living stream? For if you will your souls shall never thirst again.

I testify to the glorious truth of this heavenly Gospel. The successful work those fine missionaries are doing is the best evidence that God is with them continually.

I bear you my testimony too that the leaders of this Church are men of God, raised up and consecrated by him for the marvelous work they are divinely commissioned to do. If we are great enough to be humble and diligent we will live to see this grand and inspiring work prosper more than it has ever done, and out of these hard times there will come a magnificent revival of spirituality, in the name of Jesus Christ. Amen.

Singing by the congregation, "Zion stands with hills surrounded."

The closing prayer was offered by Elder Walter L. Adamson, President of the Blaine Stake.

The Conference adjourned until 2:00 p. m.

SECOND DAY

AFTERNOON MEETING

Promptly at 2:00 p. m. President Heber J. Grant, who presided, called the fourth meeting of the Conference to order and announced the opening hymn "Prayer is the soul's sincere desire."

After the singing of this hymn by the congregation, the opening prayer was offered by Elder Robert I. Burton, President of the Mount Ogden Stake.

The congregation then sang the hymn "Come, come, ye Saints."

ELDER CHARLES H. HART

Of the First Council of Seventy

I am very grateful, my brethren and sisters, to have this privilege of meeting with you at this conference and of mingling my voice and testimony with that of the brethren in support of this great latter-day cause.

I miss my associate who usually sits at my right at these meetings, President Joseph W. McMurrin. I remember that at the last conference he read, in full, the first section of the Doctrine and Covenants, a beautiful and inspirational revelation outlining this great latter-day work. I know of no finer preface to be found in all literature than the preface to the Doctrine and Covenants.

I have rejoiced in this conference from the opening keynote speech by President Grant until the present time, including also the splendid testimonies by the mission presidents given in the inspirational way they have spoken in this conference.

An editorial from a secular paper, The Toronto, Ontario, Globe,

appeared a short time ago mentioning two books which I would like to mention here. I inquired of the librarian upon my arrival home but found neither of these books in our libraries. The librarian has kindly sent for and purchased each one of these books and I have really had a feast in reading such as I have been able to read of these two volumes. One of the books so mentioned is by Mr. Linton, who marshals the facts on the subject of belief in the Bible, and is entitled, "A Lawyer and the Bible," by I. H. Linton, published in 1929. It does not equal, I think, "Nelson on the Cause and Cure of Infidelity," which President Grant is very familiar with, and parts of which he has presented to the Latter-day Saints on several occasions. At least this book is a small replica of "Nelson on Infidelity," a book which I trust that each one of us will read who has not yet done so. This book of Linton is also well worth reading.

The "Globe," published in Toronto, which has the custom of publishing each week a religious editorial, says this of Mr. Linton's book:

"Here is a statement of remarkable significance from a lawyer. Mr. Linton marshals facts showing that when unbelieving lawyers who really supposed there was nothing to the claims of Christianity of the Bible, have honestly examined the evidence, they have come out uncompromisingly on the side of the old faith and have gladly admitted that they were completely convinced by the facts. The most charitable, and the most reasonable thing one can infer from Mr. Darrow's declared atheism—"

In mentioning Mr. Darrow's name I feel the same charity in judging him as was expressed here by Brother Stephen L. Richards, and I mention his name only for the purpose of presenting some other matters that I have checked upon and think worthy of presenting here.

The most reasonable thing one can infer from Mr. Darrow's declared atheism "is that he has never examined the evidence. For lawyers admittedly much greater than he have been convinced by a logical, dispassionate study of the facts in the case.

"Simon Greenleaf was one of these. He was the greatest master of the legal subject of Evidence that modern times have known. The London Law Magazine said of him: 'Upon the existing law of Evidence (by Greenleaf) more light has been shown from the New World than from all the lawyers who adorn the courts of Europe.' His words, says Linton, 'are always listened to with respect in any court, even though it be the English House of Lords or the Supreme Court of the United States—the two most august judicial bodies in the world.'

"Greenleaf applied his massive intellect to the study of the Gospels, and fortunately his work has been preserved for this generation in his book, 'Testimony of the Evangelists.' It is a classic work in the realm of logic and faith. By a study that makes the reasoning of most men seem childish and ignorant in comparison, Greenleaf patiently examines the available evidence, subjects it to unsparing scrutiny, and vindicates in triumph the utter reliability and unswerving accuracy of the writers of the four Gospels. This great master of evidence expresses his conviction and conclusion that 'every honest and impartial man' will accept the testimony of the evangelists as unimpeachable in a court of justice. And that means, in simple honesty and inescapable logic, that Christ is the Son of God and the only Savior of men; that he died for our sins and rose again; and that all who believe in him are given eternal life."

The book of Greenleaf's entitled "The Testimony of the Evangelists"—Matthew, Mark, Luke and John—was a new book to me. I was surprised that I could not find it in either of the law libraries in this city, and upon application the general library sent for it and bought it and I have since had the pleasure of purchasing a copy for myself. It is the most valuable law book that I have ever owned or read. I have not read it all yet because a great part of it, some four hundred pages, is taken up with a very thorough synopsis of the harmony of the Gospels. The closing testimony of Dr. Simon Greenleaf is a wonderful eulogy to Christianity.

I cannot understand in thinking about it how it could happen that such a valuable book on the Evangelists should have escaped my attention for so many years. It has really been a very great treat to me to read the work that he has so well done for the Christian religion in just presenting the testimony of the Evangelists together in a way that makes so strong a case.

The work is dedicated to the members of the legal profession in such striking language. He says:

"The things related by the Evangelists are certainly of the most momentous character, affecting the principles of our conduct here, and our happiness forever. * * * These are no ordinary claims and it seems hardly possible for a rational being to regard them with even a subdued interest, much less to treat them with mere indifference and contempt."

I am going to read the closing testimony which Dr. Greenleaf gives to Christianity:

"Lastly, the great character they have portrayed is perfect—" meaning of course the Savior and speaking of the evangelists—"It is the character of a sinless being; of one supremely wise and supremely good. It exhibits no error, no sinister intention, no imprudence, no ignorance, no evil passion, no impatience; in a word, no fault; but all is perfect uprightness; innocence, wisdom, goodness and truth. The mind of man has never conceived the idea of such a character, even for his gods; nor has history or poetry shadowed it forth. The doctrines and precepts of Jesus are in strict accordance with the attributes of God, agreeable to the most exalted idea which we can form of them, either from reason or from revelation. They are strikingly adapted to the capacity of mankind, and yet are delivered with a simplicity and majesty wholly divine. He spake as man never spake. He spake with authority; yet addressed himself to the reason and the understanding of men; and he spake with wisdom, for men could neither gainsay nor resist. In his private life he exhibits a character not merely of strict justice, but of overflowing benignity. He is temperate, without austerity; his meekness and humility are signal; his patience is invincible; truth and sincerity illustrate his whole conduct; every one of his virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the wonder and admiration of his enemies. He is represented in every variety of situation in life, from the height of worldly grandeur, amid the acclamations of an admiring multitude, to the deepest abyss of human degradation and woe, apparently deserted of God and man. Yet everywhere he is the same; displaying a character of unearthly perfection, symmetrical in all its proportions, and encircled with splendor more than human. Either the men of Galilee were men of superlative wisdom and extensive knowledge and experience, and of deeper skill in the arts of deception than any and all others, before or after them, or they have truly stated the astonishing things which they saw and heard.

"The narratives of the evangelists are now submitted to the reader's perusal and examination, upon the principle and by the rules already stated. For this purpose, and for the sake of more ready and close comparison, they are arranged in juxtaposition, after the general order of the latest and most approved harmonies."

How this remarkable book could have existed so long and the legal profession not be in possession of it and not to be found in the law libraries here I cannot understand.

"The question is not upon the strict propriety of the arrangement, but the veracity of the witnesses and the credibility of their narratives. With the relative merits of modern harmonists, and with points of controversy among theologians, the writer has no concern. His business is that of a lawyer, examining the testimony of witnesses by the rules of his profession, in order to ascertain whether, if they had thus testified on oath, in a court of justice, they would be entitled to credit; and whether their narratives as we now have them, would be received as ancient documents coming from the proper custody. If so, then it is believed that every honest and impartial man will act consistently with that result by receiving their testimony in all the extent of its import. To write out a full commentary or argument upon the text, would be a useless addition to the bulk of the volume; but a few notes have been added for illustration of the narratives, and for the clearing up of apparent discrepancies, as being all that members of the legal profession would desire."

I have been instructed and thrilled with the work the author has done. It indicates much patience and interest on the part of this great jurist, in placing and elucidating the testimony of the Evangelists and giving explanatory notes of some supposed contradictions which are not really such when they are carefully examined and considered in the light of rules of civil evidence as pointed out by a master mind and eminent authority such as Mr. Simon Greenleaf possesses.

There is much in reference to the rules of evidence that has been presented from time to time, and in fact at our Centennial Conference some of those rules to weigh and measure evidence were presented and it would be useless or unnecessary to repeat them further now.

I appreciate the kindness of my brethren, President Grant and the brethren who surround him, and the kindness of my friends and my people, and I am glad that I am regaining my strength and that I am able to appear before you and talk to you on this occasion.

My testimony corroborates the testimony given by Dr. Greenleaf in this wonderful work of his, a powerful one from a legal standpoint. I give my testimony after an experience in this Church of more than a quarter of a century, and after working with these my brethren, and I bear this confirmation of the testimony just read, in the name of Jesus Christ. Amen.

ELDER ANTOINE R. IVINS

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

My beloved brethren and sisters, I believe that this is the greatest occasion of my life. In all my experience I have never had the privilege of addressing such a vast and intelligent audience as this should be. It

is only the realization of the fact that you are all friends and brethren that makes it possible for me to stand here at this time and mingle my testimony with the testimonies that have already been borne.

In standing here I bring to you the greetings of people of a different race and a different hue from those into whose faces I am looking at this time. I bring you the greetings of about thirteen thousand people of the Pacific Isles. Every one of them would like to be here and greet you personally, to sit and listen to the words of exhortation that are given from this stand. This, on my part, is an unofficial greeting, but it is sincere nevertheless, for I know that those people with whom I have been laboring for the past ten years, each and every one, have the welfare of this work at heart.

I bring you also the greetings of not quite so many, but a kindred people who are living nearer to us, the Mexican people. There are quite a number of them in the Church, and they are faithful and sincere and reasonably energetic in the performance of their duties.

The work with that people was begun in the year 1875, when my father, as a junior companion with a party of half a dozen or more, rode his horse from St. George as far as the city of Chihuahua, in the State of Chihuahua and the Republic of Mexico, returning by the same means of transportation. Since that time various vicissitudes have befallen that mission. Men have gone and opened up the mission, then returned, and the mission has lapsed, and that has been repeated time and again. But every time that mission has been reopened people have been found who were willing to listen to the Gospel, people who had attempted, through all of the years of silence, to retain their faith in the Gospel. From those people I bring you greetings.

It is going to be a difficult problem, I realize, to shoulder the burden that has fallen upon me with the death of President Pratt. He was a noble and valiant man. He labored with all the power, zeal and energy that God gave him, to further the work among that people. He had their interest at heart, and he won their love and their respect. I pray that with the aid of your faith and prayers, with the power of God to back me up, I may have humility and faith sufficient to carry on the work that he so well and faithfully performed; that the work may not falter, but that it may go forward.

Now, if this is done it will have to be done through the aid of your boys and girls. We have in that mission at the present time forty-one of them, all faithful and energetic and lovable, all of them that I have met. It has not been my good fortune to meet them all, but I hope that within a few short weeks I shall have been through that mission and met every boy and girl that is laboring there.

It seems that the people of the Church are not entirely clear as to what the Mexican mission at present consists of. You will remember, those of you who have read the papers, that certain laws have recently been passed by the Mexican government, which forbid the entry into Mexico of priests and ministers of foreign birth; so that our own Elders were forced to leave Mexico under this rule. We have in

Mexico, laboring as an ordained missionary, only one person at this time, and he is a Mexican boy. He is laboring in the vicinity of Monterey and is doing a very excellent work. All of the other work that is being done by missionaries is being done in the United States. Our mission covers a length of two thousand miles, from Los Angeles to Brownsville, Texas. In addition to that we have a very thrifty and vigorous branch in this city, and we have organized branches that are laboring under the guidance of native branch presidents in various cities in and around the valley of Mexico.

I was very much surprised when I first learned, years ago, of the work that was being done among the Mexicans in the United States, but when you look into the matter it seems a logical field, for in the city of Los Angeles alone there are said to be no less than one hundred and fifty thousand Mexicans. We are attempting to make contact with those people. We are trying to do it with six persons—four boys and two young ladies. They are accomplishing a wonderful work, but they are limited, naturally, by their number, and as much as might be accomplished with more people is not being realized. We have there a very fine congregation, however. They are diligent, energetic and faithful.

From there our labor extends, as I have said, clear to Brownsville, and we have some of the finest young men and young ladies in the Church working with those people. We hope that you who are here and who are bearing the burden of that labor will have the wherewithal to supply them. Some of those boys right now are wondering how long they will be able to stay—when their missions may be terminated by the lack of funds. I hope that they will be able to stay until they care to return, for it is an unfortunate thing when a missionary from that field has to quit his work prematurely. It takes the first half of his period to learn the language, and then if he has to go home we miss the great accomplishments that he is capable of during the latter part of the missionary period. I trust that you will be able to stand the burden, that you will sacrifice willingly in their behalf, for every one of them is interested; every one of them is laboring with diligence and energy. Most of them are enjoying good health, and you have to worry little over that. However, they are in a warm country; they have differences of food to contend with, and occasionally some of them suffer because of that. Right now we have two or three boys concerning whom we have to be very careful, because they are suffering from the changes of food that they have had to meet.

I pray that the Lord will bless us, that he will give us power to endure, for the power to endure is the genius of this Gospel. If we cannot endure, the Lord pity us. These times are trying, but if we will round up our shoulders I am sure that the Lord will come to our rescue, that we will be able to carry on, and that we will not be the losers because of these trying times. The times of thrift and prosperity are the ones that we should be afraid of, not the times of adversity.

I bear you my testimony that this is the greatest work in the world that we are interested in. I hope the Lord will bless me with power to carry on, and with strength to continue to the end, and I do it in the name of Jesus, Amen.

A vocal duet, "I would not part the curtain," was rendered by Martha Smith Jenson and Donna Cox Gunderson.

ELDER JOHN W. HART

Of the Church Auditing Committee

This is one time in my life that I was really surprised. I was sitting very comfortably in the audience, with some of my friends, enjoying the services, as I usually do. However, being called upon I feel under obligation to respond. I never did, to my knowledge, refuse anything that was required of me by those who presided over me. I am very sorry that I missed the services yesterday. I was out in the state of Montana, and came directly from there this morning. I am very happy to get here for the second day's services.

I hope and pray that the Lord will sustain me this afternoon for the few minutes that I occupy this position. I know that he comes to the rescue of those who are called upon to perform service in the Church.

I was interested in the remarks of Brother Ivins this afternoon, as it was only last May that I had the privilege of visiting him in the Hawaiian Islands, and I was very happy to meet him. I was very happy also to note the progress of the work of the Lord in that island. While I was there one Sunday I had the privilege of attending the Sabbath school. I never in all my life attended a Sabbath school that was better disciplined and better organized, and that functioned any better than this Sunday school in Honolulu. There were practically all nationalities present. There were natives, Chinese, Japanese, Americans, and other people, but to my surprise, notwithstanding this great mixture there was order, and the Spirit of the Lord prevailed.

I had the privilege of attending their sacrament meeting at night, it being Aaronic Priesthood night. I sat there and listened to the natives—and it was principally natives that had part on the program—stand up and deliver their parts in a most efficient manner, enjoying the Spirit of the Lord. Their splendid chorus of about thirty-five singers rendered most efficiently the hymn, "An angel from on high." It was wonderful! I was asked to speak a few minutes, which I did, and can say that I enjoyed the Spirit of the Lord there as much as I ever enjoyed it anywhere in my life. This all goes to show, my brethren and sisters, that wherever we go, wherever we find a congregation or an organization of the Latter-day Saints, we find that same splendid, sweet Spirit of the Lord.

I am very happy that I am a member of this Church. I have never seen the day that I have had to apologize for being a member. I have

always told my own family, the people of the Rigby stake over whom I have the honor to preside, and others with whom I have come in contact, that the great thing for us to learn as Latter-day Saints, particularly the young men and the young women, is to find out God, the Eternal Father, and his Son Jesus Christ, and to know something about this great latter-day work; that if they would only inform themselves along these lines they would always have joy and satisfaction in meeting the public in any land, and discussing with them the beauties of this great and glorious plan that has been entrusted to our care as Latter-day Saints.

My brethren and sisters, I am in strict harmony with those who preside over this Church. I know that they are men of God. The Lord will inspire them as long as they hold these positions, to direct the affairs of this people in the manner in which they should be directed. I am happy to have their confidence. I rejoice in being able to associate with them, and especially when they come to the Rigby stake to have the privilege of entertaining them. They always bring with them a splendid spirit, and when they leave we are all better for their coming.

I testify to you, my brethren and sisters, that God the Eternal Father lives, that Joseph Smith is a prophet of God, and that these men who surround me here are inspired of God, and are the living oracles. May God help us to understand and know these things, and to maintain them all the time, is my prayer in the name of Jesus Christ, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brethren and sisters, a speaker who stands before a congregation of this character very well understands that he is under a great burden of responsibility and is expected to speak the truth, and nothing but the truth. If he should advance false doctrine it would be immediately detected by those who preside in the conference, and I think likely it would be detected by a congregation of Latter-day Saints. No man can long deceive the Latter-day Saints. This, I apprehend, is because the Spirit of God rests upon them, and they are able to distinguish between truth and error. I have attended many conferences in this building, and have never yet heard a false doctrine advanced from this pulpit. I take some pleasure in bearing this testimony.

PAST AND PRESENT LINKED TOGETHER

I have reflected much upon conditions that exist. I think I am safe in saying, my brethren and sisters, that the past and the present are connected by a chain of divine historical events, and also of historical, secular events—a chain that cannot be broken. This might be demonstrated by many incidents. Let me refer to one or two.

THE GOSPEL—INDIVISIBLE AND EVERLASTING

There is the Gospel of the Lord Jesus Christ. The Gospel was preached in the beginning, it is preached to the world at the present time, it will be declared to future generations. The teachings of the Gospel exert a profound influence upon the world. The Gospel is a code of principles which are declared to be principles of salvation to those who will receive and obey them. The Gospel is complete in itself. Nothing is to be added to it. Nothing may be subtracted from it. The Gospel cannot be divided up into sectional parts, and if it were these sectional parts could not be safely treated separately. The Gospel must be taken as a whole. It is everlasting in its nature. It existed before, it exists now, and it will exist hereafter.

AN INCIDENT FROM THE DISTANT PAST

Let me draw your attention briefly for a moment to another incident, taken from the distant past. Let us go back to the Garden of Eden, which is sometimes designated as the beginning. When Adam, who is referred to by divine revelation as the first man, as "the ancient of days," as the father of the human family,—when he partook of the forbidden fruit of the tree of knowledge of good and evil, mortality and death were introduced into the world, which has profoundly influenced the children of men from that distant day to the present time and will influence the world of men to the very end of time. Thus the past is connected with the present and will also have a direct bearing upon the future.

A DREADFUL DAY

Perhaps I may be pardoned if I particularize just a little further. One hears a voice coming out of the past. It is the voice of a humble servant of God, a prophet, and the words that issued from his mouth were also recorded in sacred writ and took the form of a prophecy which, if it shall be fulfilled, will influence the world of men very greatly. The prophet said: "A day is coming, a dreadful day will come upon the world." I fancy I hear some one say: "A dreadful day, Brother Clawson? We have had many dreadful days." Yes, we have had many dreadful days, when news came of earthquakes, destruction by fire and smoke, and waves of the ocean heaving themselves beyond their bounds, also cyclones and hurricanes sweeping over the earth. Yes, brother, these were dreadful days, but this particular day referred to by the prophet is somewhat different. It presents rather a different view. This day is called the "great and dreadful day of the Lord,"—quite different from these other days. And then we are told in a prophecy that before the great and dreadful day of the Lord shall come there must occur a very important circumstance, and it surely must precede the dreadful day of the Lord. Let us read the words of the prophecy, which is found in Malachi, the fourth chapter:

"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."

DESTRUCTION OF WICKED

That is a dreadful day, and yet in connection with it, and somewhat related to it, is shown forth the mercy of God, for the record says:

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

It would seem from this that the wicked are to be destroyed absolutely, root and branch, because of their wickedness, of which they will not repent, and hence a just judgment comes upon them.

"Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."

MARVELOUS MANIFESTATIONS

Now comes a very singular and wonderful part of this great prophecy that was uttered in the long distant past:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

That is the prophecy, brethren and sisters, and I doubt not that it is greatly misunderstood by the people of the world generally. It is quite easily comprehended by the people of the Latter-day Saints, because, as a matter of fact, this great prophecy has been fulfilled, fulfilled in the present age. I refer you to our Doctrine and Covenants, section 110, relating to certain visions and manifestation given to the Prophet Joseph Smith in the Kirtland Temple. Those were very remarkable visions; nothing quite like them in this age of the world; nothing quite like them in any other age, except the manifestation given to Paul, the apostle, when he was caught up into heaven and beheld unutterable things.

In this manifestation the Savior appeared and stood upon the pulpit of the temple, and spoke to his servant, the Prophet, and to Oliver Cowdery, expressing his approval of the work that had been done in the building of that temple, and referring to the blessings that would result therefrom. Other glorious manifestations were given.

THE COMING OF ELIJAH

Finally, it was also said in section 110:

"After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

"Therefore, the keys of this dispensation are committed into your hands; and

by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

So this important prophecy, that comes out of the past, has been fulfilled in the present, and in a manner connecting the past with the present. We cannot, my brethren and sisters, as a people, neither can the children of men, separate and detach absolutely the past from the present.

THE WORD "TURN"

Now, in respect to this word "turn," we do not understand that that means that the fathers should simply assume a sympathetic attitude toward their children, that the children should have a sympathetic attitude toward their fathers, their fathers being dead. It means, if we may rely upon the word of the latter-day prophet, Joseph Smith, that the word "turn" should be translated "bind or seal," and if that be the case what a flood of light is thrown upon this important matter! It signifies that a work must be done for the dead and that we are to manifest our faith in the Gospel and in the prediction that has been made, by our work. Perhaps I might read a word or two from the history of the Church by the Prophet:

"Now the word 'turn' here should be translated 'bind or seal'. But what is the object of this important mission, or how is it to be fulfilled? The keys are to be delivered; the spirit of Elijah is to come; the Gospel to be established; the Saints of God gathered; Zion built up; and the Saints to come up as saviors upon Mount Zion. But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers, upon their heads, in behalf of all their progenitors who are dead, and redeem them, that they might come forth in the first resurrection and be exalted to thrones of glory with them, and herein is the chain that binds the hearts of the fathers to the children and the children to the fathers, which fulfils the mission of Elijah."

WORK FOR THE DEAD

Possibly some one will say: "Well, are we really required then to do work for the dead?" Yes, surely to do a great work. Is that not indicated in the scriptures, that a work should be done for the dead, when the Apostle Paul said: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" So you see that Paul, the Apostle, understood this principle of baptism for the dead.

BY PROXY

The question will naturally arise: "Well, how is it possible for one to stand for another in respect to this matter, one on the earth being baptized for one who is dead? It is done through the principle of proxy, a principle which is well established in the Gospel of Jesus Christ. He, himself, the Savior of the world, stood as proxy for the children of men, as set forth by the great principle of atonement. This work for the dead is to be done in a temple and, I may here say that wherever the people of God are to be found upon the earth, you will

find a temple-building people, and even now we are sitting under the eaves, as it were, of the temple of God—the temple, doubtless, that Isaiah saw in vision—the mountain of the Lord's house that was to be established in the tops of the mountains. I believe that the temple seen by Isaiah is the temple that stands adjacent to the tabernacle in which we are now assembled, and let me add we have other temples, some six in number.

THE CONNECTING LINK

We are permitted, under the gracious mercy of the Lord, my brethren and sisters, to go into these temples if we are worthy, and to do a work for the dead. We should be wide awake to the importance of this matter, because we are told that they, the dead, without us cannot be made perfect, and that we without our dead cannot be made perfect. Temple work is the link that connects us with our progenitors in the spirit world. Will the Gospel be preached to them? Surely it will be preached in the spirit world to them who had not the privilege of hearing it in this world. We are told in the epistle of Peter:

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

Oh, the beauty of the justice and mercy of God, who is no respecter of persons! And let it be remembered that what it takes to save one who is living, it takes just that much to save one who is dead. Therefore, brethren and sisters, look well to this matter, and let your hearts be turned toward the dead, and avail yourselves of the opportunity of sealing them to the living.

May the Lord bless us. May the Lord bestow upon us the spirit, the desire and the determination to hunt up and secure a record of our forefathers, and then to go forth and perform this important labor in their behalf.

I know that this is the Church of God. I testify to you in all solemnity that I do know that Jesus is the Christ and that Joseph Smith was and is a true prophet of God.

The great truth that I have emphasized here today came through this modern prophet, and surely there were few greater prophets than he. God's blessings I invoke upon you in the name of Jesus Christ. Amen.

The congregation arose and sang the first two verses of the hymn, "Do what is right."

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

The opening song of the conference was "We thank thee, O God, for a prophet." President Grant said in his opening remarks that when he sang that song he thought of the Prophet Joseph Smith.

Many times recently I have sung that song with great pleasure, and I have thought of President Heber J. Grant, and his counselors, and of the Twelve, and of those brethren who are appointed with them to be prophets, seers and revelators to this people. Without reservation I have been able to sing it with great joy and thanksgiving because we do have these men to "guide us in these latter days." It is a great anchor to this people. We go out among other people who are not thus blessed, who are trying to find out something about God, and they are groping in darkness. They may be following the rules of logic and reason to the best of their ability, but they are not guided by inspiration as we are.

In the Western States mission we have nearly seven thousand members of the Church. Any of them would be delighted to be present here today, as a few of them are, to listen to the inspired words of God's servants and to enjoy the spirit of this remarkable gathering. When I think of the greatness of this conference, as shown by the numbers of those who attend, I sometimes think that if all the members of the Church in the Western States mission were gathered in this tabernacle, it would be quite comfortably filled; and yet they are only a handful, as compared to the Church. Our Church is becoming numerous, and it is spread over every portion of the earth. The Gospel has been carried to nearly every part of the earth, and men and women have received it with joy and gladness.

I wonder sometimes if when we think of our missionary work we do not think of it as wholly missionary work; but quite an important part of our labors consists in looking after the interests of the saints who are organized in small branches throughout our missions. The time is coming, and coming with great speed, when the larger of our branches will assume something of the perfectness of the wards of the Church. We are beginning to do things, in some of the branches, as they do them in the wards. Our auxiliary organization are following the splendid lead given to them by those who head these auxiliary organizations. Our manuals and our Church magazines are informative and helpful to them. Our people read them with joy and gladness and follow their instructions—so much so that the branches are becoming a little more proficient all the time in the work of teaching each other.

The spirit and genius of this Church is that we help each other. Sometimes members of the Church get the impression that those who are unworthy or unfit should be cast out, and not permitted to enter into the house of worship. We welcome them that they may grow with us from a degree of weakness to a degree of strength. The Church was intended to be an organization for mutual helpfulness, and so Latter-day Saints are expected, and it is their duty, to help each other, to labor together for the improvement of each other.

Our branches are doing those things with some degree of excellence. The missionaries are carrying on satisfactory work. We are doing our best, with the few that we have, to reach the people, to carry

the message of the Gospel to them, trying to find better means all the time of engaging the attention of the people.

Last night, when I read that our Station K-S-L was to become a fifty thousand watt station, my heart rejoiced, because I realized that it would be possible, at least in the Western States mission, and I am sure in many other missions, to hear not only the Tabernacle Organ concerts, which are now nationally broadcast, but to hear the sermons that our brethren preach, with some degree of certainty and clearness. Sometimes we hear them; sometimes we do not. If we could depend upon them—and I am sure we will be able to do so with that powerful station operating—it would be a simple matter for us to organize cottage meetings on Sunday evenings, and have small groups, directed by Elders or sisters, meet together to hear the sermon, and then perhaps continue the service by bearing testimonies and singing the songs of Zion, and thus increase in the hearts of people faith in God.

Many of our friends who are not members of the Church listen in on the radio and are delighted with the organ recitals and with the sermons when they are able to hear them. Truly the Lord is utilizing, through his servants, the wonderful instruments of this great day for publishing the Gospel.

I pray the Lord to bless you. I pray the Lord to bless those whose children are on missions, and who are making the struggle that they must of necessity make to care for them. I appeal to you fathers and mothers of missionaries—and I think you will hear this appeal—don't send them too much money. In spite of the hard times we do have a few parents who insist on sending their missionaries more than they need. They would be ever so much better missionaries if you limited them to forty dollars a month, or a little less than that, than they will be if you send them fifty. At least I am speaking for the Western States. I would rather know that our missionaries could have only forty dollars a month, than to know that they could have more. That should not be hard advice to take these days, and yet I know of some parents who say: "Well, my son or my daughter must not be deprived. We are willing to deprive ourselves but they must have what they need." I want to testify to you that they will do much better if you will accept this advice. I know one young man whose parents sent him so much money that it almost ruined his mission. Finally the father and mother came out to see him. They were convinced that they had been making a mistake. They rectified the mistake, and today the boy is humble and sweet in his spirit, as energetic as he can be, filling a splendid mission, and happy to know that his source of revenue has been cut off, so that he has to depend upon his own efforts for his blessings.

I want to say, with gratitude, that we are all well, with the exception of one Elder, and we think he is in no danger. We are grateful for the blessings of the Lord, grateful for his watch-care and his favor over us. I testify to you that he does bless us, that God lives, that Jesus is the Christ, and that this is his true work. Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

My brethren and sisters, it is a matter of delight to be able to meet with you in conference. When I look over this congregation I feel comforted by the assurance that I can say: "Brethren and sisters;" that your spirits are in harmony, that you have come here to worship, that in your hearts there is a prayer for the speaker and for yourselves, that the speaker may be inspired in his utterances, that your hearts may be receptive, and that you may receive strength and benefit from that which is spoken.

I bring you greetings from the Saints, the Elders and sisters laboring in the Canadian mission. We have a glorious day for our conference, and we have had practically this kind of glorious weather during the entire summer in the Canadian mission—only a few hot, sultry days; nothing like that which our people have experienced in the western part of Canada and here. We rejoice in the delightful climate and the delightful country in which we have to labor. Eastern Canada, to me, is a glorious land, a land of forest, lake and stream. The province of Ontario alone has a hundred and fifty thousand square miles of forest, and as the country is a rolling country it lends itself to a myriad of lakes and streams that are delightful to the eye. It is a paradise to the tourist, one who desires to see nature and to rest himself for a few weeks or months, as the case might be and his time permits, in that land. We rejoice in that glorious country, in the privilege of being there, and of drinking in its beauty and having it enter into our souls.

Recently we have completed our third missionary trip since we went up to Canada in January—my wife and I and the secretary of the mission covering thirty-two hundred miles in making the circuit, which represented the eastern part of the mission, the western having already been covered. We held thirty-five meetings, and mingled with the Saints. We took three weeks for the trip. Brother Ballard visited it in June in shorter time. He visited the same part in twelve days, but it was holding meeting and catching train, holding meeting and catching train; very little opportunity to get very close to the people themselves; and for that reason we took a little more time.

In our meetings we have devoted about one-half of the time in defense of the principles of the Gospel, answering attacks upon the doctrines of the Church. The other half we have devoted to the one thing that we think very essential: We feel that we are sent into the world to warn the people and to give them the message of the Gospel. When we have done this we must depend upon the Spirit of the Lord to enter into their hearts, convert them to the Gospel, and bring them into the fold.

We also feel that our duty lies with those who have already accepted the Gospel, and that time must be given to hold them in the faith and to point out to them that which many of them cannot understand. In the world a great many people feel that they are "saved,"

that by confessing the name of Jesus Christ they have already, at a certain hour, on a certain date, in a certain place, become saved, and therefore they need not investigate the truth anywhere else. Some of our Saints, after having entered into baptism, received the gift of the Holy Ghost, and become members of the Church, feel that by attending only a few meetings they are doing their full duty. To my mind it seems that they have only advanced a step ahead of those who are still outside of the pale of the Church, and their entire journey still lies before them, the straight and the narrow way, the continual repentance from things that are evil in their nature, bringing themselves nearer unto God. We have devoted a great deal of time in an endeavor to convince them that their mission is not finished, that their salvation is not secure, unless they continue faithful in the keeping of the commandments of God. We have told them that blessings come through obedience, that our Father has said: "I, the Lord, am bound when ye do what I say, but when ye do not what I say ye have no promise."

We call their attention to the necessity of prayer, of living close to God, citing them the fact that in the early days the saints were afflicted because they did not keep the laws of God, did not seek him closely. I remember that the Lord has said, in one of the sections of the Doctrine and Covenants, that "in the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me."

We seek to teach them that they should so live that when adversity comes they can go to God with an assurance in their hearts that because they have sought to live his commandments, because they have been in touch with him in the days of their prosperity, he will answer their prayers; that they may not be like the man who, when in a dangerous position, knelt and prayed to God to save him, and, to make sure of an answer, said: "O Father, I have never troubled you before. Help me now."

Our idea is to be in touch with him continuously, seeking his help and his assistance, and giving unto him our praises, our rejoicing in the many blessings he has given unto us.

I rejoiced here today, while listening to the opening hymn of this afternoon's session:

"Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way."

Compare the condition of the Saints some eighty-five years ago, when that was written, with the conditions under which we worship here! I think of them plodding over the rain-sodden plains of Iowa, some four hundred miles, in order to reach the Missouri river, half-clad, starved, weary. That song was written to cheer their souls while they surrounded the camp fires, and to give them new courage for their labors of the following day, knowing that when they reached the Missouri river they still had another thousand miles of land travel before them, and that in hostile country. Compare

that with the conditions under which we worship here, and then talk about adversity and depression!

There are so many things which of late have become necessities that at one time were luxuries, and a few years earlier were not even heard of. If we really thought so, we could dispense with them today, and thereby lessen the depression we now suffer.

Brother McKay, in an earlier meeting, spoke of testing the spirits; and in our missionary meeting held on Wednesday there were many reports of the wonderful assistance of our Heavenly Father, as manifested in healings, in guidance under difficult circumstances, in providing for the missionaries on the highway, in their meetings, and in other capacities, showing that the Lord was with them and helping them; that there was power in the Gospel, and that the gifts and blessings follow the believers.

An interesting incident occurred in our mission, in which the blessing of God followed even a non-member, but the blessing did not benefit him. A man studying for the Baptist ministry became interested in the teachings of the Elders. He listened to them and declared his belief in what was stated as the truth. He learned that they had the gifts and blessings in the Church. He was afflicted with cancer, and his life despaired of. He lost all appetite and was unable to move about or to do anything much for himself. He asked the Elders—two of them—a young brother from Ogden and one from Salt Lake, to come and administer unto him. After questioning him, feeling of his spirit, probing his sincerity, they decided to administer to him. They did so and he was healed completely. Later on he was able to attend to his work, restored fully to his health, vitality, and the life that had been despaired of. A few weeks later, after having further investigated the principles of the Gospel, he asked for baptism, and was baptized. Several weeks later he fell out over some little money matter with a member of the Church, became possessed of an unforgiving spirit, and absolutely refused to make matters right. From that time until this he has become so possessed of the evil power that he will walk the streets where street meetings are held, and laugh and deride and make fun of the Elders. He has threatened them with violence, telling them that if they came near him he would mark them for life. He says that he does not believe in them and that the members of the Church are all liars and hypocrites. That spirit has so taken possession of him that he is far worse than he was before the time when he received this wonderful manifestation from God, and from what I learned in the conference held two weeks ago the affliction is coming back upon him. That is testing another kind of spirit than that of which we have heard today.

I pray God that he may bless us, that we may be faithful, keep our covenants with God, do everything that he desires, be ready to respond to every call and serve him so faithfully that when we have finished our work here upon the earth we may be counted worthy to dwell in his presence, and I ask it in the name of Jesus Christ, Amen.

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

I have the privilege of representing seventy-four young men and women who are preaching the Gospel in the Northern States mission, also more than seven thousand Latter-day Saints who are there. I should like to tell you, if I can, something about the way these missionaries are meeting the great social problems which are confronting the people there.

Just a few days ago, a man from Toledo, Ohio, who claims a membership in the Church, came to my office to ask for some help. He said that he and his wife had been hunting over the city of Chicago for many days for work. I asked him the condition of the many men whom we see sitting on the park benches and other places, idle, in the city of Chicago. He said: "Come and go with me tonight, and I will take you down on the lake front and show you twenty-five thousand men or more—men who are willing to work and want work, and men who have nothing to eat." I went down through the subway under Michigan Avenue, and there I saw men in crowds, lying on the ground, with just a newspaper under them, keeping warm by the fires that they made from boxes that they had gathered from the stores.

This man said to me that he had made all the efforts that he could, and if it came to the worst, he had told his wife the day before that he would get a gun and go down-town and get food for her to eat. There are many of the larger steel mills, automobile factories and others, that are only employing now from forty to sixty percent of their men.

These social problems produce a feeling of unrest, and the thinking people are facing these problems and wondering how to meet them.

The feeling is growing, in the colleges and in the universities, that our problems must be solved, not by legislation, but by establishing character in the youth as they grow up, and in the people.

A minister of the Presbyterian church recently invited me to speak to his congregation. I asked him to suggest a subject and he said: "Tell us how the Latter-day Saints are meeting the social and economic problems which the world is facing at the present time." I had the privilege of explaining to them something about the law of tithing, and fast donations, and the way we take care of our poor through the wards and the Relief Societies. I also explained to them something of the character of the education which we give in our Sunday Schools, and Mutual Improvement, and other auxiliary organizations. After the meeting was over, the way that group of people gathered around and asked their questions indicated the interest which people are taking in these social problems.

Recently one of the boys (missionaries) wrote me that he had been traveling on the highway, and was picked up by the vice-president of one of the railroads. This Elder and his companion were invited to the home of this gentleman and had a long conversation. This official of the railroad expressed himself, as the boys were leaving, that he

considered the type of work that they were doing was of the very highest nature. He said that if they could carry that spirit among the people, and get others to feel as they felt, (that they were willing to spend their time in teaching principles of such value) that it would help to solve the problems.

We have many other incidents which I thought I would tell you, but cannot, of men who have expressed themselves in a similar way. That is, that the teaching, by example, of young men and women who are willing to spend their time, sustaining themselves while they are doing it, makes an impression. It is an object lesson that impresses the people of the world.

Thinking men, so far as intellectuality is concerned, appreciate the work of the Latter-day Saints.

But there is another way by which men and women are impressed by the work of the missionaries that is in addition to and I think far greater than this intellectual way. It is illustrated by a gentleman with whom I rode a few days ago, who is now a member of the Church. For a long time his wife was a member of the Church, and had been actively working, but he was in opposition. He was a user of tobacco. There was scarcely an hour or minute that he did not have tobacco in some form in his mouth. He said to me that he used foul language, that he was in opposition to the Church and felt that he treated his wife all the time in a very undesirable way. He went to a Relief Society meeting with his wife, not at her request, but just through a suggestion of his own. He sat and listened to the testimonies—because it was a testimony meeting—of some of the sisters, and he expressed himself something like this:

“While I was sitting there listening to them, a feeling came over me that passed through me from my head to my feet. I can’t describe it, but it was such a feeling that it made the tears stream from my eyes. I felt myself crying. I felt ashamed. I did not know what was the matter with me.” He said: “I went home. I threw my tobacco away, and from that day to this I have never touched it. I have treated my wife as I should do.” He is now a president of the Mutual Improvement organization, and is a very fine man.

It is that type of thing, wherein men and women change their lives, because the Spirit of the Lord comes over them, that will solve our social problems.

I am appreciative of the work I am doing, and testify to you that I know that the Lord does inspire the hearts of people through his Spirit. I pray the Lord to bless us, that we may all have the spirit of missionary work, and I do it in the name of Jesus. Amen.

The congregation sang the hymn, “Lord dismiss us with Thy blessing.”

After the benediction, which was pronounced by Elder Edward C. Rich, President of the Montpelier Stake, the Conference adjourned until 10:00 o’clock Sunday morning, October 4, 1931.

THIRD DAY

MORNING MEETING

The Conference reconvened Sunday morning, October 4, 1931, at 10 o'clock.

The great tabernacle auditorium and galleries were filled to capacity, every seat being taken and all available space in the aisles and doorways being occupied by people who were unable to find seats. Thousands who could not be accommodated in the tabernacle congregated in the large Assembly Hall directly south of the tabernacle and on the tabernacle grounds, where they listened to the Conference proceedings as they were broadcast by radio.

President Heber J. Grant presided.

As an opening number the Tabernacle Choir and the congregation sang the hymn, "Praise to the man who communed with Jehovah."

The invocation was offered by Elder S. Norman Lee, President of the Box Elder Stake.

"An angel from on high," duet and chorus, was rendered by Cyril Martin and Ida Hepworth and the Choir.

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

My brethren and sisters, I stand before you this morning in humility and humbly ask that during the few moments of time I expect to occupy I may have your sympathy, the support of your faith, and the help of the Lord, that I may clearly outline to you the thoughts which I have in my mind.

I am going to read from the Book of Isaiah, 19th chapter, 19th and 20th verses:

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

"And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a savior, and a great one, and he shall deliver them."

REFERS TO BOOK

I have read this scripture, my brethren and sisters, as a basis for the brief remarks that I expect to make in regard to a matter that has caused more or less discussion among members of the Church because of the recent publication of this small book which I hold in my hand. The title of the book is "Our Bible in Stone." The author is Francis M. Darter of Los Angeles, a member of the Church, in good standing, an experienced engineer and a mathematician of ability.

It treats principally the erection, symbolism and prophetic character of the pyramid of Gizeh, or in Greek, Cheops. Various other

applications so far as the name is concerned have been applied to this structure. Because of its superiority over all other like structures it has come to be known and referred to as the Great Pyramid of Gizeh.

SITUATED IN EGYPT

The Great Pyramid of Gizeh is situated in Egypt, about ten miles west of the city of Cairo, and one hundred and twenty-five miles south from the city of Alexandria, which was founded by Alexander the Great 332 B. C. It is bounded on the west by the Libyan desert, and is therefore in the borders of the land. It is one of a group of nine other similar structures, which are known as the Pyramids of Gizeh.

It is a noteworthy fact that while many pyramids are found in Egypt, none is known to exist in other parts of the world except in America, where many such structures are known to have been erected, but no other pyramids can be compared with the unusual structure to which my remarks are to be confined.

The orientation of the great pile, as it applies to the points of the compass, and the accuracy with which its proportions are related one to the other, are a marvel to those who have made a study of it.

GOVERNED BY STARS

The relationship of the Pyramid to modern mathematics, by which scholars have endeavored to fix the date of its construction, indicates that in its erection the builders were familiar with and governed largely by the movement of the heavenly bodies, which science the moderns refer to as astronomy.

Sir John Herschel, from astronomical calculation, places the construction of the Pyramid at 2160 B. C., and Professor Piazza Smyth at 2170 B. C. Basil Stewart, in his recently published book, "The Witness of the Great Pyramid," after a careful study of the application of astronomy in its construction, says:

"The Great Pyramid therefore may be considered the earliest known record in existence wherein is embodied the fact of the immense cycle known as the precession of the equinoxes."

OF GREAT MAGNITUDE

The magnitude of the structure may be best understood by comparing it with something with which we are familiar. The area covered by the base of the structure is in excess of thirteen acres, or three acres larger than the block upon which this building stands, which is ten acres. The height of the Pyramid is 485 feet above the base, or more than twice the height of the temple to the east of us. The bulk of the building is more than ninety million cubic feet, and sufficient stone was used in its construction to build a wall four feet high and two feet thick, twenty-two hundred miles in length, or which would reach from Chicago to San Francisco.

THE BUILDERS

Who were the builders of the Pyramid no one knows. Khufu

(Cheops, in Greek) is given credit for having been the builder. This personage has been identified by some students as Seth, the son of Adam; others give Enoch, the son of Jared, credit for having been the builder; others Shem, the Son of Noah; while some believe that Melchizedek, that mysterious personage to whom Abraham paid tithes, and whom some of these scholars identify as the Patriarch Job, was the person who constructed it.

Herodotus, who lived nearly five hundred years before the birth of Christ, and who is referred to as the father of history, knew of the existence of the Great Pyramid, and wrote concerning it. He says that the Egyptians detested the memory of the kings who caused their fathers to erect these structures, and besides compelled them to close their own temples, and for this reason they were not willing to mention their names, but called the two first pyramids erected after Philition, a shepherd who fed his cattle about the place.

Manetho, himself an Egyptian, wrote as follows:

"There came from the east, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdued it by their power without a battle. All this invading nation was styled Hyksos, that is, 'Shepherd Kings'."

He then relates how they departed for Judea and built a city there named Jerusalem. This he says was long before the exodus of the Israelitish people from Egypt under Moses.

OLD THEORY CHALLENGED

It is known that Hyksos, or Shepherd Kings, dominated Egypt at the time that Jacob and his family went into that country, during the period when Joseph ruled as vice regent of the reigning Pharaoh, and it was among this people that Joseph chose his wife, Asenath, who became the mother of his sons Ephraim and Manasseh.

The first definite suggestion that the Great Pyramid was other than the tomb of a king, or other merely temporal monument, was in a work written by John Taylor in London in 1859. He conceived the idea that it was a divinely planned and constructed monument, designed to be a witness to the human race, showing in advance the history of mankind from the creation to the period of the second coming of our Lord, who would establish dominion over the earth upon which we dwell and usher in a reign of righteousness and peace.

At a later date C. Piazza Smyth, astronomer royal of Scotland, wrote upon the subject, agreeing with the conclusions reached by Taylor. Sir W. M. Flinders Petrie, Professor John Edgar, D. Davidson, Joseph A. Seiss, Sir John Herschel, Basil Stewart and many other scholarly men, after making a study of the subject, became advocates of the theory advanced by Taylor, that the Great Pyramid has something more than human in its construction and symbolism.

THE INTERIOR

For ages after its construction the interior of the Great Pyramid

remained a sealed mystery. Obsessed with the belief that within the great pile hordes of treasure had been concealed, men finally determined to penetrate and explore it. A tunnel was driven into the structure far towards the center, but the work was so difficult that it was about to be discontinued when the workmen unexpectedly broke into the passageway, and the mystery was solved.

Nothing was found to indicate that the Pyramid had been constructed to be the tomb of a king, as was usually the case with the smaller structures of like architecture. It was discovered that the original builders had constructed a series of passages or galleries in the interior of the Pyramid, the entrance to which had been concealed and so strongly closed that it became necessary to blast around it in order that entrance might be made possible. This entrance is on the north side of the structure, and the first gallery or passage descends from the opening at an angle of about twenty-six degrees to a point far below the floor of the Pyramid into the solid rock upon which it stands, where it terminates in a chamber which is called the Pit.

A short distance from the entrance, at the same angle, another passageway leads upward and communicates with two other chambers, one referred to as the Queen's Chamber, near the center, and the other, higher up, as the King's Chamber.

CONCLUSIONS OF SCHOLARS

It is the accuracy with which these galleries are constructed and certain markings and steps which are placed at intervals along the way, that have convinced scholars who have made careful study of the subject that the Pyramid was intended by its builders to represent the history of our race, as has been stated, from the remote past to the time of the second coming of our Lord.

Discussion of the symbolism of the Great Pyramid is not a new thing in the Church. I well remember that Orson Pratt, during his lifetime, lectured on the subject and made mathematical calculations by which he reached the conclusion that certain measurements of the galleries and markings which were upon them had reference to the opening of the Gospel dispensation in which we live, and the final consummation of the purposes of our Father in heaven, by which peace would come to the world and happiness to mankind.

I remember also that his calculations brought conclusions which differed from others who had made a study of the subject, but were in the main the same. Soon after the World War students of the Pyramid announced that according to their theory, and it is only a theory, the year 1928 would witness the beginning of a period of tribulation which would continue with increasing intensity until 1936, and would bring sorrow and mourning to the inhabitants of the earth. At that date their symbols and measurements bring us to the King's Chamber, and the record of the Pyramid, if it has a record, will cease with the advent of our Lord and the establishment of a period of peace, happiness and good will among men.

QUESTIONS CONCLUSIONS

The Church has not at any time, nor does it now, accept the conclusions of pyramid students to be definitely correct. In fact there is great doubt that the arbitrary basis upon which their calculations and conclusions are founded is correct.

I do not wish to be understood to say that they are in error. Neither do I say that they are correct. But this much I desire to declare to this congregation: While I have not given profound study to the theories of men regarding the origin and symbolism of this miracle in stone, I have read and studied it in a general way and have found nothing in it to convince me that the record of the Great Pyramid definitely forecasts coming events.

OTHER SOURCES

The Church does not depend upon Pyramids of Gizeh nor the conclusions of scientific investigators, however helpful they may sometimes be in the study of these questions, for an interpretation of the scripture which refers to the return of Christ our Lord to earth and the millennium of peace and good-will which is to be enjoyed under his personal administration.

We believe in the literal gathering of the house of Israel, that Judah and Benjamin will be united with Ephraim and the ten tribes from whom they have been separated since the reign of Rehoboam, the son of Solomon; that Zion will be built upon this continent; that Christ our Lord will reign personally among his people; and that the earth will be restored to its paradisaical glory.

This declaration of our faith is based upon the words of our Lord as they are contained in the Bible, and have come to us through modern revelation.

PRECEDING HIS SECOND COMING

As Jesus sat upon the Mount of Olives the disciples came to him privately, saying:

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Our Lord warned them to take heed lest they be deceived. He told them that preceding the time of his coming there would be a period when war would prevail throughout the world; that nation would rise against nation, and kingdom against kingdom, and that there would be famine and pestilences and earthquakes in divers places; that those who believed in him would suffer persecution, and that tribulation such as had never before been known would be experienced. But he assured them that those who had faith to endure to the end would be saved.

He told them that before his coming the Gospel which he taught would be restored to earth and preached among all people, as a witness, before the end should come. And then he said, "shall appear the

sign of the Son of man in heaven * * * and they shall see the Son of man coming in the clouds of heaven with power and great glory."

At the time of his ascension, when the cloud received him, as his disciples gazed in wonder and astonishment, two men in white apparel appeared and said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The affirmation of the crucifixion and resurrection of Christ and the further fact that he would at a subsequent period of time return to earth to assume control over its affairs and usher in a millennium of peace are so definitely attested that no real believer in the Bible can deny them.

EXACT TIME NOT REVEALED

Conditions which would prevail prior to his glorious appearance are definitely stated, but the exact time when he shall appear has not been revealed. He himself says, referring to the time of his glorious appearance: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

He does tell us that he will come in an hour when we expect him not and warns us that we must always be prepared to meet him. He warns us further that if at that time we are found oppressing our brethren and eating and drinking with the drunken he will cut us off, root and branch, which will cause weeping and wailing and gnashing of teeth.

THE AUTHOR'S OWN VIEWS

Now, my brethren and sisters, I have referred to this little book and its contents as I desire that you might understand. It will undoubtedly go into the mission field and our Elders may make use of it. I simply want to warn you against sensationalism of any kind.

While the author, as I have stated, is a member of the Church in full standing, this work goes out as his own views. I do not wish to deprecate the amount of work he must have applied in the preparation of this book, in the study of the scriptures, and in the preparation of the charts which are contained in it. I do not say that his conclusions are wrong, but I do say that they do not come to us as the voice of the Church, nor are they to be accepted as such.

TROUBLES FORECAST

Brother J. Golden Kimball told us yesterday that he was a great believer in dreams that come true. I am reminded of the fact that immediately after the close of the World War these students of the Pyramids announced and published it that according to their measurements and calculations there would begin in the year 1928 a period which would bring tribulation and sorrow to the people of the world; that they would be required to humble themselves before the Lord, and

that that period of tribulation would continue until the year 1936. This was based entirely upon the measurement of the galleries and the steps that are in the Pyramids.

We all know that a part of this dream at least has come true. Men come to us and tell us that there is no depression; that it is only our imagination. It is true that we are surrounded by plenty, but in the midst of plenty many are in want. Such talk to me is sheer nonsense. My father-in-law, Erastus Snow, used to say that such statements reminded him of a man trying to hold himself up by his own bootstraps. When Great Britain who has stood in the ages past as a financial master of the world sends out cries for financial help; when Germany who stands in the very forefront of the nations of the world in intellectual development, in music, in chemistry, in mechanism, sends out calls for help, and is on the very verge of dissolution and anarchy, it is obvious that there is something wrong.

TRIBULATIONS EVIDENT

When our own government is wrestling with problems which they hardly know how to control, but are doing their very best to meet them; when banking establishments are going down like block-houses, and hundreds of millions of dollars of the savings of poor people are being lost to them because of these failures, it appears obvious to me that we are passing through a time of tribulation. I believe it is better at any rate that we should think so. I agree with the Governor of our state in his declaration that we are in a period which requires our most careful attention and our best efforts to avert. If there are those who do not believe it they will find it out before we are through with it.

DEFENDS BANKS

While I am on my feet I want to say one thing: This condition naturally brings trouble to banking institutions, and men are referring to banks as heartless usurers. Banks are not money-lenders alone, they are the custodians of the funds of the people. They do not lend their own money, they lend the money of the widow and the orphan and the fatherless which has been entrusted to them. They make investment of it that it may bring returns to these people who so greatly need it, and it is their sacred duty to preserve those funds to save them from loss. When men go to banks and borrow money they must do it with the expectation that they are to pay it back. It is not their money, it is not the money of the bank; it is the money of the people. And so when banks are careful to preserve their resources and to keep them liquid, so they can meet the demands that are made upon them, they should be complimented and not found fault with.

This brings me right back to another thing that the Redeemer said. He told us, you know, that there would be weeping and wailing among the merchants—or the prophet told us that—because there would be no one to buy their merchandise. We have very nearly lived to see

that. He told us that it will be the same with the giver of usury as it is with the taker of usury from him. This is not a condition which affects one class of our citizens only, it affects men from the wealthy of our country to those who are in the most humble circumstances.

Well, now, my brethren and sisters, what about it all?

TRUST THE LORD

Just be calm and turn to the Lord. It is not the result of any occurrence of the immediate past. We have been gradually drifting toward it for years and years, and personally I have known that it would come, and I bore witness of it from this stand to the people a year ago. I applied it to my own affairs. I pleaded with the people to put their houses in order and get out of debt, for I knew this was coming, because God himself through his Only Begotten Son had declared it.

There is nothing that men can do, nothing that we can do that will avert the fulfilment of those sayings, and it is not the design of our Father in heaven at all either. It is simply the result of our own lack of wisdom, of our own disposition to be selfish, of the accumulation of the wealth of the country in the hands of a few men, which prevents its equal distribution among the masses.

Now, my brethren and sisters, if the Church has anything to say to you it will come from them direct and not from the writings of other men. It will come to you in a manner that you will understand it. It will not be speculative. It will come to you philosophically, truthfully and governed by common sense.

God bless you, is my humble prayer, through Jesus Christ, Amen.

PRESIDENT CHARLES W. NIBLEY

Second Counselor in the First Presidency

This is a wonderful gathering, wonderful from many angles, and from every point of view outstanding and remarkable.

I enjoy working in the ministry and always have done from my youth up. I have enjoyed working for the Church, but I must confess that of all the work I have to do and of all the duties I am called upon to perform I always approach this duty with fear and trembling. I pray that you will assist me with your faith and your sympathy, and that I may have the blessing of the Lord and the Spirit of the Lord to season my remarks.

OMINOUS SIGNS

We have fallen upon strange times, as have been outlined by President Ivins, and the end is not yet. The distress of nations, not this nation alone, this people alone, but the distress of nations and the perplexity of nations is here now at the present time. There are signs about us that are ominous, in some ways almost terrible.

President Moyle yesterday pointed out to us some of the difficulties,

some of the obvious reasons that go to show how dreadful, and ominous, some of the signs of the times are. There is unemployment by the millions, men who would like to work, not the idler, but men who want to work and are able to work and can find no work.

Nearly one hundred and fifty years ago the great Scottish poet sang in a doleful refrain of this very condition in his day:

“See yonder poor o’er-labored wight,
So abject, mean and vile.
Who begs a brother of the earth
To give him leave to toil.
And see his lordly fellow-worm
The poor petition spurn.
Unmindful, though a weeping wife
And helpless children mourn.”

Then he passes on to say:

“Man’s inhumanity to man
Makes countless thousands mourn.”

TO ALLEVIATE DISTRESS.

And so we have that condition today. Committees are appointed, and well appointed, in every state, and the very head of the nation, the president, has appointed his committee, able men, the ablest men who can be found—good men, men who are desirous of the good of the people—to see if something cannot be done to mitigate these hard conditions. In our own state we have committees appointed by the governor and the mayor, and in small towns and villages of the country committees are at work to see if they cannot help out in this present situation. The work of these committees is to see that those who have, give up and contribute to those who are in need. That is the sum and substance of it all. We have heard that labor organizations are rather threatening.

ENGLAND’S NAVY

We have heard of one of the most ominous signs of the time that has occurred in England. President Moyle, I think it was, said that the dole alone, in England, stands between that country and anarchy; and one of the worst signs we have had in the last few weeks is a mutiny in the English navy. The chancellor of the exchequer, Philip Snowden, in paring down expenses, taxing to the last degree—twenty-five per cent of all the income of the people, and large incomes taxed much higher than that—trying to make ends meet, trying to get enough to stabilize the English pound and carry on with the government, and everybody is making sacrifices—in doing this he pared down a little on the English navy’s sailors’ compensation and the result was mutiny in the navy—in England’s navy—something unheard of, unbelievable. Hardly can we conceive that such a thing would transpire. That doesn’t have a good look, because it has been the English navy that has done more for the world than any one can imagine. From the days

that the Armada of Spain came up the channel to overthrow England and take possession of the country, in 1588, when Drake and Hawkins and a few of the bravest sailors and leaders ever known came out to defend their country, and did defend it, and in the goodness of the Almighty a strong wind was sent to blow that Armada up the channel and help out the weak English contingent. The outcome of it was that the British navy from that day took possession of the seas, and from that day to this has held that possession. It made Elizabeth, who was then queen, mistress of the seas. Spain became a second rate or a third rate power a little later on.

And now, after such a wonderful record, a record that when the World War broke out seventeen years ago this summer the one instrument of war that was ready and right on the spot was the English navy, this thing has happened. These things do not have a good look. That matter of mutiny was just patched up. We have not heard of anybody being thrown into chains or prison.

THE LORD'S PLAN

Well, now, in all this distress are we left without the word of the Lord? Has the Lord not provided a way out? I think he has. A hundred years ago last March a revelation was given to the Prophet Joseph Smith. I read from Section 49, 19th and 20th verses:

"For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth—"

"I wish you to get that in your minds: "that which cometh of the earth," for when we come to think about it everything in the world that we have "cometh of the earth." We have not had anything of a material nature handed down from any other planet. And so this revelation says:

—"and that which cometh of the earth is ordained for the use of man for food, for raiment, and that he might have in abundance.

"But it is not given that one man should possess that which is above another, wherefore the world lieth in sin."

The revelation on the United Order had not yet been given. This revelation was given one hundred years ago last March, and has been in print for about a hundred years, and we have taken practically little note of it. We go on in the same old way. Of course, we do in some respects try to do a little more, I think, for our poor than many other people do. Some of us pay our tithes, and that tithing is administered for the good of the whole Church, every cent of it. We go on missions, our sons and daughters go, and they spend two or more years, I may say, working as in the United Order, working without money and without price for the benefit and salvation of others. And everyone who works faithfully at his mission comes back testifying, as I testify regarding my own case, that never in all the experiences of life was there a happier time than the missionary time.

I have wondered if I would not be much happier, sleep better of

nights, without trouble to a great extent, if I knew my family were provided for, just sufficient, not with riches, but sweet content, with enough. If that were the case why should I not give my whole time to the Church?

IN MOSES' TIME

In the days of ancient Israel, in the time of Moses, we find that the land, which we now mortgage and buy and sell, could not be alienated from the family to which it belonged, those who were born on it, so to speak. It belonged not only to those who were alive, but to the unborn generations as well. This is the law of Moses that I will read from Leviticus, chapter twenty-five:

"The land shall not be sold forever: for the land is mine; for ye are strangers and sojourners with me.

"And in all the land of your possession ye shall grant a redemption for the land.

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

"And if the man have none to redeem it, and himself be able to redeem it:

"Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

"But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it, until the year of jubilee: and in the jubilee it shall go out, and he shall return unto his possession."

That was the law in olden times. People could not be dispossessed of their land. They did allow it to be sold, it seems, but there was a cloud on the title—it would revert back to the original possessor.

EQUAL POSSESSIONS

The Lord, in the revelation that I have read, given over a hundred years ago, states that it is not given that one man should possess that which is above another. I do not think that means that every man should have the same quantity of ground allotted to him. Every man shall be appointed to labor, just as our missionaries are now appointed to labor. The Presidency appoint presidents of missions, select the best men they can find who are qualified and who are willing and obedient, that is to say, obedient to righteous law, to take charge here and there. And so it would be if we had great, extensive operations. Every man could be called to the work which he is most fitted to do, and he could do it, and the proceeds, the surplus, should remain with the Church, not the individual.

NOT DESTRUCTIVE OF INITIATIVE

I know that some will say, Well that destroys initiative. Nothing of the kind. I was on a mission in the Liverpool office for two years on my last mission and I labored with William Budge and John Nicholson, two outstanding men. I labored under their direction. They had great initiative. They were men of ability and capacity far more than I because I was younger, only twenty-eight years of age.

while they had had much experience. In their minds they were planning and praying to know how to extend this work, in this direction and in the other. They were full of initiative, and yet I got just as much as they got. They got their board and clothes, what clothes were necessary, and I got the same. It was not given to them to possess that which was above me, and all were happy. We worked together and were like a happy family. It has been done; and with the tithing, as I say, and our fast offerings, expended for the benefit of the whole Church, we are ten per cent in the United Order. We should pay our tithes. Why could we not be twenty per cent, forty per cent, or all? Why couldn't I, I say again, if my family were cared for, work continually, helping for the benefit of others?

REGARD FOR OTHERS

Here is something more that was given to us January 2nd, 1831 (Doctrine and Covenants, section thirty-eight):

"And let every man esteem his brother as himself—" That is pretty hard, I suppose, but there it is and it has been there for over a hundred years:—"and practice virtue and holiness before me.

"And again I say unto you, let every man esteem his brother as himself. "For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine."

SELFISHNESS MUST BE OVERCOME

I do not know, I haven't the wisdom to understand, how we can take people who are still so selfish that they cannot part with ten per cent and make them so that they will part with all, being assured that they will share equally with all. We ought not to ask anything better than that, if we have assurance of that. What justice would there be in our asking for more than that? And that could be done. Just how to do it and when it will be done I do not know, but I do believe this that for many years past, for all the years past, I may say—I do not believe that while times were prosperous it would have been possible to organize the Saints into the United Order. If we did accept it, if we did go ahead and become powerful and great and rich I am sure it would be taken that we were a menace to the country, too powerful, too rich, too much of oneness. "And if ye are not one ye are not mine." Well, then, we were not his up to that point, and up to this point.

IF CONDITIONS MEND

But now, things are coming about so that we ask, What are we to do? We are waiting until things mend. How can they do so unless the farmers and working people get money to spend? If we go on in the old way, if we go on producing just as we have produced, in mass production, and if our labor-saving machinery that has been invented for the blessing of mankind, and which should shorten the hours of

labor, shorten the work of the laborer, goes on producing and producing just as it has in the past two or three years, we will be flooded again and will be in the same old condition. I do not see any other outcome, even if times change so that we can go on a little way with the hire and salary method, and begging for a job to work. In the phraseology of the streets, we are right up against it. We really don't know what to do.

THE WAY OF THE LORD

I have only time to quote from another revelation that the Lord has given on this same subject. (Section eighty-two of the Doctrine and Covenants) This was given in April, 1832—one hundred years ago next April:

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

"Therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

"Behold, here is wisdom also in me for your good.

"And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

"And all this for the benefit of the church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole church—

"Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

"This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not."

The Lord has provided a way out. People all over the world are groping for a way out. I do not know anything that quite equals this that was given a hundred years ago for the benefit of this Church and the revelations tell us that the center stake of Zion cannot be built up on any other principle.

I see that my time has expired. The Lord bless you, my brethren and sisters, you faithful workers in the cause of Christ. O, how my heart and soul go out to you! You are the salt of the earth. The Church depends on you. God bless you. Amen.

The Choir and congregation arose and sang the hymn, "God moves in a mysterious way."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

I appreciate very much the honor and privilege of expressing my feelings on this auspicious occasion when many thousands of people are assembled and many thousands of others no doubt are listening in on the radio to the proceedings of this conference. While I appreciate this opportunity I want to say that

there is no other labor I have to perform in connection with my ministry that gives me so much anxiety and concern as that of anticipating a call to speak in the General Conferences of the Church. Notwithstanding the anxiety I have had I have enjoyed this conference exceedingly and I feel in my soul that it is one of the best we have ever had.

I think that in considering the character of this vast audience I might conclude that there are present Latter-day Saints of every degree of faith and faithfulness, and others, good men and women, who have not identified themselves with the Church of Jesus Christ of Latter-day Saints. I desire with all my heart to be able to say something that will be of interest and profit to my listeners, and to this end I trust that the Lord will help me to bring forth some of the reflections which I have had while sitting here upon the stand.

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

This, without any qualification or apology.

MORONI'S EXHORTATION

I want to read to you a few verses from the 10th chapter of the Book of Moroni in the Book of Mormon. It was Moroni who had the responsibility of hiding up in the Hill Cumorah, many centuries ago, the plates from which the Book of Mormon was translated; and he had the responsibility of delivering those plates to Joseph Smith, and after they had been translated by the gift and power of God, received them back at the hands of the Prophet Joseph.

Speaking of the time when this work should come forth he said:

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

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

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

THE REVEALED WORD OF GOD

We read in the scriptures of the New Testament that "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost."

The things contained in the Book of Mormon are the things of God given to the children of men by the inspiration and power of the Holy Ghost, and so are the things contained in the Doctrine and Covenants, in the Pearl of Great Price, and in the Holy Bible, which books constitute the standard works of the Church of Jesus Christ of Latter-day Saints. If we can enjoy that measure of the Holy Ghost

which was felt by and which actuated those prophets of God who spoke the things contained in these books, and wrote them, we will understand as they understood, and they will not be mysteries unto us. Every Latter-day Saint who is faithful, having accepted the first principles and ordinances of the Gospel, having had the Holy Ghost conferred upon him, if he is true to these things, will know the truth when he reads it or when he hears it spoken.

MEN OF GOD

When President Heber J. Grant stood up before the congregation in the first session of the conference and spoke, every true Latter-day Saint who heard him knew that he was and is the Lord's anointed, his mouthpiece and prophet to this people and to the world, as well as being the President of the Church of Jesus Christ of Latter-day Saints. I bear testimony to you that I know that he is God's recognized leader of this people and that he is guided by inspiration from on high—a humble man who seeks to know the will of the Lord in all matters pertaining to his work. I am grateful for the association I have had with President Grant and his counselors and with President Joseph F. Smith and those who were associated with him and are associated now in the leading councils of this Church. I know that they are prophets, seers and revelators in very deed. They are men of God, worthy the confidence and the following of this people, and if the people will follow them they will walk in paths which are straight and narrow and which lead to everlasting life.

THE OFFICE OF THE HOLY GHOST

By the power of the Holy Ghost which we through righteousness have a right to enjoy we know that all of those who have spoken in this conference in our hearing have spoken by the power of the Lord. They have spoken words of truth, and words which will make for salvation if we will receive them in good and honest hearts and live by them. This is the office of the Holy Ghost, who is a personage of spirit, one of the trinity of the Godhead. It is his mission and office to bear witness of the Father and of the Son and of the truth of all things. "No man may know that Jesus is the Lord except by the Holy Ghost."

A MARVELOUS MANIFESTATION

I want to say something about these other personages. I desire to call the attention of my hearers to an event which took place more than a century ago—to be more exact, in the spring of the year 1820—when God the Eternal Father and his Son Jesus Christ, in answer to humble but fervent prayer on the part of the boy, Joseph Smith, whom they had raised up for the ushering in of this Gospel Dispensation of the Fulness of Times, appeared to him in vision. I would call your attention to and have you visualize that wonderful manifestation, the greatest perhaps that ever did transpire. I know of no record or

account of an occasion when both the Father and the Son have appeared to any individual at any previous time. I would call your attention to the importance and necessity of that wonderful revelation. You have but to consider today the lack of knowledge on the part of religionists the world over, pertaining to God the Father and his Son Jesus Christ and the Holy Ghost, to realize how necessary it was.

OUR RESPONSIBILITY

In 1820 it was just as necessary that this revelation should be given to the world as at any other time in the world's history, I am sure, and more needed because of the ushering in of the Dispensation of the Fulness of Times. We have had the revelation now for more than a century, and as members of the Church of Jesus Christ of Latter-day Saints, which Church has been established by inspiration from the Lord through the instrumentality of the Prophet Joseph Smith and those who have succeeded him, we have accepted the Gospel and with it the responsibility of preaching it in all the world as a witness before the end comes. For a century we have tried to present this message to the world, that God the Father and his Son Jesus Christ have revealed themselves anew to man on the earth, and that the children of men need no longer be in spiritual darkness pertaining to the personality and the attributes of these heavenly beings and the relationship which we sustain to them.

IMMORTAL BEINGS

You know the story of the appearing of the Father and the Son to Joseph Smith. Think of it, as the Father and the Son stood there we see them as men, not as women, nor as angels, nor anything else. They stood in the midst of a light although it was at midday, brighter than the noonday sun, and their countenances shone with a glory that was beyond description, showing that they were something more than are we mortal men. And what are they? They are immortal beings. And what are immortal beings? Immortal beings are those who have passed through the change by which there is a separation of the body and the spirit, and then the resurrection, which is a uniting of the body and the spirit, so that there will be no more any separation. And this inseparable connection of body and spirit is necessary in order that one may obtain eternal life. In these heavenly personages we see two immortal beings, two beings who are glorified and exalted, and one of them is the Father, and the other the Son—there can be no question about that, because the personage speaking said to the boy, "This is my Beloved Son, hear him."

CONTRARY TO SECTARIAN BELIEF

Now we come to the scriptures to find out if that is in keeping with the New Testament, and we find that it is. Yet the whole Christian world believe otherwise and have tried to disprove this for more than a century, but they have signally failed and they forever will

fail, for they cannot prove the truth a lie. The Gospel which we have received, with its principles and ordinances, is just as foreign to the views and ideas of the sectarian world as is the fact of the personality of God the Father, his Son Jesus Christ, and the Holy Ghost, and yet it is scriptural and true. The belief that is almost universal is that God the Father and his Son Jesus Christ are not personages having bodies of flesh and bones, but that they are something having no body, no parts, no passions; and that Jesus Christ has done for us all that is necessary to be done except to believe on him. I want to say that that is a grave and serious mistake. There has been a falling away from the true Gospel of the Master. Ordinances have been changed, the laws of the Gospel have been transgressed, the Everlasting Covenant has been broken, as it has been predicted they would be.

GOSPEL TRUTHS REVEALED ANEW

The Lord has revealed anew the Gospel of Jesus Christ in its fulness, and it comprises faith in God the Eternal Father, in his Son, Jesus Christ, and in the Holy Ghost. It includes repentance from sin and baptism by immersion in water by one having authority, for the remission of sins and the fulfilment of the law. It includes the laying on of hands by those in authority for confirmation to membership in the Church of Jesus Christ of Latter-day Saints and for the bestowal of the Holy Ghost. It includes other ordinances; and we have the holy priesthood. No man can under present rulings go into the temple to receive the ordinances there administered, above those of baptism and confirmation, without bearing the holy Melchizedek priesthood. And there are ordinances there administered which are absolutely necessary for those who would enter into the celestial kingdom, which makes the holding of and bearing worthily the Melchizedek priesthood, a condition necessary for any man to obtain a fulness of glory in the kingdom of God.

Do the world understand that? They have not the priesthood; they have no power to receive it, only as they come into the fold of Christ and receive it at the hands of those who have authority to confer it. That priesthood is conferred upon those only who are proven to be worthy, if those who have the conferring of it follow instructions given and the established order of the Church of Christ.

MARRIAGE FOR ETERNITY

There are other blessings and ordinances necessary to man's exaltation, that the sectarian world know not of; for instance, the eternity of the marriage covenant. Those who attain to a fulness of glory in the celestial kingdom are to have an eternal increase and a continuation of the seeds forever. It is unthinkable and untrue that that condition could exist without sustaining the marriage relation in the other world. But in order that men and women may live there as man and wife they must enter into most solemn covenants that they will be husband and wife for time and eternity, and there must be a solemn ceremony per-

formed by one having authority, sealing them as husband and wife for time and eternity, and then they must live worthy otherwise to enter into the celestial kingdom.

OTHER REQUIREMENTS

There are commandments to be kept, laws to be obeyed, and there is service to be rendered. We have to engage in this work of preaching the Gospel abroad. We have to engage in the work of redeeming the dead. This is a service of the very highest type, like unto that which God our Father and his Son Jesus Christ rendered when the Father gave the Son, and the Son gave himself, to be the Redeemer and Savior of this world. Yes, and there are sins to be avoided. We are to learn to love the Lord our God with all our heart, might, mind and strength, and our neighbor as ourself, and manifest it in our life.

Should we not be thankful, Latter-day Saints, for the light of the everlasting Gospel, and although it entails sacrifice, service, self denial, etc., we know that in the end our reward will be ample, even that of eternal life.

I am grateful above all that I can express, for the understanding I have of the Gospel, and of the Father and of the Son and of the Holy Ghost, and the testimony I have of the truth. I praise God for these things. May he add his blessings, I pray in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am happy, my brethren and sisters and friends, to associate with you at this time in this splendid conference and to partake of the spirit of this gathering. But I tremble in the occupancy of this position.

We have met together in this conference to consider matters pertaining to the welfare and progress not only of the Latter-day Saints, but of all mankind. The principles of this Gospel which we accept, and the practices which we endeavor to carry forward are, we consider, not only beneficial to us but to all the people of the earth. We realize that this Gospel has come to us as a free gift. That is, we have not organized it, but the Lord has established it, and we have been offered the opportunity to accept it and enjoy the benefits which come from obedience to it. I am sure that all that has been said in this conference is profitable to all men everywhere.

LEADERSHIP OF MOSES

I am reminded of the time when Moses had endeavored to lead the people of Israel out of Egypt into the promised land. After they had rejected his counsels and instruction, and the Lord had declared that they, as a people, should not enter into the promised land, they were kept in the wilderness until that generation had passed away, with one or two exceptions, and a new generation had grown up.

But under the leadership of Joshua they were permitted to go into the land of Canaan. After they had been in the land of Canaan and had subdued that country and had become established therein, many of them neglected the observance of the commandments of the Lord and fell away and were led into strange ways and to the worship of strange gods.

CHOOSE WHOM YOU WILL SERVE

We are told that shortly before his death Joshua called the people together and presented these matters to them. I should like to read to you briefly what he said:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

FAITH IN GOD NEEDED

It seems to me that if there ever was a time in the history of the world when faith in the living God was necessary it is the present time—faith which will produce works of righteousness; faith which will enable men to live in accordance with the will of God and be able to walk in his paths; faith which will cause them to desire to consecrate themselves to the advancement of the purposes of the Lord. This will enable them also to cultivate the spirit of repentance, to realize from time to time, their shortcomings, their mistakes, and the things which they are doing contrary to the will of God, and to endeavor to overcome those things and thereby to develop in power, righteousness and truth.

PURPOSE OF GOSPEL

The Latter-day Saints believe that the Gospel comprehends the worship of the living God—the Father and the Son—as has been testified to by Brother Richards who has just spoken. We believe that this Gospel is intended for the welfare of all mankind. It will enable all who accept and live it to learn how to live together in unity in this life, and to prepare for eternity. It comprehends within itself those things which will help to promote not only the spiritual welfare of mankind, which is the most vital thing, but also their temporal progress.

CONSIDERATION FOR OTHERS

If this is the Gospel of Jesus Christ, what does it do for us? It helps us first to improve ourselves, to put our own lives in harmony with the principles which the Savior declared at the time when he was upon the earth, and which have been revealed anew in these days; to live lives of fairness, of justice, of mercy, of sympathy and of righteousness. It enables us also to cultivate greater consideration for our

fellow men and desire for their progress and welfare. Likewise, it helps men to cultivate that spirit of repentance which is necessary in order to be able to overcome past mistakes, and to resist highmindedness, pride and selfishness.

PRIESTHOOD FOR GUIDANCE

So also is it important that all who have accepted this Gospel should be able to keep ourselves free from the worship of strange gods, that will interfere with our progress, whether it be that of wealth, the desire for excessive luxury, incorrect principles, or what not. The Church has within itself the power to aid greatly in the solution of temporal as well as spiritual problems that trouble mankind, because it has that inspired leadership which leads to truth—the basis of all real progress. In this connection you will realize that when Joshua spoke to the people of Israel he spoke as one who had been ordained to lead the people by the authority of the priesthood, which Moses had conferred upon him. So, in these days, we have those who are called to lead this people by the authority of the holy priesthood and hold the keys of the authority thereof. They labor in all humility and faith, and with a desire to serve the people as their servants, as was expressed to us last night by President Nibley.

DEMAND FOR A MODERN MOSES

Recently, in a number of magazines and newspapers, articles have appeared calling for a modern Moses to lead the people out of the temporal depression which prevails throughout the world. When such a desire is expressed the question naturally arises whether the counsels of such a leader would be given any more attention than were those of that prophet by the people among whom he lived. Mankind is always much the same, except as it may be imbued with faith and the Spirit of God. You will remember that Moses himself could not lead the people over whom he presided out of the wilderness, because they refused to accept his counsel, even though he spoke to them in the name of the Lord. They rejected him and, because of the rejection of the Lord through his servant, they failed to enter the promised land. But, in the thousands of years that have elapsed since the death of Moses, people have come to honor him as a prophet. As the Savior said, they honor the dead, but they stone the living prophets. It is probably natural for people to fail to accept the counsel of those who are in their midst—wise men, great men—who may be inspired to declare what is helpful and good for them.

INSPIRED LEADERSHIP IN THE CHURCH

The Latter-day Saints have been blessed in the leadership of men who have had wisdom and judgment. We believe not only in the teaching of spiritual things, but also of things that affect the temporal welfare of the Latter-day Saints and of mankind at large. The Lord has inspired his servants who lead this people, to declare the things that

are good for them in the midst of this prevailing depression. I would like to recite to you some of the things that have been said by the leaders of this Church today, yesterday, the day before, and for a long time past, which affect the welfare not only of this people but of all mankind for good; and would have helped them to relieve themselves of much of the trouble that prevails today, if they had accepted and lived in accordance with these things. When I say these things I speak to myself as well as to you.

Here are some of the things which I desire to call briefly to your attention because I think they are important. They are counsels that have been given us that would save us from trouble, distress and tribulation:

Live within your Income: It is the only way to progress, peace and prosperity. President Brigham Young declared:

"Learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must and will live within your means."

Cultivate Thrift: It is just as important for us to realize that we should save out of that which we earn for times of trouble and distress as it was for Egypt in the time of Joseph to save during the seven years of prosperity and of growing crops, for the seven years of famine and distress that would come after them. It has been said that capital represents the savings of civilization. We should put aside our savings in the form of cash and place those savings where they will be taken care of and where they will be secure. That requires wisdom and judgment.

Get out of Debt: We were told that last evening by President Ivins, and we have been counseled to this effect repeatedly in the past. How many of us have accepted that advice? All of us would be far better off if we had accepted it and observed it.

Avoid Speculation: One of the important causes of the present depression and of every other panic is excessive speculation during prosperous times. In 1929 the fever of speculation spread everywhere. It has been said that periods of prosperity and of hard times will recur as long as the agencies of production and exchange are strained to the limit to meet demands stimulated to extravagance by a universal passion of speculation.

Pay as You Go: We have been counseled again and again not to mortgage our futures. We should not be misled by those high pressure salesmen who will sell us continually on the promise of our being able to pay during our lifetime. Shall we profit by such counsel in the future?

Patronize Home Industry: We heard the counsel from President Grant last evening to support local industries, and we have heard it repeatedly from many other leaders of the Church. As stated by him, thousands, in fact I have been told by the Manufacturers' Association

that in this State alone twenty thousand men and women, could be employed in addition to those already employed, if the people of this State were to buy the products that are manufactured here. In these intermountain states particularly greater encouragement and patronage of home manufactures on the part of people who live here are necessary for our mutual welfare, because we are not so favorably situated as the coast cities and others advantageously located for transportation rates and markets. But we have the raw materials, and it seems to me there should be nothing go out of this intermountain country as far as it is possible to avoid that is not in manufactured form. There should be no good reason why the price and quality of all our products should not favorably compete with others.

Watch your Markets—Avoid Over-production: The people have been advised by Church leaders to study market conditions and to avoid excessive production, whether in farm products or in prepared commodities. Agriculturists have been urged to diversify, and to produce for their own requirements as far as possible. President Brigham Young told the people: "Learn to sustain yourselves. Produce everything you need to eat, drink or wear." Industries have been encouraged to cater particularly to nearby markets. One of the most powerful causes of the trouble that exists today is because of the difference between production and consumption. It has been declared that prosperity is a state of equilibrium between production and consumption.

Overcome Selfishness—Avoid Greed: This counsel applies less to the Latter-day Saints probably than to any other group. But the prevalence of selfishness and greed among mankind has contributed greatly to the present situation. The free operation of economic laws is interfered with by selfish human interests. It has been said that the fundamental cause of unrighteousness is the desire for power and for wealth, coupled with the character and purpose of that desire.

OVERCOME PAST MISTAKES

My brethren and sisters, if we as a people had in past years observed these instructions, referred to here very briefly, we should hardly have noticed the depression. It would scarcely affect us, certainly not nearly to the extent that it has done up to the present time. If we will learn from our mistakes and repent of our shortsightedness and our failure to observe the counsel and advice of these men who stand here to lead and guide us, we shall profit in the future. And if the people of this nation and the world would generally observe these instructions which have been given from time to time by the inspired leaders of the Church, all would be far better off and there would not be suffering nearly to the same extent as that which has occurred. Neglect to follow such rules has contributed very largely to produce the present unfavorable conditions.

CRITICAL ATTITUDE CAUSED BY ADVERSITY

A critical attitude is prevalent at present throughout the earth with relation to existing conditions. Such an attitude is probably to be expected because of the adverse circumstances and the suffering that many people are going through for lack even of the necessities of life. They are almost desperate. It is, of course, very important that everything possible should be done through cooperation, by donations and every other available means to prevent suffering and assure at least the necessities of life for people everywhere. It is vital, also, that everyone, as far as possible, shall be given opportunity to work.

PANACEAS SUGGESTED

Many panaceas have been suggested to avoid the recurrence of such conditions as prevail at present. Some are constructive; others are destructive. Some proposals are altruistic in nature; others are utterly selfish. There are those who would forcibly and unlawfully take the property of others in violation of the rights guaranteed to all citizens under the Constitution. Naturally, the representatives of the people in Congress can, with the approval of the President, proceed to change the laws wherever necessary to protect the citizens as a whole from improper aggrandizement of property by a few, and to promote the general welfare. You cannot legislate righteousness into people, but you can and should bring about, through the law-enforcing agencies general respect for and observance of law.

ALL THINGS IN COMMON

There are others who advocate the principle of having all things in common. That is a very fine doctrine. Any group that can subscribe to it wholeheartedly, labor unitedly, wisely and diligently for the welfare of the whole, and maintain loyalty, altruism and kindness constantly, can doubtless succeed in developing a splendid community. But it requires all of these qualities. There needs to be entire banishment of envy and greed from the hearts of those who would undertake it. How many are able to maintain the unselfishness necessary to bring about such a desirable condition?

Then, there is the doctrine of communism, which is more extreme. Under such a system the properties of others might be forcibly taken for its adherents, and control exercised in all matters pertaining to labor, religion, and social relations. Some English writer, in a satirical mood, has given the following definition of communism in the extreme:

"What is a communist? One who has yearnings
For an equal division of unequal earnings;
Sluggard or scoundrel, or both, he is willing
To fork out his penny and pocket your shilling."

Such a description may not apply to many people, but it does apply to some who are selfish and covetous in their desires, and are not willing to do their part in helping to earn and to promote the welfare of the entire community.

CHURCH STANDS FOR GREATER EQUALITY

It is desirable, as stated by President Nibley this morning, that there should be greater equality of wealth, and greater consideration on the part of those who have means in giving for the benefit of those who are not so favorably situated. Consideration by men for their fellows must be ingrained in them by some power other than politics, and that must, apparently, be through religion. The Gospel of Jesus Christ as taught and practiced by this people is, in my judgment, the most effective means for the promotion of greater mutual interest. The Church stands for greater equality and cooperation among mankind, without in any way interfering with individual initiative. Any legislation that will help to promote the mutual welfare of all, and control the aggrandizement of wealth is, in my judgment, fully justified. Faithful Church members show continually their consideration for others by the spirit of brotherly kindness, and by material contributions for the temporal and spiritual welfare of their fellows.

GOSPEL PROMOTES SPIRIT OF CONSECRATION

The teachings of "Mormonism" are and always have been of such character as to stimulate in those who accept them the spirit of consecration of their time, means and efforts to the welfare of others as well as themselves. The observance of the principle of tithing, of fasting and fast offerings, relief of those in need, the missionary work, community building, all help to promote, through service to the Lord, the interests of our fellow members.

OBEY THE LAW OF TITHING

We have been continually encouraged to obey the law of tithing. It is a most effective test of our faith in God and his work. It helps to raise us to higher standards. It is a means for our temporal as well as our spiritual progress. Obedience to this law will aid us to conserve our property and to develop prudence and foresight in our affairs. The prophet Malachi declared anciently that if the Hebrews would observe this principle faithfully they should be materially blessed and the Lord would rebuke the devourer for their sakes.

If we accept the principle of tithing in a half-hearted way, fearing that we are going to give too much or are making too great a sacrifice, we shall not enjoy the blessings which the Lord has promised. But if we give liberally in the spirit of that principle we shall be blessed. President Brigham Young declared on one occasion: "I would not give the ashes of a rye straw for the man who feels that he is making sacrifice for God. We are doing this for our own happiness, welfare and exaltation, and nobody's else." Every principle of the Gospel is a privilege for us. It is a means for our growth and development, and if we shall observe it we shall enjoy the blessings that follow.

CULTIVATE CONTRITENESS OF SPIRIT

My brethren and sisters, I think we should accept and observe

the counsels that are given to us by the Presidency of the Church and the other leaders who are inspired of God. In the spirit of humility we should cultivate the faith and repentance which is necessary in order that we may walk uprightly and in accordance with the will of the Lord. I am reminded of a statement in the Book of Mormon where the voice of the Lord declared unto the people: "Ye shall offer for a sacrifice unto me a broken heart and a contrite spirit." And Kipling, in that wonderful poem, "The Recessional," after the great celebration in England at the time of the jubilee of Queen Victoria, reminded the people:

"Still stands thine ancient sacrifice,
An humble and a contrite heart . . .
Lord God of Hosts, be with us yet,
Lest we forget,—lest we forget."

May the Lord help each of us firmly to resolve in our hearts and minds that "as for me and my house we will serve the Lord," I pray in the name of Jesus Christ, Amen.

The Choir sang the anthem, "Jesus Only."

Elder Milton H. Welling offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

THIRD DAY

AFTERNOON MEETING

The closing session of the Conference commenced promptly at 2 o'clock, Sunday afternoon, October 4, 1931, the attendance being similar to that at the previous meeting.

President Heber J. Grant presided.

The Tabernacle Choir and congregation sang the hymn, "The Spirit of God like a fire is burning."

Elder Thomas E. McKay, President of the Ogden Stake, offered the opening prayer.

President Grant announced that the beautiful flowers on the stand in front of the great organ had been sent in honor of Brother Evan Stephens, who led the Choir for the last time one year ago, he having since passed away. He further announced that the Choir would now sing the anthem, "God of Israel," which anthem Brother Stephens considered one of his best compositions.

The Choir then sang "God of Israel."

ELDER REED SMOOT

Of the Council of the Twelve Apostles

In the first place, my brethren and sisters, I want to offer my sincere thanks and gratitude to my Heavenly Father for the privilege I have of attending this wonderful conference. I have never attended one in my life where I have felt the Spirit of the living God so strongly.

BLESSINGS THROUGH ATTENDING CONFERENCES

I cannot understand how any person could attend services such as we have had during this conference without feeling at least that God was directing and his Spirit was present at every session.

It is indeed a privilege to attend these semi-annual conferences, and it is also a privilege to attend the conferences in the different stakes of Zion. My duties as a senator of the United States have prevented me from attending many of them. Since the war my calling has kept me in Washington most of the time and I have had the privilege only a few times of attending these conferences.

Last night I saw in this building every seat taken by men holding the priesthood. It was a wonderful sight, and the instructions and the spirit present impressed me as I never was impressed before with the duties that devolve upon the men holding the priesthood. I also felt the response that was made at that gathering last night. I could feel it in every word that was spoken and the expressions that followed. I could see that they touched the hearts of the men holding the holy priesthood in this Church, in a way that the labors in the different stakes from which they come would be carried on with a great deal more energy and confidence than they have been in the past.

TESTIMONY THROUGH PRAYER

My mother taught me that the way to receive a testimony of this work, and the way to maintain it, is to never cease praying; and she promised me as my mother that if I would follow that course I should always have a knowledge that God lives, that Jesus is the Christ, and that this work is his work. Brethren and sisters, I have followed that counsel, and notwithstanding the positions to which I have been called that have taken me away from the body of the people, notwithstanding the year before that happened my avocation called me to meet men who actually ridiculed our belief and the question of God ever revealing himself to man, as being unreasonable and indefensible, thank God I have lived through it all. I thank God for the testimony I have that this is his work and that every prediction made by any servant of God in relation to it shall be fulfilled.

As I see conditions in the world today and contemplate them I know that if the great principles as taught by the Church of Jesus Christ of Latter-day Saints were universal in the world no such conditions would ever exist.

I pray God to "give me clean hands, clean words, and clean thoughts. Save me from habits that harm. Teach me to work as hard and play as fair in thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to serve others at some cost to myself. Send me chances to do a little good every day, and so grow more like Christ."

If we all lived strictly to the laws of the Church and the require-

ments of the Church that prayer would be answered by everyone who offered it. There are no people in the world that I know of who are better capable and more willing and whose numbers are such that the worthy poor among them can be better cared for.

CONDITIONS THROUGHOUT THE WORLD

We have had pictures today of conditions existing, not half so bad as they are in the balance of the world. God knows what will come out of it, but I believe with all my soul that the times people are passing through today, not only in our own country but in the countries of the world, will cause them to turn their thoughts to a supreme power, the Creator of the world, the God we worship.

NOT A PRAYING NATION

I am afraid that our America is not a praying nation. I do not believe that there is a people on earth, compared by percentages, that pray to God every morning and night such as do the people of the Church of Jesus Christ of Latter-day Saints. Wherever I go, outside of the families of the Church and the conferences that I attend in different places in which the Church gathers, there are few places where prayer is offered. And sometimes when I hear prayer in other places it is like a tinkling cymbal and sounding brass. It goes in one ear and out of the other. No power whatever is back of it. It is mere words and nothing else.

IN CONGRESSIONAL ASSEMBLIES

I am thankful to my Heavenly Father that the Senate of the United States and the House of Representatives never begin a session without the offering of prayer. As I read history I find that when the first session of our Congress was held, which was in Carpenter's Hall, Philadelphia, September 5th, 1774, the question then arose as to whether it was proper to open that session with prayer. Thank the Lord there was a majority present who had shortly before passed through the horror of war. I think it was perhaps for that reason there was a decision made that every session of the Senate should be opened by prayer. That has continued down to the present time, and I notice, as I have said, that a majority were in favor of it. They were such men as George Washington, Patrick Henry, John Rutledge, Colonel Fulton, Peyton Randolph, Richard Henry Lee, John James, Isaac Law. I am not going to give the names of those who opposed it. The question arose as to whether they should kneel or whether they should stand. My brethren and sisters, I am thankful to my Heavenly Father that that practice has existed down to this day, and it would be a Godless nation if that were not followed. I am sure that the spirit that is asked for many times in the opening prayer is not made manifest a few minutes after the word "amen" is said. But yet it has its influence and I hope and trust that this shall never be a Godless nation.

NOT IN UNCLEAN TABERNACLES

I suppose you all know that I am a firm believer in the Word of Wisdom. I have lived it all my life, thanks to the mother who gave me birth. I know, my brethren and sisters, that he who does not abide by that law, he or she who robs his or her mind of good judgment by the use of intoxicating liquor cannot enjoy the Spirit of God. The Spirit of God never will live in an unclean tabernacle. You cannot tell me that a man—and I am sorry to have to say, 'as it has been quite prevalent in the world, or a woman—who imbibes the damnable stuff can have the companionship of the Spirit of God.

There is no people, according to the numbers, that obey this law as well as do the Latter-day Saints. But I want to say that we are far from perfect, in fact I have witnessed since I have been home members of the Church who have forgotten themselves in this regard. The prophetic spirit was with Joseph Smith a century ago when the Lord announced through him his calling, because of "the calamity which should come upon the inhabitants of the earth," and which has come and is coming in our day. The "spirit of prophecy," which is "the testimony of Jesus," also was with him when the Church of Jesus Christ of Latter-day Saints was brought into existence. It brought not a new religion, but a restatement of the old, with its divine authority, gifts and blessings, "the power of God unto salvation."

MORE GODLINESS OR MORE GODLESSNESS?

And now, what are we Latter-day Saints going to do about it? Shall we awaken to a renewed effort to learn the word of God? Shall we teach our young men and young women more of godliness through actual, intimate knowledge of the scriptures, and less of the godlessness that comes through men's self-glorification in a presumed knowledge which really is not actual knowledge, but which holds the domain of speculation and skepticism? Shall we cling more closely than ever to God-given facts, whether in doctrine, in prophecy or in history? On our reply in practical service depends our own salvation and the salvation of many to whom our precept and example shall come.

THE SPIRITUAL FACTOR

Of the religious aspect, Sir Hubert Barker writes in the London Daily Mail: "The spiritual benightedness of modern men is the paramount evil of our age. Man must advance more swiftly on his spiritual side. It is always the spiritual factor that determines man's destiny. If the churches have become a by-word with thinking men, it is because they have turned from religion to ecclesiasticism."

The wise man said, Proverbs fourth chapter, seventh verse: "With all thy getting get understanding." My suggestion to those who would be instructors is that they lead their students to "get understanding;" otherwise there comes misunderstanding and unbelief.

Another feature to which our present attention may be called is

that the prevailing atheistic instruction which permeates our universities, and our schools, and our social and other clubs, is the chief direct and potent cause of the great crime wave of which we hear and see so much in public discussions today. Israel's great Psalmist has said (Psalms 14:1 and 53:1): "The fool hath said in his heart, There is no God. They are corrupt and have done abominable works."

The criminals in our land today pursue their vocation in the thought that there is *no God*. The gangster that sometimes takes charge of things in our great cities and makes the police force seem pitifully helpless, has his chief potency in the thought that *there is no God*. He may be caught, serve in prison, but when released goes on in his career of crime. When protested with, he says: "What difference does it make? No one can touch me until I am caught at it. And I don't expect to be caught again." His thought clearly indicates by both word and act that *there is no God*.

It is the mission of the Latter-day Saints, in their Church designation, that by thought and word and action they testify to the world that *there is a God* who is mindful of his children if they will but heed his word. Where God lives in the souls and minds of men there is peace and righteousness; but otherwise not.

My brethren and sisters, God bless us. God prepare his Church and those who are directing the affairs of it that it shall fulfil the destiny that he has in store for it, whether it comes in this decade or in decades to come. It is the duty, and I may say the pleasure, of God's people to bring into the world the light, the life, the teachings of the Master, Jesus Christ. This I pray for, in the name of Jesus Christ, Amen.

ELDER NOAH S. POND

Former President of the Northern States Mission

My brethren and sisters, I think of all the surprises that have come to me, this is the greatest one. I have rejoiced exceedingly in what it has been my privilege to hear in the sessions of this conference.

I am deeply grateful for the blessing that came to me of presiding over the Northern States mission, and I have earnestly desired that I should come home and be as happily engaged in the service of the Lord in the future as I have been in the past. Sister Pond and our sons have likewise enjoyed the blessings of our missionary experiences, in the growth of Relief Society and other activities.

I can but briefly refer to and give you a faint impression of the feelings that fill the heart of one laboring in the ministry. I know, my brethren and sisters, that all of us at home are missionaries. Responsibility in the Church, membership in the Church, the acceptance of responsibility in the priesthood, constitute us missionaries. But until we go out into the world we do not have a full realization of the importance of our testimonies.

It has been my privilege to stand where the prophets of God have stood. I have been in those memorable cities where the Prophet Joseph, Brigham Young, Sidney Rigdon, Oliver Cowdery, Orson Pratt, Parley P. Pratt and others of our fine leaders in the early history of the Church have ministered. I have stood where President John Taylor stood when he organized the first branch of the Church, nearly a hundred years ago, in the city of Indianapolis, Indiana, and I thought I could actually feel the spirit of that prophet of God. I remember when that Sabbath occurred. I had referred to the history of the Church for verification of time and place and to know that it was true to history.

Early in this past year when Justice Holmes of the United States Supreme Court, approaching the ninetieth year of his mortal life, rendered one of the decisions of the Supreme Court, indicative of the power of his mentality, and the statement was flashed over the country that he bore in his body the bullets that were fired into it by Confederate soldiers, I thought: Well, even this remarkable incident is paralleled in the history of our Church. Like Justice Holmes, President John Taylor, when he organized that branch in Indianapolis, carried within his body the bullets that the assassins had fired into it, and that grand President of the Church carried those assassins' bullets in his body to the grave, and died in exile. A beautiful chapel now stands in Indianapolis where President Taylor organized the first branch. Likewise five other chapels have been erected during the past three and one-half years in Detroit, Columbus, Cincinnati, Dayton and Chicago.

I have seen the sons and daughters, grandsons and granddaughters of those leaders of the Church following in the footsteps of their worthy ancestors and preaching as honestly and as sincerely the principles of the Gospel as they were preached fifty, seventy-five or eighty years ago. I have stood at the doorsteps of the homes of our leaders, Brigham Young, Heber C. Kimball, Lorenzo Snow, John Taylor, the Pratts, the Snows—those brick houses are standing or falling into decay, but they are mute and silent testimonies of the substantial solidarity of the building of our people, even the homes that they inhabited. And those memorable cities of Nauvoo, Illinois, and Kirtland, Ohio, where the Saints erected temples in the name and honor of God, have greatly degenerated. I never could have believed that the hand of God would be manifested so powerfully, so positively upon such spots, people, sections and localities, as I have seen in these, the deadeast spots in all the world—Kirtland, Ohio, and Nauvoo, Illinois—where temples of God were raised in this century of the existence of our Church and which were so glorious in the beginning of our history.

I bear you my humble testimony, and pray our father's blessings upon his servants. They are as true and as fine in their prophetic calling and leadership today as were those who were called at the inception of the Church. This is my testimony of the divinity of the Gospel of Jesus Christ, in the name of our Savior and Master, Amen.

PRESIDENT HEBER J. GRANT

I have called for several of the returned mission presidents a number of times, to come to the stand and speak to us, but they have not been present. I shall not call out again the names of those who have not yet spoken here for fear they are not present. But I would like that at any time any one of the returned mission presidents is in conference, who has not had the opportunity of bearing his testimony, he would notify me so that he will not be overlooked. With the exception of two we have now heard from all returned mission presidents.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I have selected a text. This is not usual with me, but the experiences of this conference have been such that I would like to refer to it if I am so led. I feel very humble to stand in the presence of this great audience and very much do I desire an interest in your faith and prayers, that the delightful influences that have pervaded our conference, and the inspiration of the Lord that has been upon those who have addressed us may be with me.

ABSENT ONES

These beautiful flowers are the offering of Sister Sarah Daniels, the good woman who kept house for Evan Stephens for years prior to his demise. They were brought by her in remembrance of Brother Stephens who directed the Choir in our conference a year ago.

I have been lonesome during this conference for some of the absent brethren who were here six months ago. Since then Elders Orson F. Whitney and Rey L. Pratt have passed to the Great Beyond. They were two of the beloved leaders in Israel and nobody can take their places. Elders John A. Widtsoe and Joseph W. McMurrin are also absent in the mission field rendering service.

LOVE FOR THE BRETHREN

My heart is tender today and my feelings are subdued as I realize the bounteous blessings of the Lord bestowed upon me and mine. It is a priceless privilege to live in an atmosphere such as we enjoy in this Church and to associate with good men and women who are interested in benefiting all mankind. The companionship of the leaders of Israel is to me a blessing, the value of which cannot be measured. These leaders on this stand are representatives of our Heavenly Father and I love them as if they were my own flesh and blood.

As I associate with the General Authorities, stake presidents, high councilors, bishops, and the leaders in the various departments of the Church, from the depths of my soul I feel grateful for

the opportunity that has been mine in life, to have as my companions the kindest, holiest and best men and women that this world knows anything about.

In I. John, 3rd Chapter and 14th Verse we read:

"We know that we have passed from death unto life, because we love the brethren."

What a wonderful thing it is to belong to an organization that teaches that very thing, and not only teaches it by word of mouth, but exemplifies it in so many marvelous ways. How grateful we should be to our Heavenly Father that those with whom we are permitted to associate are dependable, and that we can love them and have their companionship.

TEACHING THE WORLD

A number of years ago I was riding with a man in the East. I told him where I was from, that I was a member of the Church of Jesus Christ of Latter-day Saints, and he asked: "Is that church still in existence in Utah?" I replied, "Yes, and growing rapidly." I thought then: Will it ever be possible for us to convince the world that this is the Lord's work? Although it encounters many obstacles it goes forward constantly. It would seem an impossible task to personally contact and teach the Gospel to all people, but with the radio countless thousands, many of them living far away, may hear the servants of the Lord teach the truth. I was recently in Winnipeg, Canada, and was there told that some of the finest programs they hear are those from Salt Lake City. Often they tune in on KSL and hear the sermons that are delivered on Sunday evening. In every case of that kind people have spoken appreciatively of what they are permitted to enjoy.

We are living in a marvelous age, at a time when the Lord has not only inspired his children to do wonderful things to make our existence more pleasant here, but has revealed his Gospel anew and established his Church to prepare us for the celestial kingdom. It is difficult to bring people to an understanding of the fact that this Gospel is not the work of man, but is our Father's work, given to us in this latter day for the blessing of all mankind.

INTEREST IN THE CHURCH GROWING

During the year I have visited four of the mission fields of the United States, three of them from one end to the other, and in every mission I have found delightful people who are interested in the Church of Jesus Christ of Latter-day Saints.

In the Texas mission one young man, who was the religious editor of a newspaper, came to our meetings, and then asked if he might come to the hotel and talk with us. We visited with him. That is less than a year ago now, and only within the last two or three days I have learned that he has joined the Church because of the blessing that he feels will come to him by such a membership.

In some places I found that our chapels are not large enough to hold the conference congregations. In several cities people came in such numbers that we could not make them comfortable, and the audiences, in many cases, were composed mostly of those who are not members of the Church of Jesus Christ of Latter-day Saints.

The work of the Lord is going forward. The teachings of our Redeemer are finding a lodgment in the hearts of the children of men. The spirit of prayer is abroad, and I would like to say that it is pleasing to me, as I go into the homes of non-members, to find that many are anxious to approach the Lord in prayer, and the servants of the Lord are asked to pray with them, showing their faith in the power and blessing of prayer. But it seems strange that it is so difficult for many people to understand the plan of salvation.

TEACHINGS OF THE REDEEMER

The discourses that have been delivered from this stand during this conference have been delightful to me. Nothing has been said that anybody could take exception to or that anyone would not be pleased to accept. What has been said has been in conformity to the teachings of Jesus Christ our Lord. We believe in faith, in repentance, in baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. These are the teachings of the Redeemer of mankind, and he has called upon us in this latter day to teach all people these glorious truths and others that have been revealed.

When I visit the sons and daughters of the Latter-day Saints in the mission field, and discover how they grow in strength and power and in grace before the Lord, and how they are able in their humble way to explain the principles of the Gospel to the convincing of many of our Father's children, I am thankful indeed. I wonder if the Latter-day Saints really appreciate what a contribution they are offering to the world when they send out these young men, and in many cases young women, who are giving their time and such information as they possess in order that others may enjoy the blessings of which we partake.

ALL CANNOT UNDERSTAND

The scriptures inform us that all will not understand the Gospel. (See I Cor. 1:18.)

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Is that not true? Has your missionary experience not brought to you that realization, as it did to Paul, that those who refuse the truth are on the way to perishing? They do not comprehend, and the Gospel of Jesus Christ is but foolishness unto them. Many are good men and good women, but they cannot understand. To

you who have been baptized into his Church and have been obedient to his requirements the Gospel of Jesus Christ is an anchor and brings to you a satisfaction that can come in no other way.

ANXIOUS TO DIVIDE WITH OTHERS

As I read the scriptures, not only the Old and the New Testaments, but the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, I marvel at the goodness of the Lord to bless those who accept his teachings, for we find more comfort in these sacred records than in all the philosophies of the ages, as given to us by the wisdom of men.

Standing here as one of the weakest and humblest among you, I feel to praise my Heavenly Father for the testimony that he has given to me that this is his Church. Oh, how I wish that the good people of all denominations might really know what we are seeking to divide with them! I meet members of the Catholic, the Presbyterian, the Baptist, the Methodist, and all the other churches, and I find in these men and women virtues that are most beautiful to me. But I find that they are so rooted in the organizations with which they are identified that when I try to explain to them what we are doing, they seem mystified; they are not able to understand. One man said to me, "Would you have us give up all that we have had, all these blessings that we have enjoyed, to join your church?" I replied: "Not a blessing, not one good thing would we ask you to give up. But we do say to you, we will be glad to divide with you, if you will permit us so to do, without cost to you, some of the blessings of our Heavenly Father that have been kept from you in the past which are now at your very door."

It is not the purpose of this Church to make statements that would hurt the feelings of those who do not understand things. This Church is not one that goes about criticising and finding fault with others, but in the spirit of loving kindness and the desire to be helpful, its representatives carry the Gospel message to the nations of the earth. This unusual missionary service is attracting world-wide attention. By the thousands the sons of God, bearing the priesthood, and some of his daughters, have gone to the uttermost corners of the earth, paying their own expenses, for the purpose of sharing with our Father's children his precious truths which would be so helpful to them if they would but accept them and make them part of their lives.

THE WISDOM OF THE WISE

The scripture that I last read is followed by this:

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."

And in another place we read:

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

In analyzing the distressed condition of the world at the present time and realizing that the greatest minds of all lands in studying our problems are utterly helpless to meet the issue, I am persuaded that until they turn to him whose children they are and acknowledge the Father who is so anxious to bless, until they will give him an opportunity to inspire them, they will continue to grope in uncertainty and fail to solve the problems that afflict mankind. The difficulties for which we are now seeking remedies are the result of forsaking the teachings of the Lord and depending upon the wisdom of men.

THE PANACEA

If I were to voice what is in my heart it would seem egotistical to some, but I say to all men everywhere, examine the teachings of the Gospel of our Lord as revealed to the Prophet Joseph Smith, search them prayerfully, and you shall find the panacea for the ills of this world, and it will be discovered in no other way.

I believe that, as I believe that I live, and when I speak thus it is with the fervent desire that in some way we may be able to interest our Father's children and bring them to an understanding of his truth, that the errors and mistakes of mankind may be neutralized, that the power of evil may be turned aside, and that his children everywhere may be induced to glorify his name.

OUR DUTY

Think of the great and good men who have taught the Gospel of Jesus Christ, from the days of Joseph Smith until the present time, and how often their words have fallen upon dull ears throughout the world. I realize that the time is coming, however, and our Heavenly Father has so decreed, that all shall know. But in the meantime, it is your duty and mine, not only to teach the truth but to let our light so shine, by our conduct in life, that others, observing our good works, may be constrained to glorify his name.

It is your duty and mine, as we go to and fro among our companions day by day, to radiate such an influence that they will be led to investigate the cause of the peace and happiness that dwells with those who serve God and keep his commandments. It is not necessary that we be called upon missions for that. Right here at home and in all nations there are hundreds and thousands of good men and women who are not yet touched by the Gospel of Jesus Christ, many of whom did they but understand what you understand, would be glad to conform to the requirements of our Heavenly Father and partake of his blessings. If in our homes and in our business affairs, if in our lives everywhere, we will go about radiating that love that should be in every heart, that kindness that should possess every Latter-day Saint, (and particularly in these times when conditions are so serious for many) many men and many women will rise up to call us blessed, not only for the creature comforts that we may bestow, but because of the hope of

eternal life that we have been the instruments in the hands of God of placing before them in a comprehensive way.

Some of the greatest mission fields in all the world are the abiding places of the Latter-day Saints, the towns and villages where we live, and if we would but do what our Father desires us to do, the beauty of the Gospel of our Redeemer would be realized by the children of men, and we would all be made happier to see our Father's children—every one of them dear to him and precious in his sight—drawing near to him, that they might obtain the blessings that he has promised those who serve him and keep his commandments.

THE AUTHORITY OF THE LORD

I know that the authority of the Lord is here. I know that the man who stands at the head of this Church is inspired, and I wish that all of you might know of his willingness to sacrifice for the blessing of those to whom he ministers. I wish you could all know of the faith and devotion of his counselors, as they sit hour by hour giving the very best that is in their lives, to plan for the good of humanity, not only for us but for all mankind.

I wish you could be associated as I have had the privilege of being with the good men who lead the Church, the First Presidency, the Quorum of the Twelve, the Patriarch, the First Council of Seventy and the Presiding Bishopric, these men whose lives are devoted to the blessings of mankind. I wish you could know them as I know them. I want to say that if you did, no one would come to you with any suggestion of wrong-doing charged against them without being defended by you, realizing that they are indeed the servants of the Lord

GRATITUDE FOR BLESSINGS

I am grateful for my fellowship in this Church. I have never asked for positions of honor. I have always been pleased to work wherever I have been called, and in the mercy of the Lord he has given me strength, thus far, to carry out in part the requirements that have been made of me. I stand here my heart filled with gratitude to him who rules and reigns on high, for the privilege that I enjoy at this moment, being with this marvelous congregation, and of talking to you as I am permitted to do, and I hope that his children who may be listening in will feel the blessing that we enjoy, as this service proceeds under the direction of the Prophet of the Lord.

GOD'S WORK

This is God's work. It is not the work of any man. No man or set of men could have carried it forward and made it successful in the face of the opposition of the world. Many times they have felt that the end of the Church had come, and each time by the majesty of his power, the Lord has lifted it up, and it has gone

forward from city to city, from village to village, from nation to nation, and here in the tops of the everlasting hills he has fulfilled his revelation to the Prophet Joseph Smith, that the people were to become a mighty people in the midst of the Rocky Mountains.

Our work has only just begun. As I look into the future and realize the possibilities, the prayer that is in my heart is Father in heaven, help us that we may resist evil, that we may banish from our lives selfishness, that we may love one another, and wherever we may go, that those to whom we minister may feel that love and be touched thereby, that they may desire to be members of such an organization as this.

I pray that the Lord will bless him who presides over us and bless his counselors, that they may live long to direct us, that they may continue to labor under the inspiration of our Heavenly Father, for I know that they have labored that way in the past. May we who labor under their direction, we who serve in the various departments of this Church, live so near to him who rules and reigns on high that we will know our duty when the word is spoken by those whom he has called to preside and that we may not be swayed by the fallacies, the foolishness and the philosophies of men.

God bless you, my brethren and sisters, and his children everywhere in the world, that his power and the inspiration of his Spirit, and the knowledge of his truth may come to them, that this world may become filled with the glory of righteousness, I humbly pray, in the name of Jesus Christ, Amen.

The Choir and congregation sang the hymn "Come, let us anew."

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

A hundred years ago this last June the Lord Jesus Christ delivered a message to the Church that I consider most important and applicable just now, and I desire to read a portion of it from the fifty-sixth section of the Book of Doctrine and Covenants:

"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!"

The only security that rich men have today comes out of obedience to law and order, and unless there is a liberal giving I am sure that great uncertainty may be experienced by those of great wealth.

THE RICH MAN'S OBLIGATION

What should a rich man give? His tenth. That belongs to the Lord, for man is but a steward of it. I do feel to rejoice in my heart that in this Church we do have men of means who give their tenth.

But, oh, how difficult it is for some to pay an honest tithing when they make much money! They can do it very well when their income is small, but when they get to the point of giving a hundred dollars it is about as far as many can go, no matter what their income may be.

I wish that throughout the whole length of the land today every man of wealth would feel his obligation to the Lord Almighty for his stewardship, and that he would give one-tenth at least of his income each year for the charity that is so necessary to provide for the hungry. As I have seen in various sections of this country great groups of hungry and idle men who seek work, it would seem to be but a simple thing that they, like in Russia, would reach the point where they would take possession of property unlawfully and illegally. There is only one way by which that may be averted. They must be fed, they must be cared for.

EVERY MAN A BEGGAR

There may be an objection, however, that these have been unwise men and are suffering for their own sins. But nevertheless, let me read what the Lord has to say on that subject also, because the people referred to in the Book of Mormon, I presume, had times very much like ours. In the fourth chapter of Mosiah I read the following:

"And also, ye yourselves will succor those that stand in need of your succor; ye will administer of your substance unto him that standeth in need; and ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish.

"Perhaps thou shalt say: The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just—

"But I say unto you, O man, whosoever doeth this the same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God.

"For behold, are we not all beggars? Do we not all depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?

"And behold, even at this time, ye have been calling on his name, and begging for a remission of your sins. And has he suffered that ye have begged in vain?"

Every man needs the pardon of God. Every man is a beggar, because he is pleading for that which he does not have himself, though he may be possessed of all the wealth of the world. One thing the Lord has clearly indicated is that no matter how worthy or unworthy, every one of his children should have food and shelter. Beyond that, however, we may not be able to go.

A WORD TO THE POOR

And now, a word to those who are in need, the poor. I am reading again from the fifty-sixth section of the Doctrine and Covenants, the balance of that admonition:

"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!"

Their attitude is equally as objectionable in the sight of the Lord as that of the stingy rich. Let the poor, therefore, not be possessed of the spirit of Bolshevism that would unlawfully take possession of that which does not belong to them.

I am pleading that the Latter-day Saints will respond to the appeals that are made. Last night the Presiding Bishop of our Church informed the brethren that every bishop in a ward where Latter-day Saints are in a majority should care for the hungry and see that none goes without food or shelter, whether he belongs to this Church or not; and that is why we need the support of your tithes and offerings, that the poor may not lift up their appeals in vain. And the poor who receive these blessings must be patient. This is not the time for them to be possessed of other men's goods. They must be wise and prudent in the future, to store up against such a day as this, and consider themselves fortunate that they are provided with food and shelter during these trying times. They should not become envious and jealous and full of the spirit of anarchy. That is not the spirit of the Christ.

THE LORD'S PROMISE

"But blessed are the poor," the Lord continues—and I would add, and I feel sure it is in harmony with the spirit of this text—blessed are the rich too—"who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

"For behold, 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."

Such a promise will be realized and that through the coming of the kingdom of God.

DEVELOPMENT IN ADVERSITY

I believe that these experiences through which we are now passing all have their lesson. What is the lesson the Latter-day Saints should learn from the experiences of today? But three or four years ago, in the midst of our greatest prosperity, I was attracted by a question propounded to Mr. C. W. Barron, who owned the Wall Street Journal—I think he has since passed away—one of the greatest financiers of our country. Some man had declared that there would be a hundred years of uninterrupted prosperity in the United States, and to that proposition Mr. Barron answered:

"Will there be a hundred years of uninterrupted prosperity?" I asked. He shook his head.

"Why not?"

"I expected him to show me a chart or say something about the 'business cycle,' or 'economic fundamentals,' or to use some of the other well-worn phrases. But to my relief he took an entirely different approach.

"There will not be a century of uninterrupted good times, because the universe is not arranged on that basis," he said. "What is taking place on this earth is a great experiment in the development of human character. The Creator is not interested in money or markets, but in more enduring men.

"Such men are not developed when everything is easy. They never come out of the countries where the sun shines every day. Trials develop them; problems develop them; suffering develops them. As long as the present Divine plans continue to operate, we shall continue to have enough setbacks to keep the race from growing altogether soft. Years ago, Roger Babson made a chart on which one wavy line represented national prosperity and the other wavy line showed church membership. It was decidedly interesting. When money rolls in too easily and too long, men drift away, not only from their churches, but from hard work and simple living; they form extravagant tastes; they take long chances.

"Then came the panic. Their easy wealth evaporates. They clear their lives of rubbish and start in again on the sound basis of economy, worship and work. Sometime the race may develop to a point where it can stand prosperity all the time, but in our present state hard times still have their needed work to do."

GOD'S PLAN TO BE ESTABLISHED

Yes, I believe there will come a time when we can stand prosperity all the time, and that time will be when that order which God established in the heavens before man lived upon the earth, is set up.

Upon various occasions in the past the Lord has endeavored to establish that order—in the days of Enoch, as referred to by President Nibley this morning, and in the days of Christ himself while he ministered among men upon the eastern hemisphere and upon the western hemisphere also. He has revealed to this Church his plan for the equitable distribution of the wealth of the world, which is his. We have gone forward marvelously in mass production; and now, brethren and sisters, it is essential that we shall have mass distribution. We will have these recurring periods until the people learn, as learn I believe they will in time through these experiences, to let the Lord's plan become established.

THE LORD'S RENTAL

I am happy that the Church, a hundred years nearer the solution of this problem than anyone else, is making headway. Sometime after the order referred to was revealed to the Prophet the Lord gave the law of tithing. That is the thing that concerns us now. It is the schoolmaster to prepare us for this greater, this bigger thing. The law of tithing is just and righteous. We need the blessing of the Lord today, of a material character. No man would think for a moment that he was not under obligation to pay rental to the owner for land that he tilled; and yet the owner cannot guarantee that the rain shall fall, that the snow shall come in the mountains, that the moisture so essential shall be provided, that the sun will shine, that the grain will germinate, that the harvest will come. Someone else must provide these essentials without which your farm is of little more value than an ash heap.

Who provides these other important blessings? The Lord Al-

mighty. Is he entitled to recognition and rental? Yes. The earth is the Lord's. It belongs to him, and we are but tenants. We owe him a rental, and he has enjoined upon us that a just rental is ten per cent of that which we obtain from the soil and from our labor. You expect, I am sure, to live in an eternal world with an eternal possession. How can any man who understands this law hope to have an eternal inheritance in this world, celestialized by the power of Christ, unless he has paid his tithing? It is the law of inheritance. He will establish a right to an eternal inheritance if he has paid his rental.

CHURCH GROWTH

The Lord's work, however, is making progress. It is going forward. I am not disturbed by the things that are now occurring. In the beginning of this Church he declared that the time had come when everything would be shaken that could be shaken and that that which he had established would stand. The Lord has been shaking to the very foundation the fortresses of evil, of error, of darkness, of skepticism, and of apostasy. The Lord has been building up the truth by the same process. Just a slight reference to it: A recent report of the census of the United States reveals the fact that in the last decade, of the twenty-three religious denominations of the United States six of them show a loss of membership. This Church is one of the twenty-three, but there is not another one in the group whose percentage of growth is equal to the growth of this Church.

The Christian Herald of recent issue calls attention to the fact that last year, 1930, the one hundredth anniversary of the birth of this Church, for the first time in one hundred years the Methodist Church of the United States lost membership. Its loss was 42,211 souls. The Presbyterian Church's loss was 22,763 souls, while the great Catholic Church, the largest Christian religion in the United States, had a growth of only 17,526 souls, a growth that this Church exceeded last year. The growth of total membership in the year 1928 in the United States was a million souls, the next year it dropped to 242,000, and the following year, last year, it was 88,000. The Lord Almighty is shaking the foundations of error and man-made institutions, while this, his work, stands all the tests that have been applied to it, the test of mob violence, the test of persecution, and now I am sure it will stand whatever test the future holds for we are founded upon the truth.

PROPHESIES GOOD FOR ZION

God help us, my brethren and sisters, to see our glorious opportunity, to adhere more closely than ever before to these Gospel principles. Don't you brethren become discouraged. Don't you leave your farms. This is no time to sell your land, no time to desert your flocks and herds. I prophesy good for Zion if the Latter-day Saints will only serve God and keep his commandments. You shall be delivered financially, delivered from that which oppresses you, but among the wicked there shall be times of trouble. The devil is in the earth to

try to reclaim his kingdom. God is here to help the progress of his work, for that glorious day of the coming of his Son must arrive, and the Lord Almighty is at work to that end.

The Lord help us to be wise and learn the lessons out of the present and profit by them in the future, and listen to the counsels of this glorious conference, for I bear witness that the Lord is here, the light is in the ship. It is with the leaders of this Church. I know it. You have had witness of it this day and during the other sessions of this conference that shall remain with you forever and ever. God grant it, I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I regret exceedingly that we have not had the pleasure of hearing from President B. H. Roberts of the First Council of Seventy, and from Brother Joseph W. McMurrin, both of whom have, for many years at the various conferences that I have attended, lifted their voices in testimony of the divinity of the work in which we are engaged.

The General Authorities and Officers of the Church and the Auxiliary Officers and Boards were then presented, and by unanimous vote of those assembled were sustained in their various offices and callings as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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

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

Charles W. Nibley, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Inasmuch as some people say that we always present the name of the person nominated to fill a vacancy in the leading councils of the Church, in a group with those previously chosen and ordained, so that the people do not have an opportunity to vote against him, I shall put this separate motion: All those in favor of sustaining Brother Joseph F. Merrill as a member of the Council of the Twelve Apostles, filling the

vacancy in that Council caused by the death of Elder Orson F. Whitney, will manifest it by raising their right hands.

(All present raised their right hands)

The vote is unanimous in favor of Brother Merrill.

PRESIDING PATRIARCH

Hyrum G. Smith

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Brigham H. Roberts

Joseph W. McMurrin

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

It is moved and seconded that we sustain Elder Antoine R. Ivins as a member of the First Council of Seventy. All in favor manifest it by raising their right hands. (All present raised their right hands) Contrary, if there be any, indicate it in the same manner. (No hands were raised)

The vote in favor of Brother Ivins is unanimous in the affirmative.

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen, Brigham H. Roberts, and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

Joseph Fielding Smith

Anthony W. Ivins

David O. McKay

Charles W. Nibley

Stephen L. Richards

Willard Young

Richard R. Lyman

Rudger Clawson

John A. Widtsoe

Joseph F. Merrill

Adam S. Bennion

Arthur Winter, Secretary and Treasurer

GENERAL CONFERENCE

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

Henry H. Rolapp

Orval W. Adams

John W. Hart

TABERNACLE CHOIR

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

ORGANISTS

Edward P. Kimball

Alexander Schreiner

Frank W. Asper

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

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, 1st Asst. Superintendent

George D. Pyper, 2nd Asst. 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, 1st Asst. Superintendent

Melvin J. Ballard, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President

Lucy Grant Cannon, First Counselor

Clarissa A. Beesley, Second Counselor

with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent

Isabelle S. Ross, 1st Asst. Superintendent

Edna Harker Thomas, 2nd Asst. Superintendent

with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

In case any person fails to fully appreciate the plain statement of President Ivins that the book to which he referred is to be considered as the personal opinion of the author and not as having been approved by the Church, I wish all the members of the Church to know that when any book has the approval of the Church it will have the stamp of approval of the Presidency of the Church. Therefore, no agent selling any books is justified in quoting the Church as approving a book that does not carry the stamp of approval in it.

I believe that for the first and only time since I became the President of the Church it is not four o'clock when the time has arrived to call upon the choir to sing and for the final benediction to be pronounced.

It has fallen to my lot on more than one occasion to make a few remarks after four o'clock. We are all willing to stay here after four o'clock, I am sure, to hear the choir in the closing anthem. Therefore, there are ten full minutes left for me, for which I am grateful.

GRATEFUL FOR CONFERENCE

First, I am thankful for this wonderful conference. I believe sincerely that today we have had as many if not more in attendance than is usual at our Sunday morning and afternoon meetings. It seemed to me that we were more crowded this morning than at any other time I can remember.

I am grateful that what to me was the most marvelous sight I have looked upon in this building was that which I witnessed last night when the building was nearly filled with members holding the priesthood of the living God. Let me say that with all our faults and failings I believe we are the best people in the world. It sounds a little egotistical, but I believe every word of it, and I believe firmly that our sisters are better than the brethren. I haven't any doubt of this, none whatever. There was a magnificent showing here last night of the priesthood, and from the bottom of my heart and in the authority of the priesthood of the living God that I hold I have great pleasure in blessing the men who hold the priesthood of God, the power from heaven, and in blessing our wives who, on an average, have been more devoted, I am sure, to the work of the living God than we have been.

LOYALTY TO PRESIDENT HOOVER AND ASSOCIATES

I rejoice in the splendid work of the Latter-day Saints. I desire and feel to pray for the blessings of the Lord to be and abide with the President of the United States and his cabinet in this time of great trouble, in a time when we should be loyal. "We believe in being subject to kings, presidents, rulers and magistrates." Let us be loyal to those who in the providences of the Lord stand at

the head of our nation at the present time, in this great time of trouble. I am sure nobody will accuse me, seeing I am counted as a Democrat, of being guilty of mixing politics with religion here; but I believe that no truer, better, finer man has ever sat in the presidential chair than the man who is sitting there today. That is my opinion of President Hoover.

A STRAW VOTE

Some years ago for the first and only time in my life I paid some attention to a straw vote. I do not think such votes amount to a straw; that is my opinion of them. I think that if there is ever any "stuffing" in ballot boxes it is when a straw vote is being taken. I think it is properly named "straw vote." It is as weak as a straw. But I could not resist the temptation way back many years ago, when the Literary Digest asked for a straw vote, and lo and behold, I voted for Hoover. That was my opinion of the man who had done so much, such magnificent and wonderful work during the war, in feeding the people in Europe. I believe that he is absolutely honest and conscientious and that his heart is as firmly set upon doing the right thing for the people of this country, as the hearts of the leaders of this Church are set upon doing the right thing for the Latter-day Saints.

I am happy indeed in a knowledge of the divinity of the work you and I are engaged in. I humbly pray for the blessings of the Lord to be with each and all of you, with the Latter-day Saints the world over, and the honest in every land and every clime. God bless you, Amen.

As a closing anthem the Choir sang the Hallelujah Chorus, by Handel.

The benediction was pronounced by Elder Taylor Nelson, President of the Oneida Stake.

Conference adjourned for six months.

Prof. Anthony C. Lund, assisted by B. Cecil Gates, conducted the singing of the Choir and congregation at the Conference meetings. Accompaniments and interludes on the great organ were played by Edward P. Kimball and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,

Clerk of the Conference.

INDEX

Authorities Present	1
Authorities, Presentation of	128
Ballard, Elder Melvin J.	123
The rich man's obligation, 123—Every man a beggar, 124—A word to the poor, 124—The Lord's promise, 125—Development in adversity, 125—God's plan to be established, 126—The Lord's rental 126—Church growth, 127—Prophecies good for Zion, 127.	
Bennion, Elder Samuel O.	28
Bluth, Elder John V.	82
Callis, Elder Charles A.	66
Cannon, Elder Sylvester Q.	104
Leadership of Moses, 104—Choose whom you will serve, 105—Faith in God needed, 105—Purpose of Gospel, 105—Consideration for others, 105—Priesthood for guidance, 106—Demand for a modern Moses, 106—Inspired leadership in the Church, 106—Overcome past mistakes, 108—Critical attitude caused by adversity, 109—Panaceas suggested, 109—All things in common, 109—Church stands for greater equality, 110—Gospel promotes spirit of consecration, 110—Obey the law of tithing, 110—Cultivate contriteness of spirit, 110.	
Clawson, President Rudger	75
Past and present linked together, 75—The Gospel—indivisible and everlasting, 76—An incident from the distant past, 76—A dreadful day, 76—Destruction of wicked, 77—Marvelous manifestations, 77—The coming of Elijah, 77—The word "Turn",—Work for the dead, 78—By proxy, 78—The connecting link, 79.	
First Day, Morning Meeting	2
First Day, Afternoon Meeting	23
General Authorities Present	1
General Authorities of the Church	128
General Auxiliary Officers of the Church	130
General Officers of the Church	129
Grant, President Heber J.	2
Work progresses, 2—No need to worry, 2—Falsehoods being circulated, 3—Money loaned to Sugar Company, 3—Penalized for loyalty, 4—Personal profit denied, 4—Satisfied with status, 4—True Latter-day Saints, 5—Changes among General Authorities, 5—Changes in Stake and Mission officers since last April Conference, 5—Stake presidents appointed, 5—New mission presidents, 6—New temple president, 6—New wards organized, 6—Stake president who has passed away, 6—Bishops who have passed away, 6—The founda-	

tion of the Church, 6—Truth evidenced, 7—Puzzles writer, 7—Superiority admitted, 8—A mighty people, 8—During the past one hundred years, 8—Example quoted, 9—Defies statement, 9.

Grant, President Heber J.	49
Composers of inspired hymns, 49.	
Grant, President Heber J.	117
Returned mission presidents, 117.	
Grant, President Heber J.	128
General Authorities sustained, 128—General Officers of the Church sustained, 129—General Auxiliary officers of the Church sustained, 130.	
Grant, President Heber J.	131
Grateful for conference, 131—Loyalty to President Hoover and associates, 131—A straw vote, 132.	
Hart, Elder Charles H.	68
Hart, Elder John W.	74
Ivins, President Anthony W.	87
Refers to book, 87—Situated in Egypt, 88—Governed by stars, 88—Of great magnitude, 88—The builders, 88—Old theory challenged, 89—The interior, 89—Conclusions of scholars, 90—Questions conclusions, 91—Other sources, 91—Preceding his second coming, 91—Exact time not revealed, 92—The author's own views, 92—Troubles forecast, 92—Tribulations evident, 93—Defends banks, 93—Trust the Lord, 94.	
Ivins, Elder Antoine R.	71
Jones, Elder Miles L.	30
Kimball, Elder J. Golden	55
Lyman, Elder Richard R.	18
What says the law? 18—What says Lincoln? 18—What says science? 18—What say we? 19—What say the doctors? 19—What says the Church? 19—What say the papers? 20—What accounts for success? 20—Do public officials break the law? 20—Will leaders lead? 20—What can example do? 21—What is our answer? 21—Why not decide wisely? 22.	
McKay, Elder David O.	10
Try the spirits, 10—An experience in the mission field, 10—The spirit of slander, 11—George Washington's experience, 11—An impressive instance in Church history, 12—The man of Galilee, 13—The triumph of truth, 13.	
Merrill, Elder Joseph F.	34
A position of high honor, 35—A key to success, 35—Men of devotion, 35—Honored of God, 36—The young people, 36—Testimony through service, 36—Keep young people in school, 37—By keeping physically fit, 37—Securely anchored, 38.	
Moyle, Elder James H.	38

Nibley, President Charles W.	94
Ominous signs, 94—To alleviate distress, 95—England's navy, 95— The Lord's plan, 96—In Moses' time, 97—Equal possessions, 97— Not destructive of initiative, 97—Regard for others, 98—Selfishness must be overcome, 98—If conditions mend, 98—The way of the Lord, 99.	
Pond, Elder Noah S.	115
Richards, Elder George F.	99
Moroni's exhortation, 100—The revealed word of God, 100—Men of God, 101—The office of the Holy Ghost, 101—A marvelous mani- festation, 101—Our responsibility, 102—Immortal beings, 102—Con- trary to sectarian belief, 102—Gospel truths revealed anew, 103— Marriage for eternity, 103—Other requirements, 104.	
Richards, Elder Stephen L.	45
Tolerant toward others, 46—Influences that perplex, 46—Reliance upon reason, 46—Sympathy in temptation, 47—The Gospel's greater mission, 47—Temperate in judgment, 47.	
Romney, Elder George S.	85
Rowan, Elder Charles E., Jr.	42
Second Day, Afternoon Meeting	68
Second Day, Morning Meeting	49
Sloan, Elder William R.	44
Smith, Elder David A.	23
Smith, Elder George Albert	117
Absent ones, 117—Love for the brethren, 117—Teaching the world, 118—Interest in the Church growing, 118—Teachings of the Re- deemer, 119—All cannot understand, 119—Anxious to divide with others, 120—The wisdom of the wise, 120—The panacea, 121—Our duty, 121—The authority of the Lord, 122—Gratitude for blessings, 122—God's work, 122.	
Smith, Elder Hyrum G.	26
People disturbed over financial conditions, 26—Faith in the Church and its leaders, 26—Visitors from many states and countries, 26— Discerning between good and evil spirits, 27—Blessings through devotion, 27.	
Smith, Elder Joseph Fielding	14
Testimony concerning great truths, 14—That we may not be deceived, 15—Unto all men, 15—Here or hereafter, 16—The Lord's purpose, 16—Search these things, 17—"Whoso treasureth up my word," 17.	
Smoot, Elder Reed	111
Blessings through attending conferences, 112—Testimony through prayer, 112—Conditions throughout the world, 113—Not a praying nation, 113—In congressional assemblies, 113—Not in unclean taber- nacles, 114—More Godliness or more Godlessness? 114—The Spirit- ual factor, 114.	

Talmage, Elder James E.	49
Sanctity of the Lord's name, 49—Profanity in speech, 50—Enormity of false swearing, 51—Using the holy name presumptuously, 51— We bear the Lord's name, 52.	
Third Day, Afternoon Meeting	111
Third Day, Morning Meeting	87
Tingey, Elder Clarence H.	60
Welling, Elder Arthur	53
Wells, Elder John	32
Wells, Elder Rulon S.	62
Woodruff, Elder Elias S.	79
Young, Elder Levi Edgar	58

All Students of the Book of Mormon

WILL FIND THE BOOK

An Introduction to the Study of the Book of Mormon

By J. M. SJODAHL

To be mighty interesting and illuminating

"Some of the contents of the book has appeared in the IMPROVEMENT ERA and other Church publications during the last ten years, and friends have been good enough to say, repeatedly, that they would be glad to have those contributions in some form more convenient for reference. Acting on their suggestion, I have collected some papers previously published and others that now appear for the first time, and respectfully submit them in this form to the public. In doing so, it is my sincere prayer that the testimony here offered may be of benefit to the reader, and especially to honest seekers after the truth."

Price \$3.50

Sunday Night Talks by Radio

In answer to an insistent demand the 1930 series of L. D. S. Radio Addresses given by Dr. James E. Talmage has now been issued in regular book form under the title of "Sunday Night Talks By Radio." It is printed on a good grade of book paper from type especially set for this edition, and durably bound in beautiful marbled cloth.

This book will make a beautiful as well as practical and useful addition to the library of any member of the Church. It will be especially valuable to missionaries or prospective missionaries.

Price \$1.50 Postpaid



Send your order now to the

Deseret Book Company

"The Home of Good Books"

44 East on South Temple Street

Salt Lake City, Utah

A veritable epic of empire-building

The Life Story of Brigham Young

By SUSA YOUNG GATES AND LEAH D. WIDTSOE

WITH A FOREWORD BY HONORABLE REED SMOOT

"This book presents the life story of a New England cabinet-maker, who, well into his thirties, entered upon a career that made him an empire-builder of the West; the founder of a hundred cities; the governor of one of the territories of the United States; and one of the outstanding figures of the nineteenth century."

Thus does Senator Smoot begin his enthusiastic foreword to this notable biography. "A graphic, gripping story," he terms it, and every reader undoubtedly will agree with his definition of this life of the indefatigable, indomitable Brigham Young, which was written by one of his daughters and her daughter. The entire record of the great Mormon leader is unfolded from his birth in a little Vermont town to his death at the age of seventy-seven as head of the church, the success of which was due to his courageous and arduous leadership.

A Special Edition. Beautifully and Substantially Bound in Cloth.

Only \$2.50 Postpaid

The New Lesson Course For Genealogical Workers

IS ENTITLED

"The Way to Perfection"

By ELDER JOSEPH FIELDING SMITH

Price \$1.25

Deseret Book Company

44 East on South Temple Street

Salt Lake City, Utah