

ONE HUNDRED SIXTH

Semi-Annual

Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH
October 4, 5, 6, 1935

With Report of Discourses



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

The One Hundred and Sixth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, 1935.

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

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

GENERAL AUTHORITIES OF THE CHURCH PRESENT

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

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

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

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

OFFICERS AND OTHER AUTHORITIES PRESENT

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

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

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

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

Mission Presidents: Don B. Colton, Eastern States; George S. Romney, Northern States; Wilford W. Richards, North Central States;

*John A. Widtsoe absent, doing special work in California.

**Joseph F. Merrill absent, presiding over the European Missions.

Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; James M. Peterson, Texas; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Joseph Quinney, Jr., Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference was held Friday morning, April 4, at 10.00 o'clock.

When the time arrived for opening the Conference the large Tabernacle auditorium and galleries were well filled with people.

The music for this session was furnished by the Summit Stake Choir, under the direction of Sister Judith Anderson Beard.

President Heber J. Grant announced that the Choir would sing the hymn, "Lo, the mighty God appearing."

After the singing of this hymn by the Choir, Elder A. Richard Peterson, President of the Emery Stake, offered the invocation.

The Choir sang the hymn, "I'll praise my Maker while I've breath."

PRESIDENT HEBER J. GRANT

I rejoice in again having the opportunity of meeting the Saints in general conference. I have always during the past 53 years enjoyed attending our annual and semi-annual conferences. It fell to my lot 53 years ago this coming 16th of October to be chosen as one of the apostles of the Church of Jesus Christ of Latter-day Saints. I have not the language at my command to express the gratitude of my heart for this great honor that came to me so long ago. I was not in the very best of health at the time, in fact, I have no hesitancy in saying that I am in far better health today, after the expiration of 53 years, than I enjoyed when that call came; I can with greater ease perform the duties that devolve upon me, and without the same fatigue.

I recall that during the first two or three years of my administration as one of the apostles, quite frequently after preaching at a quarterly conference two or three times on a Sunday, I would lie awake all night because I was so nervous. I am grateful beyond expression for the vigor of body and mind that I possess today, and my gratitude goes out not only to my Father in heaven for the splendid health that I enjoy, but it goes out also to the people of the Latter-day Saints generally. I believe sincerely that because of the faith and prayers and good-will of the Saints my life has been extended and my health has been improved.

JOY IN LABORS

I can truthfully say that during all of these years I have had great joy in my labors in traveling among the Latter-day Saints. There is a brotherhood and a love existing in the hearts of the Latter-day Saints for one another that I am sure no other people enjoy. When I contemplate my reception as an inexperienced young man, not quite 26 years of age, when called to this important office; when I remember the reverence and respect that were accorded to me wherever I went, notwithstanding my lack of knowledge and information, my heart goes out in gratitude to the people in all the stakes of Zion, and as the years have come and gone I have been thankful beyond expression that I have never found anything at home or abroad that has weakened my faith in the divinity of the work in which you and I are engaged.

FINDS MANY EVIDENCES

I am grateful on the other hand that as the years have come and gone I have been constantly finding additional evidences of the divinity of this work. There have been many things in my life, as I am sure there have been in the lives of you, one and all, that have been inexplicable to me; that it has been difficult for me to understand and comprehend. But I am a firm believer that faith is a gift of God, and I am grateful indeed for the gift of faith that has been with me. When I have not comprehended things I have had faith that some day they would be made plain to me.

I remember that the first time I read the Doctrine and Covenants, section 19, about eternal punishment, and so on, that I wept for joy regarding the explanation therein given, that it does not claim that there is no end to punishment.

I remember that it was always a remarkable statement to me that "every ear should hear." I could not understand how that could be possible, and yet I believed in it, I had faith in it and I accepted it without any doubt. Radio has demonstrated that every ear can hear. I have been grateful for the opportunity on two different occasions of having a worldwide broadcast of what I had to say. I wondered how it would be possible that "every eye should see." And yet I have seen and conversed with my daughter and my granddaughter when they were miles away from me at the time. They were in the laboratories and I near the foot of Broadway, New York; they were several miles distant, and great buildings were between us. We had no difficulty in seeing each other, no difficulty in conversing with each other.

The one and only thing for you and me and for every Latter-day Saint to do is to keep the commandments of the Lord, and sooner or later those things that may have been inexplicable and have seemed impossible will be demonstrated to us.

FAITH IN BOOK OF MORMON

I am grateful that as a young man I had faith in the Book of Mormon. When I was ridiculed for believing in that book, the person saying that he could point out to me two absolute falsehoods in it that could not be gainsaid, I told him to go ahead, that pointing them out did not affect my faith nor in the least degree lessen my reverence for and my belief in the Book of Mormon. I read it as a young man in my teens, prayerfully and humbly, and there came into my heart the perfect assurance that that book is just exactly what is purports to be.

One of the two things that this person said were falsehoods was that there were dwellings built of cement in early days by the Nephites in Mexico, Central and South America, that such a thing as a cement dwelling had never been found, and "You know," he said, "that cement is not so destructible as brick or stone, and that if dwellings of cement had been built they would have been found long ago."

I said: "That does not affect my faith at all. Hundreds and hundreds of years have passed since the Nephites were destroyed and there is an abundant tropical growth in that country. If they do not find any cement dwellings during my lifetime I am sure they will when the grandchildren come along, if not then they certainly will when the great grandchildren come."

He said: "What is the use of talking to such a fool, who puts aside an argument that cannot be gainsaid, by referring it to his children, or grandchildren, or great grandchildren?"

HISTORY BEARS OUT FACTS

What is the subsequent history? Within a few miles from the City of Mexico, less than a hundred, if I remember correctly, there is a great monument, the outside of which was apparently covered with cement, and it is 150 per cent higher than this building in which we are assembled, and instead of being one hundred and odd feet by two hundred and odd feet, it is larger than this entire block, covering a space of eleven acres, and from the top of that monument one can see in the valley large mounds and as they are uncovered, lo and behold, they are discovered to be splendidly built houses, with cement covered walls and floor, showing a skill in the use of cement equal if not superior to that of today.

VOICE HEARD THROUGHOUT LAND

He said: "Well, I will give you an argument that you cannot extend the answer to your children, your grandchildren, or your great grandchildren. That book teaches that Jesus Christ after his resurrection, came to this country and organized his church and that he spoke to the people, and his voice was heard all over the land. Now you know that

if you were to get up on top of a house and shout, your voice would carry only a few hundred feet. So you know that is a lie."

I said: "I do not know any such thing. I know that Jesus Christ and others under the direction of God took the existing elements and created this earth, and I am a firm believer that if Jesus Christ knew how to create the earth on which we live he would know how to cause his voice to go all over the world at one and the same time."

He said: "I do not care to argue with such a fool."

THE IMPORTANCE OF FAITH

The radio has demonstrated that faith is a gift of God, and I am grateful that I had it. I have sat in my home and listened to Admiral Byrd talking from the South Pole, there being a little box in the corner that brought the message to me, and my heart has gone out in gratitude that as a young unmarried man my faith in the Book of Mormon could not be disturbed by the arguments of a young man who had his doctor's degree and had graduated from a university, and thought he had knocked me out completely with two of his arguments.

Let us get faith as a people. Let us so order our lives that we are entitled to an increase of that faith. I am thankful that I know of no man or woman who ever joined this Church and attended his or her sacrament meetings, partaking of the sacrament in remembrance of the suffering of our Savior and his death; who was honest and conscientious in the payment of his or her tithes; who divided with the Lord as perfectly as they would ask the Lord to divide with them if they were making up the account; who have kept the Word of Wisdom—I have never known such an individual to lose his or her faith. But I have seen men and women apostatize from the Church and almost without exception I have seen that apostasy come upon them gradually.

IN LINE OF DUTY

When you are in the line of your duty it is like standing in front of a line of posts, and every post is in line. But step one step aside, and every post looks as though it were not quite in line. The farther you get away from that straight line, the more crooked the posts will appear. It is the straight and narrow path of duty that will lead you and me back to the presence of God. I am thankful that from my youth until now such a thought as doubting the divinity of the mission of the Savior has never entered my head.

Many times I have referred here to a book, one of the chapters of which is entitled "The Young Man and the Pulpit." The author of the book said that a certain individual with good opportunities for investigation asked every young preacher whom he met during a summer vacation—they being ministers in the eastern and New England states—the question, "Do you believe that Christ was the Son of the living God,

sent by him to save the world; that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired. No one has any doubt about that. But, yes or no, was he the Son of God, the Redeemer of the world?"

I am grateful that every Latter-day Saint can answer yes to that question. We are all delighted that we have that knowledge. I am sorry that every one of those ministers failed to answer yes, and that the sum total of those answers was that he was the greatest moral teacher that ever lived.

HIS FAITH HAS NOT BEEN SHAKEN

I am thankful that it has fallen to my lot to meet many men not of our faith in my travels. Before I reached my twentieth year I worked for five years for people not of our faith. My business has been of such a character, representing insurance companies, one of them in Canada, one of them way off in New Zealand, one of them in France and some in Great Britain, and others in New York, San Francisco, Chicago and New Orleans, and I have come in contact with many men not of our faith. I do not remember having met in any of the offices of any of the companies I have represented or among the men who came to Salt Lake as traveling representatives or officers, anyone who belonged to our Church, but in all my contacts with these people not of my faith I have been grateful that nothing I have heard or read or come in contact with has in the slightest degree lessened my faith in the Gospel of Jesus Christ. On the contrary, in my contact with men, I have been finding evidences of the divinity of this work.

I call to mind visiting with an assistant manager of that great corporation, the New York Life Insurance company in London. This man told me he had been connected with the British legation at Constantinople, that he had been in the Holy Land many years, that he had been in the United States and Canada many, many times.

CONSTANTLY FINDING ADDITIONAL EVIDENCES

He said: "Do you know, Mr. Grant, the last time I was in Canada I went up to the northern wilds, beyond all civilization, where I doubt that a white man had ever been before, among those heathen Indians, and I found there the most inexplicable thing in all my life. I found the exact duplicate of a Holy Land rug, the exact pattern and color that I have seen in Jerusalem, and, lo and behold, that rug was woven in little colored beads. How under heaven those people way up there, who had never heard of Jerusalem, could duplicate a Jerusalem rug perfectly, is beyond my comprehension."

I said: "I will send you a copy of the Book of Mormon, in which

you will find that the forefathers of the American Indians who came to this country before Columbus, came from Jerusalem."

"Well, well," he said, "that explains the inexplicable."

I am grateful that as I have read the creeds, the doctrines and ideas of other people and other churches I have never found anything that disturbed my faith. On the contrary, day by day, week by week, and year by year, I am continually finding additional evidences of the divine mission of the Savior and of the divinely appointed mission and labors of the Prophet Joseph Smith. I am grateful indeed when I realize that before the Church was organized wonderful revelations were given stating that the field was ripe already to harvest, and when I think of the wonderful harvest that was reaped in Hawaii by President George Q. Cannon, which country President Clark and myself and others recently visited. During the few years he was there he translated the Book of Mormon into the Hawaiian language, and he baptized over 3,000 natives. I have never been among a people that seemed to me to be more sincere, to have a greater love for each other and for the Gospel, and a greater reverence for those who hold places of honor in the Church of Christ than I met on our recent visit to Hawaii.

GRATEFUL FOR ACCOMPLISHMENTS

I am grateful for the temple that has been erected there, and for the interest of the people in temple work. I am grateful for the organization of a stake of Zion there, which I believe will be of great spiritual benefit to the people. I am very thankful for the evidences that have come to me of the divinity of this work in which we are engaged.

I am grateful when reflecting upon the fact that Wilford Woodruff baptized several thousand people, and that Orson Pratt did the same. Year by year additional evidences have come to me of the inspiration of the Lord and the truth of the revelations given to the Prophet Joseph Smith. There is absolutely nothing in the entire Doctrine and Covenants by way of commandment and exhortation for you and for me but what if we performed those things that the Lord desires us to do would be for our benefit. There is not a thing in them that would not be greatly to our advantage if we would do that which the Lord desires us to do.

I have been requested time and time again—principally by anonymous letters—"For heaven's sake find a new subject, and quit preaching so much on the Word of Wisdom."

NEED WORD OF WISDOM

Never in all my life have I thought and believed and been convinced that the Latter-day Saints need so much the Word of Wisdom as they need it today. Why? Because the whole United States has discarded prohibition. They have gone back to liquor. This they have done

because the cry went out, "There is more drunkenness, there is more drinking of whisky under prohibition than there was before we had prohibition."

Pardon me, but all of the advertisements of that kind were pure, unadulterated falsehoods. During prohibition I traveled up into Idaho quite frequently attending conferences. During all the years of prohibition I never saw a drunken man or woman while on those trips. I recently went up to Rexburg to dedicate a meeting house. When we reached Pocatello I had to change from the train to a bus to go to Idaho Falls, and at Idaho Falls I changed again. Two men on the bus were drunk. During the fifteen minutes that I waited in Idaho Falls I saw three more drunken men. Men and women by the dozens in this city have been seen standing around in front of one of the principal places where they dispense liquor, waiting for their chance to get their liquor. I have met drunken people in more than one place in Salt Lake City since we did away with prohibition. Millions upon millions of dollars of money were spent in propaganda which was based on falsehoods, to bring back whisky to the people. At a great national convention the people shouted, "Hurrah! Hurrah! We want our beer; we want our beer; we want our beer!" And they got it. Of course it does not intoxicate anybody legally, but they are very careful to keep the Indians from drinking any of it for fear they will become intoxicated.

APPEALS FOR INFLUENCE

Today I appeal to you, each and all, to use your influence at home and abroad, to get the people to keep the Word of Wisdom, and I am going to read it. It may be that it will be the fifty-third time in the past fifty-three years. I think that I have read it at least once a year, if not a half a dozen times.

"A Word of Wisdom"—you know wisdom is almost the greatest thing in the world, second only to health, and this is wisdom from God, not from man. The wisdom of man is "beer, beer, beer."

A Word of Wisdom, for the benefit of the council of high priests,
assembled in Kirtland, and the Church, and also the saints in Zion—
To be sent greeting; not by commandment or constraint—

I have heard many people say, "Brother Grant, it is not a commandment. That is how I get around it, and can have my tea and coffee."

—Not by commandment or constraint, but by revelation—

Revelation from whom? Revelation from God Almighty.

And the word of wisdom, showing forth the order and will of God—

It is the will of God that we take advantage of the Word of Wisdom.

—In the temporal salvation of all saints in the last days—

AN ECONOMIC AID

I believe that if every dollar of money that is expended in Utah for liquor and for beer, tea, coffee and tobacco, were saved, Utah would need no help from the United States government to take care of the poor, but that peace, prosperity, happiness and abundance would be given to the people of our fair state, and of every other state in the Union, if in addition we observed the suggestion by the Lord, which is a very wise one, that once a month we refrain from eating two meals, which would be physically beneficial to every living soul, and give the equivalent to help those who are poor. It would go far towards solving our financial problems.

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

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

"EVILS AND DESIGNS"

Evil and designs! Men hired to certify that cigarets do not injure them and never have done, and I have been told that when you challenge some of them regarding these things they say, "Of course they never hurt me, because I have never used any of them."

—In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days—

Don't you think it is evil and conspiring to publish pictures of beautiful women, using cigarets, knowing as they do that it destroys the very purpose of life? We have been warned against these things. A billion is beyond my comprehension, and yet, if I am not mistaken, on an average of 117,000,000,000 cigarets per year were used over a period of many years in the United States. A billion is the equivalent, if you figure it in dollars, to one dollar a minute for every minute from the birth of the Savior until the late World war. So, for a number of years the equivalent of 117 cigarets a minute has been consumed in the United States each year for every minute since the birth of the Savior.

FURTHER COUNSEL FROM THE LORD

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

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

And again, tobacco is not for the body, neither for the belly, and

is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

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

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

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

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

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

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

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

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

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

GREAT BLESSINGS PROMISED

Here is the all-important point in the entire revelation:

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

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

Could there be a greater promise made to anyone than wisdom and life, and that the destroying angel shall not slay us? I can think of nothing to compare with it.

INSPIRATIONAL TIME AT CUMORAH

I rejoice in the very wonderful time that we had at the dedication of the monument on the Hill Cumorah, in the wonderful turnout of people who were not of our faith, in the splendid reception given to us by the people of Palmyra, who provided accommodations at a moderate charge for the visitors from Utah and other sections of the country, making them feel at home. All of the feelings of animosity and hatred that existed in the hearts of the people of that town in early days against the Prophet Joseph Smith and others have entirely disappeared.

I am grateful for the inspiration of the Lord that was given to us in the dedication of that monument. I am thankful for the privilege

I had of being there and offering the prayer at the dedication. I thank the Lord for the inspiration of his Spirit that was given to me in dedicating it.

At the close of those three days I was weary, I felt tired and decided not to speak that evening. But as I listened to President McKay bearing witness of the divinity of this work, and speaking to the people, I could not resist the urgent desire to stand up and pay a tribute to Joseph Smith, the man who in the providences of God was the instrument in the hands of our Lord and Savior of establishing again upon the earth the Gospel of Jesus Christ. I could not resist the temptation to pay my tribute of respect to Brigham Young, to John Taylor, to Wilford Woodruff, to Lorenzo Snow, and to Joseph F. Smith, who have stood at the head of this Church from the time of its organization.

I rejoice in the inspiration of the Spirit of the Lord given to me in speaking to those people at Palmyra. I rejoice beyond my power to explain my feelings of gratitude because of the fifty-three years of peace, joy and happiness that I have enjoyed in proclaiming the Gospel. There is no joy that is greater that can come to man than the joy of bringing souls to a knowledge of the Gospel. In the 18th section of the Doctrine and Covenants we find the following regarding that subject:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people,

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

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

JOY IN SERVICE

Think of the joy of President Cannon in bringing three thousand souls to a knowledge of the Gospel! Think of the joy that has come to Wilford Woodruff and Orson Pratt, who brought nearly that same number into the Church.

I rejoice beyond my power of expression in the pleasure that has come to me in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Italy, Norway, Sweden, Denmark, Canada, Mexico, Hawaii, and far-off Japan, in lifting up my voice in all humility, proclaiming that I know, as I know I live, that God lives; that I know that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and the Savior of mankind; that I know that Joseph Smith was a prophet of the true and the living God, the instrument in the hands of

God of bringing to the earth again the plan of life and salvation, and that all the men who in the providences of the Lord have been called to stand at the head of this Church were in very deed called of God, and the servants of God in laboring for truth here upon the earth.

May God help you and me and every soul that has a knowledge that he lives, that Jesus is our Redeemer, that Joseph Smith was the instrument of Almighty God in restoring again the Gospel, so to live it and so to keep his commandments that our lives will proclaim it, and I ask it in the name of Jesus Christ, Amen.

At President Grant's request the audience arose and sang one verse of "The Spirit of God like a fire is burning."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I attended a stake conference a number of years ago and spoke on the Word of Wisdom. At the close of the conference a good sister came up somewhat excited and said: "Brother Smith, you never said a word about backbiters and fault-finders, and I think it is far worse to bear false witness and to backbite than it is to drink a cup of tea."

I said: "I think I can say things just as emphatic perhaps about backbiters as I can about people who break the Word of Wisdom, but I did not have that for a subject this afternoon."

When I went to the rear of the building nearly everybody had left, but a man held out his hand and said:

"Brother Smith, that is the first discourse on the Word of Wisdom that I ever liked."

I said: "Haven't you heard other discourses on the Word of Wisdom?"

He said: "Yes, but this is the first one that I ever enjoyed."

I said: "How is that?"

He said: "Well, you see, I am keeping the Word of Wisdom now."

I will not be offended, nor will I cease to rejoice whenever President Grant feels to speak on the Word of Wisdom.

SCRIPTURAL PROMISES TO OBEDIENT

I want to read to you a few verses from a very important revelation given to the Church in 1831. This was given to those who had assembled in Zion, meaning of course Jackson County, Missouri. The Lord said unto them:

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments.

For those that live shall inherit the earth, and those that die shall rest from all their labors, and their works shall follow them; and they shall

receive a crown in the mansions of my Father, which I have prepared for them.

Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

And they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time—they that are faithful and diligent before me.

Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

Nevertheless thy vows shall be offered up in righteousness on all days and at all times.

I have read quite a large portion of this revelation. I think it is very important. The Lord here promises those people who gathered in Zion—and I think the promise is just as good for us today—that if they would keep his commandments, he would pour out upon them the blessings of heaven and the blessings of the earth.

BLESSINGS FORFEITED

The world has been in distress. Why? Because of selfishness, greed, and unrighteousness, because they have forsaken the God of this land, who is Jesus Christ. We would have good crops and abundant crops if we would serve the Lord. We would not be in distress financially and in our substance, if we would hearken unto these commandments, because we have the word of the Lord for it. He has made the promise. We have failed to heed the instruction.

Moreover he says in this revelation that he would give unto us commandments not a few. I am not afraid of the commandments of the Lord. And he says that he would give us revelations in their time. I am not afraid of the revelations from him. I sometimes tremble about revelations from men, and commandments coming from men, but not from the Lord. And yet the Lord is holding back from us revelations and commandments pertaining to our welfare and salvation because we will not hearken unto that which has already been given.

WHEREIN WE HAVE FAILED

The President of the Church stood where I am standing now and pleaded with the people more than once to uphold and sustain the law

of God in regard to the Word of Wisdom, and protect the people who needed the protection, and we ignored his counsel. That was not pleasing in the sight of our Father in heaven, and some of us need to repent, we need to turn unto the Lord and serve him more faithfully in many ways. We are not keeping his commandments as we ought to do. I have in mind what I just read in regard to the Sabbath day. We are commanded to do certain things and none other upon this day, and we do not do those things, and we do things that we are commanded to abstain from doing.

A week or two ago I attended a conference in the Grant stake tabernacle, it was the Cottonwood stake conference. In going down Ninth South to get to that meeting place, it was all I could do to pass down the street in an automobile in front of a certain park which had been dedicated as a playground, because of the people who were assembled there. I do not know how many. Farther on others were assembled, engaged in sports on the Sabbath day. I took it for granted, and I believe I am right, that many of those people were members of the Church of Jesus Christ of Latter-day Saints.

PLEA FOR SABBATH OBSERVANCE

I plead with you, my brethren and sisters, to observe the Sabbath day and keep it holy. This is one of the great Ten Commandments the Lord has given, and do not get the idea that this commandment was a part of the law of Moses which was done away in Christ. The Decalogue was older than Moses, it continued after Moses passed away. The Lord has reiterated these commandments, he has renewed them and commanded us in our day to observe them and keep them sacredly and holy, and therefore I plead with you.

We ought not to be playing baseball on the Sabbath day. We ought not to be going to the resorts, we ought to keep away from these picture houses on the Sabbath day. It was my privilege some years ago to go through the East Central States Mission. In the city of Goldsborough, on the Sabbath day, we were granted the use of the leading show house, the best one in the city, in which to hold our meetings, three of them, morning, afternoon and night, without any charge. It was free for us to hold religious services and closed against the amusements which were in that house all other days of the week. The people were quiet, there were no great gatherings on the streets, in the parks, or shouting at baseball games or other sports. The people were quietly engaged in prayer and going to their churches. I thought, Why can't we have that among our own people in the West? I felt somewhat ashamed. We cannot do anything, it seems, today in the way of sports, unless we have to include such sports on the Sabbath day. When we want to engage in skiing, to find men to enter the Olympics, it appears that we have to do it on the Sabbath day. When we dedicate a park or playground in this city, we think we have to do it on the Sabbath day. Our hunting and fishing season must begin on the Sabbath day.

A PROPER OBSERVANCE OF THE SABBATH

These things are displeasing in the sight of God, and I speak not merely for the Latter-day Saints, but for all good Christian people. If they believe in the words of Christ, in the words of the scripture, then they ought to sanction what I am saying, and when we turn from the commandments the Lord has given unto us for our guidance then we do not have a claim upon his blessings.

President Joseph F. Smith said:

To observe the Sabbath day properly is the plain duty of every Latter-day Saint—and that includes the young men and young women and the boys and girls. It may seem strange that it should be necessary to repeat this often-asserted fact. But there appear to be some people, and sometimes whole communities, who neglect this duty, and therefore stand in need of his admonition.

What are we required to do on the Sabbath Day? The revelations of the Lord to the Prophet Joseph Smith are very plain on this subject, and these should govern us, for they are in strict harmony with the teachings of the Savior. Here are some of the simple requirements:

The Sabbath is appointed unto you to rest from your labors.

The Sabbath is a special day for you to worship, to pray, and to show zeal and ardor in your religious faith and duty—to pay devotions to the Most High.

The Sabbath day is a day when you are required to offer your time and attention in worship of the Lord, whether in meeting, in the home, or wherever you may be—that is the thought that should occupy your mind. * * *

The Lord is not pleased with people who know these things and do them not. * * *

Men are not showing zeal and ardor in their religious faith and duty when they hustle off early on Sunday morning in cars, in teams, in automobiles, to the canyons, the resorts, and to visit friends or places of amusement, with their wives and children. They are not paying their devotions in this way to the Most High.

There is a good deal more of this that I could read if there were time. We know our duty; we know what the Lord expects of us. How can we expect his blessing and to be in harmony and fellowship with him if we ignore his commandments which are given for our guidance and for our temporal as well as for our spiritual salvation?

NEED FOR REPENTANCE

Brethren and sisters, let us observe the Word of Wisdom, let us observe the Fast day, and fast and pay into the Church in offerings what would be equal to what we would consume if we should eat. Let us pray to the Father on our knees. We are not praying enough. We are not giving the attention to the commandments that we ought to give. We need repentance, and I plead with you, let us go forth in the spirit of humiliation and with the contrite spirit and the broken heart of which the Lord speaks in this revelation. I ask it in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION*Of the First Council of the Seventy*

I am very happy, my brethren and sisters and friends, to greet you in conference and to be able to participate with you in the spirit of this occasion. I am sure that our Eternal Father is pleased with all those who support him in the establishment of his purposes in the earth. His revelations are not understood so fully perhaps as they might be, but I think that the majority of men and women in the Church are giving attention to his plan and are endeavoring to conform their lives to it.

The history of this Church is a most interesting one. There is nothing to compare with it in the world. In the building up of the Lord's great work in the earth there has not been a break since the days of his appearance to the boy prophet, when he introduced his Son, and when he planned the organization of the Church; there has been a steady advancement of his purposes among his people. The building of a great commonwealth, the establishment of homes and cities, of stakes, wards, branches, where people reverence the Lord, the spread of missionary work—these things all indicate the progress that has been made.

There has never been a change in the doctrines of the Church. When I read the sermons that have been delivered, when I listen to men preach today, when I listen to missionaries in their testimonies I can see the same common teacher, the same common spirit all through the period of years during which this Church has existed. It is true that men and women will not observe the things the Lord wants them to do as fully as they might. Temptation is on every hand. There are many things to lead men and women and boys and girls astray, but the Lord's plan will prevail, for his word is sure and certain, and men will finally comprehend the plan that has been inaugurated by him.

The work of the Lord in all parts of the world is a testimony to men who make investigation. There can be no objection raised by any man, I feel sure, who will sincerely consider the principles of the Gospel that are taught by the leaders of the Church, and by the lay-members of the Church in all the world. In the hearts of all good men and women there are desires for righteous living. There is faith among men. Prayers are poured out to our Heavenly Father for his help and for his guidance. And the principles of truth that he has revealed appeal to the desires and needs of all who honestly investigate.

The Lord said, when he was in the ministry, to those people to whom he was speaking, that every plant that is not planted by our Heavenly Father shall be rooted up, every doctrine that is taught, every principle that is introduced into the world that does not come from him shall be rooted up and cannot stand. It is only the word of the Lord that can stand. The men who believe that our Eternal Father is a great spirit without body or parts must have revealed to them some day the truth. They cannot walk into the presence of God under such a belief. Men who say there is no Hereafter in the family organization, that there

cannot be and is not a continuation of the marriage relation beyond the grave, must be informed, for they cannot enter into the presence of the Lord until they understand these things.

The living monuments that we are acquainted with—those that we read of in history, and that we individually know—are evidences of the divinity of this work to men and women who are honest in their hearts. Brigham Young, who led the people into this country, is recognized by every one who visits this land and this city from other places, as a great leader, and as one whose works must have been under divine guidance. Men who listen to the sermons President Grant preaches cannot but be impressed with their psychology and sound doctrine and must feel the inspiration directing them.

Faith is taught in this Church today as it was in the beginning. The people of the world need to have faith taught to them, and it must be exercised by the people in the Church, by men and women who profess to know God. It must be shown in their lives that they have faith in God and in his Son Jesus Christ; that they believe in the Word of Wisdom, and that they believe in divine revelation, for after all the great fact upon which this Church is founded is the revelation of God our Eternal Father as it came to Joseph the Prophet in the beginning.

As I stated before, there is nothing so interesting as the history of this Church, both the doctrinal and the historical parts of it. There is nothing to equal it in all the world, and I invite men and women everywhere to read the record that the Church has made as a body. They will have to conclude that no man or set of men could lead men and women as this Church has been led except God be with them. It could not be done by man alone. Men would fail, their doctrines would fail, but the Lord is with this Church as he has been with his children in former times. From the days of Adam until now he has led his people, whenever he has had a people in the earth who would serve him.

We do not expect that we are going to be perfect here in mortality, but we hope to go on to perfection, to overcome our weaknesses, to be lenient and kind to each other, and to stand for the thing that we know is right and try our very best to get others to think along the same line. Again I say, if men would only read the doctrines of this Church, I don't care who they are, if they would read a little every day and then make an investigation themselves as to whether this thing is right, I am sure there would be a change in the hearts of thousands of people.

These western hills are made for men and women to live in. Our Eternal Father led our people here. Yet the strength of God is not in the hills and in the rocks and the stones, but is vested in his sons and daughters in these great valleys of the mountains. Here is his priesthood. His power is here, and here is where his resource lies, and here is where he lives in the hearts of the children of men.

It is our privilege and duty to lead all whom we can into the way of salvation. We must help them to think and act and live so that they may receive the blessings of our Eternal Father. We ask them to investigate

the plain statements that we make so that they may know for themselves the things that the Lord has revealed, and begin to plan for themselves to live beyond the grave, where their glory will be. May we ourselves live so that we may measure up. May we keep the commandments of God and glorify him, knowing that he is our Father, I pray in Jesus' name, Amen.

An anthem, "In our Redeemer's name," was sung by the Choir.

ELDER RICHARD R. LYMAN

Of the Council of the Twelve Apostles

For mankind, it has been observed, there are five great destructive forces, namely, poverty, war, disease, crime and intemperance. It is concerning intemperance that I desire to speak on this occasion.

One of America's greatest newspapers has stated that the liquor business has been the devoted and intimate ally of every vicious element in American life, that it has protected criminals, fostered the social evil and has succeeded in bribing politicians and juries and legislatures in every part of our fair land.

"BILLIONS FOR RUM"

For prohibition the Church stood strong. It has been said that in 1915 we were expending "billions for rum," and that in 1930 as a result of Prohibition we were expending those billions for homes and better living. It looks now as if we have already returned to the old standard of "billions for rum."

Thinking Latter-day Saints surely do not need to be told that the standards of the Church remain unchanged and that these require Church members to abstain from the use of all alcoholic beverages including beer. This Church does and must and will forever stand firmly against the use of beer, cocktails and every other beverage containing this poisonous narcotic, alcohol, which I designate our nation's public enemy number one.

THE FOUR GREAT HEALTH SCOURGES

Dr. Bogen, authority on the symptoms, causes and nature of diseases says, "No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol." Dr. Weeks, great English authority, cites four British medical writers who name alcoholism as one of the four great health scourges of modern civilization. Cancer, tuberculosis and venereal diseases are the other three. It hardly seems possible that any human being of moderate intelligence could be induced knowingly to expose himself to the ravages of any one of these four scourges. And yet every glass of beer, every

cocktail or taste of any other alcoholic liquor is an exposure to the first named of these four terrible scourges.

DAVID STARR JORDAN'S VIEW

In our Church organizations we propose to continue to struggle to teach young people that alcohol is a habit-forming drug, that the first drink is the easiest to resist; and that while a few seem to use liquor with little apparent harm, yet by its use no one is ever made more efficient or more skilful or does more or better work, while by its use untold thousands, many of them the ablest and most promising, have been ruined. When the truth concerning this public enemy number one is thoroughly understood, when its harmful effects on both health and character are realized, its use will be avoided and prohibited with the same vigorous unanimity with which we now prohibit the use of morphine.

David Starr Jordan says: "The basis of intemperance is the effort to secure through drugs the feeling of happiness when happiness does not exist. * * *

"There is nothing more hopeless than the ineffective remorse of a man who drinks and wishes that he did not. * * * Men drink to forget. They drink to be happy. They drink to be drunk. Sometimes it is a periodical attack of madness. Sometimes it is a chronic thirst. Whichever it is, its indulgence destroys the soundness of life; it destroys accuracy of thought and action; it destroys wisdom and virtue; it destroys faith and hope and love."

ALCOHOL AND THE DEATH RATE

The drinker not only thinks he is not harmed by taking his first drink but he thinks he is more clever, witty, skilful and competent. He does not realize that drinking has brought shame and illness and death to uncounted millions and unspeakable sorrow to those related to these millions. The effect of alcohol is to paralyze judgment and the paralysis begins with the first glass.

In 1917 for the benefit of 43 life insurance companies a study was made which covered the records of two million policy holders for a period of 23 years and the conclusion reached is that alcohol invariably produces a higher death rate.

This national public enemy of which I speak is no respecter of persons. To him rank and station mean nothing. There is no man so rich that this public enemy cannot take from him his fortune; no brain so brilliant that liquor cannot reduce its chances of success; no human body so full of health that by drink its life cannot be materially shortened.

One manager of a large business institution said recently, "Our greatest trouble today is with liquor." Another said, "We can't have this woman in our institution. She actually comes to work drunk." A

man came to me for help recently because he had lost his position. He had been discharged for drunkenness and he was drunk when in tears he made his appeal to me in the interest of his wife and children. Officers tell me that rarely does an accident involving two automobiles occur when the occupants of one or both of them have not been drinking.

"I'll give you a thousand dollars in cash if you will only quit," said a rich man to his young friend. Later the young man replied, "I've tried. I've done my best. I am defeated. I cannot quit."

WHOM SHALL WE FOLLOW

And this serious drinking and drunken condition is found everywhere. Are we the people of this great nation whose motto is "In God We Trust," are we the people of this land of liberty who sing, "Protect us by thy might, great God our King," are we in this chosen land following the example of a drunken few who are swinging their bottles and shouting for liquor, or are we following the example of our Pilgrim fathers who, Bible in hand, wended their way to their places of worship and there upon bended knees prayed for strength to resist temptation?

Where are those, our so-called patriotic and country-loving friends and neighbors, who before the repeal of Prohibition announced repeatedly that repeal would improve conditions? I have not been able to see improvement nor have I been able to find others who think conditions are better.

OUR GREATEST ENEMY

The man who has become an addict to drink is powerless to help himself. He has lost the faculties of will and self-control. There are other substances which, in one or more ways, act something like alcohol upon the human system, but in the three particulars which make it our greatest enemy, alcohol stands alone. First, it is easy to manufacture; second, it is easy to take—it is drinkable; and third, it deceives the drinker in its effects upon himself. In this matter of coping with the drinking habit, we the people of the Church can only succeed, as can the people of the nation also, if unitedly and firmly we stand for abstinence, yes, total abstinence, as well as for reformation.

NOT INTERESTED IN DRUNKEN PRATTLE

Some people used to think that a few drinks of liquor made the tongue wag more freely and therefore made conversation more interesting; but today, in this age of scholarship and intelligence, no wise man nor even the average man of ordinary intelligence is interested in the prattle and nonsense of a man who is drunk. No man would care to spend his time with his most intimate, his closest, his most beloved friend, if that friend were drunk or even tipsy.

Robert G. Ingersoll appreciating the seriousness of the use of liquor said, "I believe that alcohol to a certain degree demoralizes those who make it, those who sell it and those who drink it."

LET US BE ORTHODOX

I appeal to you Latter-day Saints to stand by our Church standards, to live in accordance with Church ideals. May we be able to say always, "Latter-day Saints do not drink liquor; therefore, I being a Latter-day Saint do not drink." Let us be orthodox. Being orthodox should mean that this and many other questions will always be answered for us in advance as we travel along life's journey. When others participate in social drinking, let us stand by our ideals and standards without having to stop and come to a decision. Let it be cleared up and settled in our minds once and for always that being Latter-day Saints we never drink.

LIQUOR LAWS SHOULD BE ENFORCED

With many of my friends in and out of the Church I stood for Prohibition as vigorously as I knew how to stand. I thought then and think still that Prohibition will finally prove to be the ultimate solution to the liquor question. But living in a country where the majority rules I now stand with equal positiveness for the enforcement of our present laws. It was said that if Prohibition were repealed all good citizens would unite in an effort to eliminate the bootlegger, to eliminate drunkenness and drunken driving, to enact and to enforce laws that would keep liquor from minors and from those weak adults who spend for whiskey the money their children and their wives need for food, clothing and education.

I now appeal to you and to all other good citizens to unite and help enforce the laws which have been enacted for the regulation of the liquor traffic. I appeal for the election to office in every branch of our government those who live in accordance with the law and those who favor its enforcement. Will you be good citizens and go to the primaries and to the polls and help as best you can to see to it that no one is elected to public office who owes allegiance to the liquor traffic or to any of its allied evils?

THE WAY TO STRENGTH AND POWER

If we would have the strength of the Puritan we must hold to the practises of the Puritan; we must have in our hearts a hatred for that which is evil. The way that leads to strength and power has ever been and will always be straight, stony and stormy. It will ever remain true that the paths that are easy and flowery often lead to weakness and misery. Resisting temptation strengthens the mind; it strengthens the soul.

May our children be able to resist successfully the numerous and trying temptations of today. This is the way of righteousness. It has been said that no man can be called strong and virtuous until he has come innocent from the conquest of temptation. And in our teaching let us remember that resistance to temptation must come from within. We cannot by compulsion make our children good.

What is going to give the necessary strength, the necessary power to resist temptation? Education alone, it seems, will not do it. A knowledge of science will not do it. Many with scholarship and knowledge have had their lives ruined by drink.

The greatest power that can come into human hearts and lives is the power of God. This added to scholarship and education, will give the required strength. It is the doctrine and practises of the Church, it is Christian ideals, it is belief in a life beyond the grave, it is a testimony of the divinity and effectiveness of the restored Gospel that will make it possible to resist the temptation of liquor.

MAY WE RESOLVE

May we have faith in all of these, may we be able, I humbly pray, actually to believe what is written in the holy scriptures. May we feel in our souls the divinity and effectiveness of holy writ. May there be awakened in our hearts an ambition to assist, especially by example, in preserving from temptation those who are young and inexperienced. May we be able to convince them of this truth that touching liquor is playing with fire.

And may we down in our hearts resolve and get our children and our children's children in their hearts to resolve also never to buy or drink or sell or give any kind of alcoholic liquor. Let us struggle until we have thoroughly conquered this our present outstanding public enemy number one, so that our choice young folks, promising young men and promising young women, may be protected from its terrible temptation.

An anthem, "The Pilgrim's Chorus," was sung by the Choir.

Elder John C. Todd, President of the Gridley Stake, offered the closing prayer.

Conference adjourned until 2:00 p. m.

FIRST DAY

AFTERNOON MEETING

Conference reconvened promptly at 2 o'clock p. m.

The Summit Stake Choir furnished the music for this session and sang, as an opening number, the hymn, "Behold, the mountain of the Lord."

Elder Danford M. Bickmore, President of the Hyrum Stake, offered the opening prayer.

The Choir sang the hymn, "An angel from on high."

ELDER ALONZO A. HINCKLEY

Of the Council of the Twelve Apostles

I plead with you for your supporting power. I never needed it more.

This is a beautiful occasion, a wonderful opening to a great conference. Our souls have been thrilled by the sweet melodies of this stake choir. God bless their talents and give them a desire to use these talents to praise the Lord our God forever. My soul has thrilled, and I have said out of the depths of my heart when every one of the brethren has closed his remarks, Amen—the Lord let it be so.

A BEAUTIFUL SETTING

We are surrounded with beauty, with peace, with comfort in this, one of the most remarkable spots upon the face of the earth. It seems to me it was never more beautiful than today. I do not have to invite you to look over the beautiful sweep of green which extends back to the north wall and see the wealth of color that rises to the top of that wall. There is no other setting like it in all the world. It is a rare privilege, in the shadow of the Temple erected to the most high God, to meet in this great assembly room in conference capacity, after a lapse of a hundred and six years since the organization of the Church.

THE PRESENT LEADERSHIP OF THE CHURCH

I thought as I listened to the burning testimony of the President this morning, testifying of the divinity of the Lord our God, the Redeemer of the world, testifying of the divine mission of Joseph Smith the Prophet, and bearing his testimony as to the worthiness of his predecessors—I thought, after having had a lifetime acquaintance with the general authorities of the Church and now one year's experience in close daily contact with them, why could I not, a humble man, testify of the living, testify of the leadership of this Church as it is today.

I have seen these men day in and day out. I have witnessed them in their wrestling with the grave problems that arise to be solved. I have observed the vast amount of routine work that must constantly be given careful attention day by day. These leaders are known to us. Their lives are open books. They have grown up under the eyes of the people. Their incomings and their outgoings are known to all. They are chosen of God to carry forward his work at this period in the history of the Church.

I ask for your deliberate consideration and your feeling of reverence for the authorities of the Church of Jesus Christ of Latter-day Saints. What a variety of men constitutes the General Authorities of this Church! When any problem comes before them, think of the various viewpoints that are brought to bear in its solution, and think of the safety and security of each solution as it goes out to the people with the wise recommendations of all.

THE ORACLES OF GOD

I bear testimony that my brethren live in the love and favor of God and that they carry their responsibilities with fidelity. I bear testimony of the unity and the feeling of brotherly love that exist in the presiding councils. I bear testimony of the deference and reverence that are given to the President of the Church, in recognition of his long life of faithful devotion to the cause of truth, his known unswerving integrity under every condition of life that has ever confronted him, his generous spirit, his heart of understanding and his ear that is open to the petitions of the just and the good.

We rejoice with him in the inspiration that came to him in the happy choice that he made of his counselors. President Clark, a born straight thinker, a righteous defender of the truth, is a man of undeviating and unfaltering devotion to the Church, who is never given to expediency and cannot be lured by position or place away from the high standards of the Church. President McKay, with his manly physique, a perfect physical specimen, it seems to me, presided over by a trained and a keen mind, enjoys a spirituality that has made him, not of his own volition but by common consent, the idol of youth, the foremost Sunday School teacher and officer of his day. The sweetness of his life flows into ours in richness and lifts in us every good quality and ambition.

These men constitute the Presidency of the Church of Jesus Christ of Latter-day Saints, the oracles of God chosen to receive the mind and the will and the word of the Lord and to impart it unto the people. I bear testimony that the avenues of revelation are open. The brethren are worthy. Jesus is at the helm. This is his work and he leads his servants.

WILLING TO GIVE HIS LIFE

I could go on down the line, for one year's close contact with these brethren has found a response in my heart and brought a richness into my life that I have no ability to express in words. President Clawson, who stands at the head of the Council of the Twelve, has been steadfast and true while he has pegged out his better than seventy-eight years in faithful service. He stands before us a living witness that men walk the earth in this generation of time who would give their lives for the

truth and for their friends. I recall, as many of you recall, in history that Rudger Clawson stood by the side of his companion, Elder Joseph Standing, and saw him shot down in cold blood, and then heard the voice of the leading mobocrat give the order, as he designated Rudger Clawson, "Shoot that man." Brother Clawson, looking down the barrels of those guns that were leveled at his head, folded his arms and said with majesty, "Shoot." He made the sacrifice, he offered his life, but the Lord willed it otherwise and he walks about among us true and faithful, living out the measure of his creation.

MEN WITH OUTSTANDING QUALIFICATIONS

So I could go on down and name my brethren: Reed Smoot, the illustrious Senator, now at this mature period of his life giving out of his rich experience all that he has for the building of the Church and Kingdom of God; George Albert Smith, the apostle of love and sympathy and good will; George F. Richards, the patient, the exact, the true, the tried; Joseph Fielding Smith, an oracle, one who knows all that God has revealed perhaps as well as any other living man.

And so I might go on down through the list, but time will not permit, naming each in his place, each with his outstanding qualities, all united for the building of the Church and Kingdom of God upon the earth.

LEADERS IN STAKES AND MISSIONS

Then as we reach out and discover, as I have been permitted to discover as I have visited the stakes and missions and met the fine leaders we have serving as presidents of missions, presidents of stakes, bishops of wards, as superintendencies and presidencies of auxiliary organizations and the good men and women that they have gathered about them, all down the line, I marvel as I say: "Oh, Lord, it is true; Thou hast brought forth a great and marvelous work. Thou hast lifted an ensign to the world." And I feel that I could almost sing with Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth. Rise from the dust and shake thyself, and go forth in power and in dominion."

AS THE VOICE OF GOD

God bless the leaders of Zion and bring into our hearts a renewed feeling of reverence; that henceforth their voices, as they speak as they are moved upon by the Holy Ghost, shall be unto us as the voice of God. In this hour when war drums are rolling, fleets are massing, soldiers are

being marshaled and all the powers of destruction are being assembled, let us remember the word of the Lord who said: "When that day shall come that peace shall be taken from the earth, when the devil shall have dominion over his own, I the Lord shall rule in the hearts of Zion and shall come down in judgment upon the earth."

That God may help us to know who we are, be what we ought to be, live as we should live and go forth with the irresistible power of righteousness in the proclamation and living of the truth, is my prayer in the name of the Lord Jesus Christ. Amen.

ELDER NICHOLAS G. SMITH

President of the California Mission

My brethren and sisters, last night I was visiting the home of one of my brothers, and in talking with him about the Church he said: "Not long ago the Bishop made certain proposals of things that he wished to do in the ward. I immediately stood up in that meeting and objected and made a tirade against what he was wanting to do. Apparently I made one convert, for as I took my seat another brother arose and began to berate the Bishop for his proposals, and as I listened to that brother I thought: 'What a fool I have made of myself.' As soon as he had finished his talk against the Bishop's proposals I stood up again and said: 'Bishop, I am right back of you in anything you want to do.'"

I find that frequently we, as members of the Church, are not as loyal as we should be to the brethren who preside over us. It is an easy matter to criticise and find fault with what is being done, but I have learned, through my association with the brethren that they don't do things without considerable prayer and thought; and that when they are united, we can well afford to stand directly behind them and support them in every move they make.

Not so very long ago, in California, a member of the high council came to me and began to complain and criticise because at the Exposition in San Diego we had placed young men and women, our missionaries, to meet the public who came from all parts of the world to visit that great Exposition. He said: "We should have more mature men to handle the crowds that gather there." For be it known that some fifteen hundred people a day have come to our little bureau at the San Diego Exposition, to hear the story that these young men and young ladies have to tell. I said to him, "I have every faith in our missionaries, young though they be, and I am sure that with our faith and prayers they will be able to do their job successfully."

Just recently I visited the Fair, and in reading the diary of one of the missionaries I came to an entry that he had made which interested me and I asked permission to copy it because I thought it was really rich. This happened on September 7th. The diary was that of Elder

James Shelby of Arizona, perhaps the youngest missionary we have in the California Mission. He said:

September 7th. I entertained the Archbishop, W. H. Francis, and Victor James Hartman, of Bedford Village, New York, at the booth today. They came in to see the exhibit and said: "We visited your exhibit twice when in Chicago at the great Fair. It was the best exhibit there, and seeing it here on the grounds we just couldn't help coming and seeing it again. It is the best exhibit here, too. We are impressed by the zeal and enthusiasm of you young people who explain the exhibit to us. I certainly envy the wonderful program that the Mormon leaders have that holds young people so firmly rooted in the spiritual lines." I explained the model of the Tabernacle to him, and told him that we regarded it as quite an edifice, to be carved out of nothing but wood. To this the Archbishop remarked: "My boy, you carved that building out of wood, but you have carved an empire out of nothing but a wilderness." He also told me of a time when he was receiving applications for a position. One boy in particular, he said, interested him. He asked the boy if he smoked, drank liquor, or drank tea, coffee, or any other stimulant. The boy answered in the negative. He asked the boy if he went to church, and he told him yes. He then told him that he was a Latter-day Saint. The Archbishop said he hired that boy out of a hundred and twenty-five applicants, because he stood up for his convictions and was not ashamed to stand by them. All in all he was one of the most remarkable and interesting men I have ever had the privilege of talking with.

The manager of the Standard Oil Company exhibit, just across the way from us, came over and remarked that he was surprised that such young people should be given the responsibility of putting over such an important message, and he was amazed to see how these boys and girls were standing up under such a strain, and convincing the outside people of the value of Mormonism and the teachings of the Mormon Church.

So, my brethren and sisters, I feel that if we could have a little more sympathy from within perhaps we could do much more good. A lawyer came to my office not long ago. He said: "I had the grandest time of my life in Utah. I spent two hours yesterday on the Temple Block, a thrilling experience, listening to the guide as he told me of what had been accomplished. I came down to Los Angeles yesterday. As soon as I got here I remembered that in a warehouse I had a Book of Mormon that I had never looked at. I hunted it up and I was reading that book till 2:30 this morning." At 9:00 o'clock he was in my office telling me this. "What a marvelous church you have! Why, no one can tell me that a man wrote the Book of Mormon. I have a great deal to do with detail, and there is too much detail in that book for any man to think of and write out and make it fit in so well. I want more literature." So we sold him more literature.

Yet I have heard people complain about the Temple Block, that forsooth we were giving them too much religion here, just overdoing it a little bit. The people who come from the world are hungry. Thousands of them come here, and as they pass on, back into their homes, they are thrilled when these Mormon missionaries come to their doors,

thrilled to hear their testimony, glad to take them in and feed them and help them.

Brethren and sisters, let us be loyal to our Church, and to the men who lead us. Let us remember that our Heavenly Father is not very far from us, and his promise is very definite, for he tells us that "the obedient shall eat the good of the land." Let us therefore not feel to criticise, but feel to be obedient, that the blessings may come to our families, to our homes. That will come through obedience.

God bless and keep us all in the line of our duty, loyal, constant and true to those who preside over us, is my prayer, in the name of Jesus Christ, Amen.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

It is a source of great satisfaction to the leaders of this Church, who have at heart the welfare of the Latter-day Saints, to see the many evidences of faithfulness on their part. I thought this when I saw men and women rushing toward this building this morning, anxious to attend the opening session of this wonderful conference, and I have thought since that there are many other ways in which the Latter-day Saints are evidencing their love of the truth and their support of the authorities of the Church. The generous response that is made by our young men and women who leave their homes and loved ones and go out into the world, representing the Church and the Lord in the preaching of the everlasting Gospel, is an evidence of faith on their part and also on the part of their parents.

EVIDENCES OF FAITHFULNESS AND DEVOTION

The response made to calls to various positions of trust and responsibility in the ministry of the Lord at home, in the various organizations of the Church; the faithfulness and devotion manifested by men and women in the various positions which they occupy in the Church; the reports from wards and stakes and missions of accomplishments there and of the faithfulness of the members of the Church—all these are very gratifying.

We cannot help but realize however that these evidences of faithfulness are confined to but a portion of our people; that there are others in the Church who are very indifferent to the faith of their parents and the responsibility that rests upon them as members. This is a source of much regret.

THE LORD'S PURPOSE

The Lord made known to his servant Abraham the purpose he had in the organizing of this earth and his purpose in placing men here:

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.

We will prove them herewith, to see if they will do all things whatsoever the Lord God shall command them.

Now, brethren and sisters, that is the end that our Father in heaven and those associated with him had in view in the creating of this earth—placing us here to see if we would keep all of his commandments. I wonder how well we are meeting that obligation.

OUR CAPTAIN'S PLATFORM OF PRINCIPLES

Aside from the commandments, we read also in the Pearl of Great Price—in the Book of Moses—about a great controversy that took place in the world of spirits, and that one noble spirit came forth who was the first-born in the spirit—afterwards the Only Begotten of the Father in the flesh—and presented a platform of principles which was accepted, couched in simple terms: "Father, thy will be done, and the glory be thine forever." There was a sufficient number of those spirits of men that stood with him, our Captain, upon that platform of principles, to prevail. We were among them, brethren and sisters, and we upheld the standard of principles: "Thy will be done, and the glory be thine forever." That principle had reference to this life as well as to the spirit life.

When the Savior came to earth he renewed his declaration and repeatedly stated that he came because his Father had sent him, that he came to do the will of his Father. On one occasion, when he was addressing the Nephites when he visited them on this American continent and preached the Gospel to them, after his crucifixion and ascension into heaven, he stated that he had come because he was sent of the Father, and that he came to do the will of his Father. Then he asked them: "Now, what manner of men ought ye to be?" And he answered the question for them: "Verily I say unto you, even as I am."

THE WILL OF THE LORD

I do not know how we could read any other meaning into it than that the Father sent Jesus our Lord and Savior here to do his will, and that we were all sent here for the same purpose. So to me—and I think it should be to all Latter-day Saints—the expressed will of our Heavenly Father is as forceful as a direct command, and when he says in the revelation known as the Word of Wisdom it is his will that we observe and keep that word, refraining from the use of intoxicating drinks and hot drinks, and the use of tobacco, we should be obedient thereto. Notwithstanding there is no mention of tea and coffee in that revelation we have known from the days of the Prophet Joseph Smith to the present time that every leader of this Church who has been the mouthpiece of God has interpreted the revelation to mean that tea and coffee are in-

cluded among those things which are forbidden. In other words, it is the will of the Father that we should not use tea and coffee.

GOD'S MOUTHPIECE UNTO US

And recently, because of the prevalence of the sale and use of legalized beer, the President of this Church and his associates have considered seriously that problem, and have declared that the use of beer is a violation of the Word of Wisdom, hence a violation of the expressed will of our Father in heaven.

Are we willing, as Latter-day Saints, to sustain and to support the President of this Church as God's mouthpiece unto us—a prophet, seer and revelator—and sing with sincere heart and purpose:

We thank thee, O God, for a prophet,
To guide us in these latter days;
We thank thee for sending the Gospel,
To lighten our minds with its rays.

When the President of the Church stands up in general conference and declares in favor of prohibition, it has been a source of great regret to me that prominent, leading, faithful men in this Church have felt justified in voting in favor of the return of liquor as against the expressed will of the President of the Church, who I believe expressed the mind and will of God unto this people.

CONSISTENT AND CONSCIENTIOUS ACTION

We are here, brethren and sisters, not only to be proven to see whether we will keep all of God's commandments, but to see whether we will do his will and permit the authorities of the Church to interpret his mind and will to us. Is not that consistent?

May the Lord help us, brethren and sisters, to be consistent, to act conscientiously.

I have thought that there are some doctrines taught by some of the religious creeds of the world which many men and women of intelligence cannot subscribe to, when they answer according to their own conscience, but do so because they are the creeds of the church to which they belong, and I place these religious organizations and political parties in the same class.

God help us to live according to the light which has come to us, to support and sustain those whom the Lord has given unto us, for they are prophets in very deed, and they will be so to this people if we will follow their lead. No man or woman has ever gone astray, or ever will do so, when in full accord with the Presidency of this Church and the Twelve Apostles.

My admonition to the Latter-day Saints is that we heed the advice and counsel given us in this general conference, that we take the same

home to ourselves, and that we be resolved that we will be doers of the word of God, and not hearers only, deceiving ourselves.

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

Sister Judith Anderson Beard sang a solo, "How beautiful upon the mountains," after which, at the suggestion of President Heber J. Grant, the congregation arose and sang two verses of the hymn, "O say what is truth?"

ELDER DON B. COLTON

President of the Eastern States Mission

These words from the 128th Section of the Doctrine and Covenants come to me as I rise before you this afternoon:

Now, what do we hear in the gospel which we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them!

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book!

The outstanding event during the last six months in the Eastern States Mission was the dedication of the monument on the Hill Cumorah, near Palmyra, New York. Reference was made this morning to this event. The work of the mission has centered, during the summer, largely around that place. Our missionaries visited every home within a radius of twenty miles of the Hill Cumorah. More than seventy thousand people live within that area.

We are deeply grateful to the Lord for the blessings that have been given to us in our mission. We are especially grateful for the fine publicity that was given through the newspapers, magazines, and over the radios concerning the dedication of the monument. Thousands of articles were published. The Hill Cumorah has continued to be a place of interest for many people since the dedication services were held. No day has passed, since the dedication of the monument, that has not seen many people come to that hill. Forty, I think, is the smallest number, and we have had as high as seven hundred and seventy in a day visit the monument and listen to the message of the missionaries who have been stationed in that locality.

I do not know whether you fully appreciate, as we do, the blessings of publicity. The messages of our brethren who visited us were written in detail and printed in literally hundreds of the papers in that mission.

Reference was made to individuals, to the President of the Church, and to many others in the kindest manner.

I recall at this time some of the quotations that were made regarding our exercises, and with the consent of the brethren I would like to insert in my remarks in the permanent record a few of these brief quotations.

The Evening Journal of Rochester, New York, made this forecast on June 15, 1935:

When Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints, led his little band of faithful followers westward from Palmyra 100 years ago, it was because they were driven out by the persecution of other sects in this vicinity.

But when their descendants, many of them among the nation's wealthiest and most prominent figures, return here next month, they will be received with open arms. A holiday will be declared in their honor—the key to the city will be theirs.

On July 14 the Rochester Democrat and Chronicle printed a full-page story which was concluded with these words:

History repeated itself in western New York when this year the story of Mormonism was taken to the people of the section through a projected missionary campaign participated in by 50 young men and women from the church in the West, many of whom were third and fourth generation descendants of the early converts in this state. * * *

At the coming celebration at the site of the monument itself, a homecoming of unique proportions will be enacted. Thousands of adherents to the faith that was cradled in Palmyra a century ago will return to see the marking of one of its prominent places and the memorializing of one of its salient events.

While the early Mormons were driven from New York by misunderstanding neighbors in 1831, their returning descendants are welcomed by friends in the same places. Where the faith was once despised, missionaries find people who want to know of it.

Building a stately memorial in their church's birthplace, the Latter-day Saints take up again the threads of a religion which were dropped one hundred years ago.

The monument's dedication was reported in this way by the Courier-Express of Buffalo on July 22:

About 105 years ago Joseph Smith and his little band of followers were driven out of their homes in Palmyra and Manchester to wander across the continent before they found peace.

Yesterday approximately 3,000 persons from all parts of the United States and Canada, as staunch in their Mormon faith as the battered band of 1830, returned to Palmyra and Manchester. Prosperous, and zealous for their religion, they came as honored guests of the same communities where founders of their faith were stoned and killed.

The New York Times, on the same date, quoted one of the dedication day speakers thus:

We do not erect this monument to express the wealth of the Church, or the deeds—mighty as they were—that took place from 1820 to 1830

on this hallowed ground, but to express gratitude for the gospel of Jesus, said Mr. McKay.

It is a monument to the question and the answer of ages; if a man die, shall he live again? We must in testimony of Joseph Smith say that if a man die, he shall live again.

A report written with remarkable sympathy and understanding by Mrs. Thelma G. Bryant of Monroe, Michigan, was carried by the Evening News of that town on July 27:

If the dead can see and know of earthly events, as some people believe they do, then the heart of Joseph Smith, the Mormon prophet, must have been filled with joy because of the recent events around his boyhood home. Over 5,000 of his followers, and others, gathered at "Cumorah Land" as it is called by the Mormons, for a four day celebration commemorating the restoration of the gospel. Sunday, July 21, on top of Mormon Hill, as the natives there have long called it, or the Hill Cumorah, as the Mormons say, was unveiled and dedicated a beautiful monument, which was set to mark the place where it is claimed the young Prophet Joseph found the golden tablets from which he translated the record known as the Book of Mormon. * * *

Members came from long distances, some from California, Idaho, Maryland, Virginia, Massachusetts, and Michigan. A large delegation came from Utah, among them being Heber J. Grant, who is the head of the church over all the world. There were also several apostles and other important leaders of the church. In simple unassuming fashion these men spoke, paying tribute to the man Joseph, the first latter-day prophet. Mr. Grant holds the same place in the church today as Joseph did, and is honored by his people as a prophet, seer, and revelator unto the church. Despite his high place, Mr. Grant as also the other leaders of the church, mingled freely among the people.

The papers quoted much of the wonderful speeches made by President Grant and President McKay at the last session of the conference. President McKay said, as I recall, that the monument connoted at least four things; first, the personality and the reality of our Father in heaven; second, that he has communicated his mind and his will to men in this day; third, that he had given authority to establish his church upon earth; and fourth, that there is no death. President Grant bore a most powerful testimony of the divinity of the Gospel.

A short time ago a man visited the Hill Cumorah, and after listening to the story of the elders he said: "The test of a man's greatness is measured by ideas original with him. What did Joseph Smith give to the world new in the way of ideas?"

Our elder replied: "At least four come to me now: First, in the face of a doctrine that man is a worm of the dust"—which, by the way, has no place in Mormon philosophy—"he gave to the world the idea of the relationship of man to God. He restated what the Psalmist had said, that the Lord had created man a little lower than the angels. He gave to the world the idea of man's greatness, and not of his littleness, providing he seeks to make himself great. Second, he gave also to the world the idea of man's origin. True, it had been taught before, but it

was new religiously." Preexistence of man, so far as I know, is a doctrine, even to this day, peculiar to the Latter-day Saints. "Third," said our missionary, "he gave to the world the thought that all true religion is based upon the doctrine of free agency; that it is freedom and reason that make us men, in the face of an accepted doctrine of predestination. And fourth, he gave to the world a beautiful and wonderfully new doctrine of the onwardness or eternal progress and growth and development in the life hereafter; that there is no such thing as static, in Mormon theology; that in yonder world we take up the threads of life largely where we leave them off here, and go on to endless growth and development through the countless ages of eternity."

When our missionary had spoken—I have not, of course, used his exact words—when he had finished speaking this man said: "I have been listening and looking for ideas such as you have spoken here today. I want a religion that gives me a revelation concerning the kinship of man to God. I want to believe that I am great if I make myself great. I want to worship a God who deigns to call me his son, and reveals that I am his literal child. But I want that religion to be based upon free agency, with the glorious thought that for every personal act I, myself, am held responsible, when I arrive at the age of accountability."

That is the Gospel of Jesus Christ. That is the glorious message. It is founded upon the doctrine of free agency, but always with the thought that we are rewarded and we are advanced as we seek knowledge and gain power and grow toward the good, the infinite and the righteous. This is a glorious message, and how beautiful, how wonderful this glad tidings of great joy!

The Eastern States missionaries have been happy this summer. They have been thrilled. I wish I could tell you, you parents particularly, of some of the testimonies that have been borne in my hearing by your sons and daughters out there proclaiming the word of God. They rejoiced and were thrilled at the dedication, when we had with us two of the First Presidency, four or five of the Council of the Twelve, one member of the First Council of Seventy, the Presiding Bishop, and others of the general boards and representatives of the various organizations of the Church.

We rejoice in the privilege that is ours of laboring in the land where Mormonism had its birth. With new pride, with new hope, with new thrills we are performing our labors, as best we can. In humility, but with the strength that is born of conviction, we are bearing our testimony that we do know that God lives; that he is a personality and a reality; that he has revealed himself in this day; that he has given authority to organize and build up his Church; that we know that life is real, and that there is no death—life, life eternal, glorious, splendid and wonderful life.

God help us to live it well, I pray, in the name of Jesus Christ, Amen.

ELDER GEORGE W. BURBIDGE*Former President of the Tahitian Mission*

It has been almost two years and a half, my brethren and sisters, since we left the Tahitian Mission, but I think I can say that the conditions are about the same there now as they were in 1919. I left there in 1919, after finishing my first mission, and was home ten years before returning. I found the conditions almost the same at that time as they were ten years prior.

My heart thrilled this morning on hearing President Grant speak of his experience with the Hawaiian people. I can appreciate the feeling that he had when he expressed what he did about them. Tahiti is just twenty-eight hundred miles west of the Hawaiian Islands. The native people in that mission are of the same type, the same lovable, wonderful, sincere people. I have never labored among a people to whom the Gospel of Jesus Christ means so much as it does to the Tahitian people. They are handicapped, of course, but with the means at their disposal they do live their religion, and are faithful and true to the covenants which they have been permitted to make. They enjoy the priesthood up to the office of elder, and they magnify their callings and obey the principles of the Gospel to a very remarkable degree. To know those people is to love them, and to understand them is to love them more.

I am grateful to my Heavenly Father that I have had the privilege of spending almost nine years of my life among those people. They have taught me many things. They have taught me humility. They have taught me what it means to fear the Lord. The Lord does hear and answer their prayers.

There is just one thing that happened on my mission that really cut deep into my heart, as well as the hearts of all the missionaries and friends in that mission, and that was when the members of this Church refused to obey the counsel of President Grant. When I tell you, my brethren and sisters, that we had friends in the Tahitian Mission who would have wagered large sums of money that Utah and the Mormons would have stayed with prohibition, I am just expressing it mildly. I was acquainted with a banker in that town who was the most influential man there, and he told me and told others that there was no question, although the other forty-seven states might go wet, but that Utah would still maintain the principles which this Church teaches. It was a very discouraging, heart-breaking time when the news came to us that Utah had fallen in line with the rest of them, and disobeyed the admonition of the President of this Church.

It happened that one of the missionaries of the Reorganized Church was at the mission home at that time, listening to the broadcast over K. S. L. When the returns came in that man almost wept. Although he had no

love for the authorities of our Church, still he felt that something was giving way. We all felt that way.

I want to say, in conclusion, that I know this Gospel is the truth, that Joseph Smith was a true prophet of the Lord, and that Brigham Young was indeed an inspired instrument in the hands of the Lord to lead his people after the death of the Prophet, and so on down to our present prophet and seer, President Heber J. Grant. I know that he is the mouthpiece of the Lord in this dispensation. That has been made known to me, and I know for a fact that he is the Lord's anointed in this dispensation.

Shortly after I returned from my first mission—I have never said this before in public, but I feel to say it now; it will take just a few moments—it was shortly after I returned from my first mission, in 1919, that the general authorities gave out instructions concerning a temple ordinance. The recommendations caused quite a bit of controversy, and several of my friends at first could hardly see the wisdom of it. I too worried about it considerably, though I did not say much. I remember one night, around two o'clock in the morning, I found myself sitting up in bed. I had been weeping, and my wife asked me what was the matter. This is the thing that I experienced. I don't know whether I was asleep or not, but a voice came to me as clear as any voice I have ever heard in my life. It said: "Thou shalt not speak evil of the Lord's anointed." That was the thing that comforted me. I have a testimony and I know that as long as we adhere to the admonition given us by President Grant and those associated with him, we shall not go astray.

My prayer to our Heavenly Father is that he may bless us all, that we may support those who are in high positions, those who have jurisdiction over this church, that we may give them our support and be loyal to them. I humbly ask these blessings, with all others that we stand in need of, in the name of Jesus Christ, Amen.

ELDER CHARLES E. ROWAN, Jr.

Former President of the Texas Mission

My brethren and sisters, I am delighted to have this opportunity. I was released from presiding over the Texas Mission some six months ago, but I feel grateful to the Lord for the privilege I had of laboring as a missionary there.

I am grateful for the knowledge I have that this is the work of the Lord. During the past six months I have had the opportunity of visiting among the people and of speaking virtually every Sunday. I have been invited to speak at five different funerals. I have enjoyed very much being home among the Latter-day Saints. I am grateful, my brethren and sisters, for the testimony I have, and for the knowledge that has come to me that this is indeed the work of the Lord.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants, the prophets." Oh, how I rejoice in the testimony that has come to me that these men whom we sustain as our general authorities are indeed prophets, seers and revelators to this Church and people—a marvelous thing, my brethren and sisters.

The other day, when I was going out on the mountain, I heard a noise. I looked, and a large deer jumped and gave a little snort. I looked a little farther along the ridge and I could see eight more deer bounding off into the quaking asp, and I thought that the Lord in his kindness had placed sentinels even among the animals and those of his lesser creations.

How important it is and how grateful we should be as members of the Church of Jesus Christ of Latter-day Saints, that the Lord has placed sentinels, has given us authorities in the wards and stakes who represent the Master, and above all, that we have a prophet, seer and revelator who stands at the head of the Church. I am just as confident as that I live, that the Lord our God will reveal unto him his mind and will pertaining to this great and important work.

I have been impressed with this conference. I have enjoyed very much each and every one of the testimonies. I was thrilled this morning with the message of President Grant—as I always am—when I heard him bear his fervent testimony as to how the Lord had blessed him in body and in mind all these fifty-three years that he has been serving this people.

May the Lord bless us. May we live our religion. May we prove to the world that we are indeed God's chosen people, I humbly pray, in the name of Jesus Christ, Amen.

ELDER DON MACK DALTON

Former President of the South African Mission

I anticipated, my brethren and sisters, that I might be called upon, timid though I feel in this position. I hope I may be able to say something relative to the Lord's work in South Africa that may be edifying to the people who are gathered close to the authorities of the Church here in Zion.

The South African Mission, as you might understand, is the most distant mission in the world from the authorities of the Church. It takes thirty days to get a letter to an elder down there, and it takes even longer for an elder to travel that distance. We have not very many elders in that land, but I am sure that the ones who are there do about as much missionary work as any missionaries in the world.

I am very proud of the young men who have been sent to that far-off land to teach the people the principles of the Gospel. With them, my wife and I have been grateful for the splendid labors of our predecessors; and to my immediate predecessor, President Samuel Martin, I desire to pay a tribute of honor, because that man lost everything he had and

his health and strength, after he returned home. I have not seen him since, but he did a marvelous and great labor. When I received word that I would be released and that President LeGrande Backman would succeed me, I felt greatly comforted, because he is a noble and good man. I am sure President Grant acted under the inspiration of the Lord when he sent him there.

The people of that mission are wonderful and our members are loyal and faithful. About forty per cent of them pay tithing. During the six years I had the honor to preside there, there was 129 per cent increase in the mission membership. Upon my arrival there were 596 members on the records. This included children blessed. We rejoiced greatly because we felt that the people accepted our message.

We had various methods of doing missionary work. We used motorcycles to some extent. We realized that we had to get to the people in order to teach them the Gospel, and the quickest way was none too quick. We stressed Book of Mormon contests in various forms, such as reading contests. Many people there, like the people here, had never read the Book of Mormon through. We stressed Book of Mormon selling contests, and in this way we got the people to cooperate with us in spreading the Gospel. We also held a meeting contest between the Districts and likewise a membership contest. We formed small organizations in remote places, in order to give to all the privileges in the Church that they deserve.

We had conventions of the elders every year, so that we would know exactly what we were counting as tracting, counting as visiting saints, and so forth. We tried to labor as one unit.

We found that in order to gain publicity we had to do something that was a bit different. On one occasion my wife and I were attending a foot-ball game. Two universities of that great nation were competing. The bands were playing; people were yelling; and all at once the athletes marched into the field. They stood in perfect alignment. Suddenly everything became silent, and a grave dignified gentleman marched forth to shake hands with the athletes.

Who was he? The Earl of Athlone, the Governor General of South Africa, the brother of Queen Mary of England. The majesty of the great kingdom of Great Britain was present.

This silence seemed to strike me and I thought, if only something could be done in some kind of way to get such a great man to recognize a few Mormons. A little poem came into my mind. The author I do not know.

Some one said that it couldn't be done,
 But he, with a chuckle, replied,
 That maybe it couldn't, but he'd be one
 Who wouldn't say so until he tried.
 So he buckled in with a bit of a grin
 On his face, if he worried he hid it,
 He started to sing as he tackled the thing
 That couldn't be done, and he did it.

Some one said, Oh, you'll never do that,
At least no one has ever done it;
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With a lift of his chin and a bit of a grin,
Without any doubting or "quit it,"
He started to sing as he tackled the thing
That couldn't be done, and he did it.

It seemed that as I looked for an opportunity, as time passed, all at once the thought of baseball came into the minds of the people. We organized a team among the missionaries and began to get write-ups. Suddenly baseball began to take precedence over the national game of cricket, until soon we were playing to nice crowds. The newspapers that previously would give us no recognition whatsoever, began to write about the Mormon missionaries, to tell the people something about us. What did it mean? It meant that we were gaining the confidence of the people. And then we had a great match game against Transvaal, the land of gold. The other team came to Cape-town to play. All was ready. Here were six missionaries, with other baseball players, lined out in front of a tremendous grand-stand filled with spectators, and amid the stillness that prevailed the Governor-General of that great land shook hands with six Mormon missionaries. A similar occurrence took place last March.

This impressed the people so much that upon my departure one of the big business men of that town came to my wife and me, and he said: "Mr. Dalton, you do not know what a great thing you have. It is the greatest thing in all this world. Anything that will make young men do as your young men do is the greatest thing on this earth."

I was very much pleased to find, as we went along in our work, that the Lord blessed us, and though we were far away from the authorities of the Church, and were lacking their advice in many particulars, the Lord answered the prayers of the missionaries and myself.

My wife and I, while returning home, made a trip around the world and visited very many nations. While in Italy we had the distinction of visiting the Pope of Rome and the Vatican, and seeing the marvelous earthly power of that great dominion. We also visited Greece and Turkey, and then went into Syria and Palestine and saw the Armenian saints, who are doing a faithful work, under President Piranian. We found in Palestine need for great improvement. Jerusalem is a hill of rocks, it seems to me. May the Lord bless that country. It needs it greatly.

While going over that great land of Africa I could appreciate how hard the authorities of this Church have to work. With the little presiding capacity that I had I sometimes felt fatigued with the constant roll of the car wheels under my ears as I traveled for thousands and thousands of miles, trying to reach the people. I thought of what the authorities of the Church have to undergo in order to reach the people as they

do, visiting the wards and stakes and missions and holding meetings with them. Let me tell you that these great men are the hardest-worked men in all this world, I believe, and we should sympathize with them, and do what they say, and comfort them, and I am sure we will not go amiss.

In my heart there rings a melody. I am thrilled constantly with my testimony of the Gospel. I know that the Gospel is true, that Joseph Smith was a prophet of God, that President Grant is his legal successor in office. I know that Jesus is the Christ. I felt it in every part of my body when I visited his birthplace in Bethlehem.

Oh, if we could only realize more fully the truthfulness of the Gospel, and put it into our lives effectively, so that other people might recognize the truth by reason of what we do and say, I am sure that those not of our faith would have greater friendship for us. Why? Because they would have more confidence in us, and we cannot get friendship before we get confidence.

May the Lord bless us, I ask, in his name, Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

I am deeply impressed with this vast assembly of worshippers, and it has brought to my mind an incident in the life of the Master concerning his interview with the woman of Samaria at Jacob's Well. He departed from Jerusalem to return to his native Galilee. He was weary with his journey. He arrived at Jacob's Well about noon and rested on the curb of the well while some of his disciples went into the village to buy food. While they were away, a woman came to draw water from the well, and Jesus said to her, "Give me to drink." She expressed surprise that a Jew should ask her for a drink, she being a Samaritan, for, as she said, the Jews had no dealings with the Samaritans. During the conversation the Master said that whoever drank of the water of the well would thirst again, but whoever drank of the water that he would give should never thirst, for the water would be in him as a well of water springing up into everlasting life. The conversation continued, and, because of his statement regarding her past life, she was impelled to say, "Sir, I perceive that thou art a prophet."

The woman then brought up the age-old question of worship, and this is the subject which I desire to call to your attention. She said:

Our fathers worshipped in this mountain; [meaning Gerizim] and ye say, that in Jerusalem is the place where men ought to worship

The Master answered her:

Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet in Jerusalem, worship the Father.

Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

The Jews had a system of worship based on the knowledge of God and his attributes given to them through their leaders and prophets of old. The Samaritans accepted only the five Books of Moses. They were without an authorized priesthood and had drifted somewhat into idolatry. Jesus continued:

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a spirit: and they that worship him must worship him in spirit and in truth: for the Father seeketh such to worship him.

No doubt the Master intended to convey in these words that the worship of the Father should not be confined to Jerusalem or to the synagogues of the Jews, or to Samaria, but that wherever his Gospel was preached, the Father should be worshipped in spirit and in truth.

Worship comes to us from two Anglo-Saxon words meaning worthy-ship. The more comprehensive our knowledge of the object of our worship, the more intelligent and sincere will be our devotion to him. It is inborn in man to worship, but true worship is the spiritual life of the soul. It is sweet communion with God. To worship in spirit and in truth is to worship in meekness, humility, and sincerity.

We have not been left in doubt as to whom to worship. The Master when tempted of Satan said:

For it is written, thou shalt worship the Lord thy God and him only shalt thou serve.

In this day, as recorded in Section 20 of the Book of Doctrine and Covenants, the statement is made:

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.

We give homage and reverence in our worship to our Father in heaven in the name of his Son Jesus Christ.

Worship may take place in the mountains, in the forests, by the water's edge, as well as in our homes. However, I wish to direct our attention to worship in the chapels or buildings of the Latter-day Saints that are used for sacred purposes. The Lord has commanded us to go to the house of prayer on his Holy Day and there offer up our oblations and prayers unto him and partake of the sacrament of the Lord's Supper in remembrance of the sacrifice of our Savior, and to covenant that we will keep his commandments that we may have his Spirit to be with us. This sacrament meeting is the basic meeting of the Church, and all who have reached the age of accountability are required to attend.

In order that we may have the Spirit of the Lord with us, and feel its impressions, our conduct must be in keeping with the occasion. We should maintain an attitude of worship and reverence from the time we

enter the chapel until the services are closed with the "Amen" of the benediction. Until the meeting opens, our conversation, if any, should be subdued and consist of a friendly greeting only. Children should sit with their parents, for parents are responsible for the orderly conduct of their children. We should always bear in mind that our worship will not be acceptable to God unless we approach him on this solemn occasion with a broken heart and a contrite spirit, which I interpret as humility, meekness, and sincerity.

Recently I attended a sacramental meeting where there was the true spirit of worship. The members of the ward entered the chapel quietly, while soft music was rendered. The hymns sung by the congregation and selections given by the ward choir were sacred in character. The prayers were appropriate to the occasion. The sacrament was administered in an orderly manner and in the spirit of solemnity and reverence. We were fed the bread of life in an address on a principle of the Gospel. Here we truly worshipped the Lord in spirit and in truth.

Our ward meeting houses are the centers of social life of the community. Many of our places of worship are of necessity used for meetings other than sacramental services. They are also used for recreational purposes. Even in these meetings, in order that the spirit of the Lord may be present, our conduct should be orderly and in harmony with the spirit of the purpose for which the building was erected. There should be reverence not only for the occasion, but for the place.

Carlyle has said: "No greater calamity can befall a nation than the loss of worship." Then, we should go to the house of the Lord with the spirit of worship in our hearts, and our minds prepared for communion with God. The hymns of praise, the prayers of thanksgiving, the words of exhortation and comfort, and the testimonies of the restored Gospel will fill our hearts with appreciation if we enter that place of worship in the right spirit.

Through this worship there will come into our hearts greater faith. We shall receive courage to go forward in life's duties. We shall renew our covenants with the Lord. We shall be brought nearer to God and to our fellowmen. We shall acquire a deeper understanding of the Gospel. There will come a sense of gratitude for the atonement of our Savior, for the restoration of the Gospel, for the holy priesthood, for the mission of the Prophet Joseph Smith, for our membership in the Church, and for opportunities to render service in the cause of God.

My soul is filled with thankfulness for the many blessings which are mine. I know that Jesus is the Christ, that Joseph Smith is a prophet of God. I am happy to be counted worthy to hold the priesthood, to be a member of the Church, to partake of the blessings of the Gospel, and to be of service to God and my fellowmen. I feel that our meeting houses are places of worship. They are sacred to me. No matter what meeting of the Church is being held in that place of worship, I feel that I am on holy ground.

May we as an assembly of worshippers renew our determination to

have greater reverence for our houses of worship and by example and precept influence others to have more reverence for these sacred places and to worship God as he has commanded, in spirit and in truth, or, in other words, in meekness, humility, and deep sincerity, I ask in the name of the Lord Jesus Christ.

PRESIDENT HEBER J. GRANT

We express our gratitude and appreciation to the Summit Stake Choir and to their conductor, Sister Judith Anderson Beard, for their beautiful music.

An anthem, "Arouse, O ye mortals," was sung by the Choir.

Elder A. Carlos Schow, President of the Lehi Stake, offered the closing prayer.

Conference adjourned until 10 o'clock Saturday morning, October 5.

SECOND DAY

MORNING MEETING

The third session of the Conference convened at 10 o'clock a. m., Saturday, October 5.

President Grant announced that the music for this session would be furnished by the Relief Society Singing Mothers, under the direction of Sister Charlotte O. Sackett.

The congregation and the Relief Society Singing Mothers sang the hymn, "Come, come, ye saints."

Elder Fred G. Taylor, President of the New York Stake, offered the opening prayer.

A contralto solo, "Seraphic," (Rubenstein) was sung by Mrs. Bessie Morley, assisted by the Singing Mothers chorus; violin obligato by Professor William M. Hardiman.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

I rejoice, my brethren and sisters, in this glorious privilege of meeting with you in this great conference of the Church. I have been inspired by what has been said and earnestly desire that I may continue in the same wonderful spirit that has characterized the remarks of the brethren up to this moment.

RAPID CHANGES NOTED

By reason of some impressions that I have received in visits to some of the missions during the past season since our last conference, and having had the great privilege of being present at the dedication of the monument at the Hill Cumorah, and by reason of some conversations which I had with some distinguished gentlemen who drove many miles to come to that dedication and asked earnestly concerning the Church, I have felt that the changes that are occurring are so rapid that we can probably scarcely appreciate them, being so close to them, and then perhaps we do not fully understand the meaning and significance of these changes.

I have been led to appreciate the work of our forefathers, who subdued this desert and made it blossom as the rose, and distinguished themselves and have won great honor and credit from the world, everywhere where people have studied the achievements of the pioneers.

COMMUNITY LIFE AMONG THE MORMONS

I read in a book recently published by Mr. Warren H. Wilson, who discusses rural community life in America, the following introduction by Professor Thomas Nixon Carver of Harvard University, one of the outstanding economists of the world. Speaking of those elements which have made for ideal rural community life, Mr. Carver states:

The elements of permanent cultivation of the soil are found in great numbers among the Mormons, Scotch-Irish Presbyterians and Pennsylvania Germans. * * *

The best farmers in the country are the Mormons, the Scotch Presbyterians and Pennsylvania Germans.

Then Mr. Wilson in his book says:

The Mormons represent this organization, these outstanding farmers of America, in the highest degree. Perhaps no other so large or so powerful a body of united farmers is found in the whole country.

They have turned the force of religion into a community-making power, and from the highest to the lowest of their church officers the Mormon people are devoted to agriculture as a mode of living.

The Mormons are organized by an idea and by the power of leadership. They have recruited their population through preachers and missionaries. This new population is woven at once into the fabric of the community; they are married to the community.

The organization on which the Mormon community is based becomes embodied at once in a society with its own modes of religious, family, and moral feeling and thought.

The Mormons are consolidated both by formal organization and by instinctive preference for their own in a multitude of cooperative habits, through which they build up their communities and contend with one another against their economic and religious opponents. It is not enough to say that this is clannishness; it is a mingling of kinship and religious preferences. It constitutes the strongest form of agricultural cooperation to be found in the United States.

BUILDING AN ADVANCED CIVILIZATION

From this very pulpit I heard, as some of you did, this same distinguished gentleman, Mr. Carver, say, after having spent two summers in Utah at the Utah State Agricultural College, that "the philosophy of life involved in the Mormon Church is the most constructive thing I have seen in American life." He sees only "a church which embraces the whole state and has a tremendous pragmatic value for its adherents, so well is it organized, so much is it the center of all community pleasure, and so closely does it endeavor to establish heaven on earth."

And he continued: "I have never found more sound and wholesome personal habits than among the Mormons. I have never mingled with people who showed fewer signs of dissipation. I have never studied groups of people who seemed better nourished and more healthful. I have never known people who took more pains to educate their children.

"This gives a clue to the success of the Mormons as colonizers and nation builders."

Further he said that if he were hunting the whole world over to find some one building an advanced civilization, he would come and learn of it here in Utah from the Mormons.

NEW DAY REQUIRES FURTHER DEMONSTRATION

Now, that period is past. We have subdued the desert. We have distinguished ourselves, at least our fathers have, in doing this remarkable and unusual thing. As President Theodore Roosevelt said from this very pulpit: "It is not so much what you Mormons did as where you did it that distinguished you." But this generation cannot exist on the honors of the past. We must make our own contribution.

And now it appeals to me that we have moved to a new day, the day to build upon that foundation, a day of demonstration, and I believe that this is in full harmony with the Lord's program. Let me read to you from the 45th Section of the Book of Doctrine and Covenants this injunction the Lord gave to his Church:

I have sent mine everlasting covenant into the world to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me.

And in the 115th Section of the Book of Doctrine and Covenants, given in April, 1838 the Lord, among other things, said:

Verily I say unto you all [speaking to the Church]: Arise and shine forth, that thy light may be a standard for the nations.

THE CHURCH A STANDARD FOR THE NATIONS

And in the 103rd Section, in a revelation given in one of the dark hours of the Church, following those days of expulsion from Jackson County, Missouri, February 1834, the Lord said:

But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

And, [here are the conditions of this marvelous promise] by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

For they were set to be a light unto the world, and to be the saviors of men.

I am impressed, therefore, that we ought to be conscious of a new, or at least an enlarged responsibility, not only the responsibility to adhere to this Mormon way of life that was set forth yesterday by all the brethren as different from the way of life that men ordinarily follow in the world, for the personal benefits and blessings that come to the individual certainly, but also there is another reason why we ought to live this Mormon way of life. It is for the world's sake. It is for the Lord's sake. He did set us to be a light—we haven't aspired to it—but by divine appointment we are set to be the light of the world and to exalt here standards for the nations, that the promises of old might be some day fulfilled, when men would say:

"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." For that is the purpose of this Church, to become a standard for the nations.

WORLD-WIDE NEED OF MORMONISM

It does seem to me in our new opportunities that the Lord has been at work breaking down the prejudice of the past. Oh, how I rejoice that those who have fought against us, that the powers of evil that have arrayed every force with which they have successfully destroyed every other gospel dispensation have utterly failed, and that our fathers, who were able to stand like beaten anvils under all the fire that was hurled against them, have survived and given evidence that they were in God's favor because they have succeeded.

And now comes, I say, a new opportunity, the day of demonstration, when the world is fast losing its faith. When I think of a great nation like Russia turning entirely away from Christianity, and the great nation of Germany, that contributed perhaps more to the establishment of religious liberty and the establishment of Protestantism than any other nation in the world, turning away from Christianity, and some there are trying to introduce a religion, in some respects pagan, and other nations being influenced by the same spirit—I discover a need for Mormonism in the world, and it is apparent that men are beginning to realize it more than ever before.

WHAT IS THE MATTER WITH CHRISTIANITY?

In a book recently published entitled "Why Wars Must Cease," Mrs. Carrie Chapman Catt, one of the leading American women pioneers in the great woman's movement of the world, says:

The threat of hostilities challenges Christian statesmanship which, heretofore, has found itself helpless to prevent war.

Wars did not decrease after the advent of the Christian era; Instead, they grew more terrible, each more bloody and destructive than the previous one.

The most startling fact about the World War is that it was a Christian war. Christian nations began it, Christian nations led on both sides, and kept it going until the bitter end.

She asks:

What is the matter with Christianity? We have waited nineteen hundred years for Christianity to reach the zenith of its power in wealth and in membership, and then we found it utterly helpless to save the world from one of its greatest catastrophes, war.

POWER OF GODLINESS LACKING

And war comes out of the spirit of men, the spirit of greed, the spirit of selfishness and of hatred, all of which the Gospel of the Lord Jesus Christ could eliminate from the hearts of men.

In this very hour in a mighty Christian nation, where there is the seat of the largest Christian denomination of the world, the members of that church, not listening to the pleadings of their own leader for peace, are waging one of the most unjust wars that was ever inaugurated against a poor and defenseless people, and all to gratify the vain ambitions of those whose hearts are filled, not with the spirit of the Master, the spirit of love, but with greed and with hatred.

What does it all indicate? It proclaims that what the Lord Jesus Christ said to Joseph Smith more than a hundred years ago is true, that these institutions built in his name have a form of godliness but they lack the power thereof.

I do not condemn my brethren of other Christian churches. Among them I find many noble and great men, whose hearts are set upon doing right, but they struggle helplessly to accomplish the things their hearts desire. To me they are in institutions that have the form but not the power that was in the Church of Christ as he originally endowed it, and so I have no spirit to criticize them.

DEMONSTRATORS FOR GOD

What I rejoice over is that with the new day that is coming, the works of this people, speaking in mighty tones, will attract the attention of the thinkers of the world that here is something more than a theory, for there are those willing to follow theories in Russia and in Germany and elsewhere; but here is a plan advocated by this Church that would meet and solve every human problem, if only the Latter-day Saints and the world would subscribe to it, the Lord's plan for human happiness and the elimination of war and distress and there are a hundred years of practical demonstration behind our theory. It does work.

Therefore I see a new reason why every Latter-day Saint should live up to the Word of Wisdom. Do you want to produce a nation of men and women perfect physically in this age when the world is troubled, and tomorrow will be more seriously troubled by the painful

effects of disregarding the Lord's plan of life? Do you want to distinguish yourselves? You will never do it by living like the world lives. You are demonstrators for God and are to save the world from its utter loss of faith in Jesus Christ as the Redeemer and Savior of mankind.

SOLUTION OF WORLD'S PROBLEMS IN CHURCH PLAN

Do we want to save the world from its economic troubles and distresses? Behold the Lord's plan, this principle of fasting which the Lord has given us, that once a month we abstain from food. Oh, what a splendid exercise that is to obtain spiritual control over the physical desires of men and make our contribution! If every Latter-day Saint had lived up to that law of the Lord, supplemented by the law of tithing, that perfect, that just law—just to the rich as well as to the poor—we would have been the only people in the United States who would not have been on relief.

Do not imagine that the world's problems are going to be solved by the schemes of men. They will be solved and solved permanently, not by one class filled with hatred toward another, but by love and brotherhood, in which every man makes his contribution, rich and poor alike, for the common well-being of mankind, that is found alone in the Church of Jesus Christ of Latter-day Saints.

WE SHALL BE DIFFERENT

When that time comes—and it is here now—we shall need the strength of the pioneer, the strength to live up to our moral standards, to maintain the Mormon way of life, to enter into marriage that binds us in love and fellowship and union for time and for all eternity, and have children, the heritage of the Lord, to bless that marriage. Then we shall be different from the world that is fast drifting into divorce, into childless marriages, and attract the attention of the world.

If you want to distinguish yourselves keep the commandments of God and you will find blessings personally and we will be teaching a lesson, holding aloft the standards that will attract good men and good women elsewhere and they will come to learn of our ways and to walk in our paths.

The Lord has also enjoined upon us the responsibility of being our brother's keeper, of being men and women who are bound in love. It is inspiring to me when I think of this demonstration, men and women from all parts of the world brought into this Church, amalgamated into one people in the great melting pot in glorious America, with love existing in the hearts of these men and women of all nations. If the same spirit that is in your hearts were in the hearts of the people of all the nations of the earth there couldn't be any war. There would be no need of parliaments to reduce armament. Peace would come to men.

This demonstration, I say, is one of the unusual things that is and will attract the attention of men everywhere.

So I feel a new interest should awaken in the heart of every Latter-day Saint towards the world, and by adhering to these standards of living, as the Lord has enjoined us, we can solve the problems for ourselves and be ready to demonstrate before the world. I fear that the world will be looking to us long before some of us are ready.

OUR RESPONSIBILITY AND DESTINY

Oh, I pray you, my brethren and sisters who are on the dole, get off relief just as soon as you can. If you don't you will be thrown off and it will be a sorry day when that time comes. Get off and get on your own feet. Let us all, rich and poor alike, band together to show the world that Christianity has been weighed in the balance and found wanting, for it is not vested with the power of God that once was in the Church of Christ, that a great apostasy has swept over the earth, and that men have a form of godliness but they lack the power. It is our responsibility to show a doubtful and skeptical world that there is power, there is strength, there is ability in the Church of Jesus Christ of Latter-day Saints to fulfil all the expectations of the Master and here establish a people that shall be the light of the world, the salt of the earth.

God help us to keep our eyes upon our destiny. God give us the strength to meet the situation, to conquer and master and overcome the flesh and subscribe to these standards of living, for the great joy that shall be ours who participate in it, and then in the day when from the ends of the earth people shall come to learn of our ways we will not be ashamed for them to come close unto us and look upon us and learn of our ways. It will be harder to conquer ourselves than to subdue the desert.

God help us and prepare us to fulfil in our day, as gloriously as our fathers did in their day, the assignment that now is ours, I pray, in the name of Jesus Christ, Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

My beloved brethren and sisters, the sight which greets one's eyes from this pulpit is indeed inspiring and leads one to thoughts which are beyond, perhaps, his ordinary manner and way of thinking.

As I listened to the beautiful discourse which was given just a few moments ago by our beloved apostle Melvin J. Ballard, I thought of the masterful things which have been accomplished by our forefathers, the things which have been done by those pioneers laboring here in that barren wilderness which they found. I thought of the hauling and hewing of the rocks for that great Temple, and the delicate work of the

blessed hands of those masters who have passed and gone, who laid the foundations of this building and reared it even to the time when you and I should enjoy it as we now are enjoying it.

This congregation speaks wonderfully and well of the things which the forefathers gave unto us, that we might go on and carry forward the work which was in their hearts and in their minds, even to the day when God should say: "It is well done."

Speaking one day to his disciples, Jesus Christ said to them:

Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

And then, turning to his disciples, after having told them that he came to the earth and was to return to his Father, he said:

Do ye now believe?

Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me.

So I am led to think, and feel, that the Father has been with this people ever since the cradle days of 1830, when that little handful of people came westward and builded, as you now see, the praiseworthy things that have been moulded by them.

God has always been a jealous God, blessing those who relied upon him and who paid attention to the commandments which he, through his servants, throughout all ages of the world has given. Do you recall in the old days, that great servant of the Lord who led the hosts of Syria, how he, being afflicted with leprosy, after having come back from his victorious march, was told by a little maiden, who was a captive, that God, the Lord, the Father of all, could heal and cure him? So we find him presenting himself, with his horses and his chariots, at the door of Elisha, and this great and mighty prophet saying to him to go and bathe himself seven times in the River Jordan. Then Naaman, being rebellious, said: "No, there are better streams in my land. Why bathe in the River Jordan?" Yet those who surrounded him prevailed upon him and he went and bathed in the River Jordan, with the result that he was healed completely. Coming back he said:

Behold, now I know that there is no God in all the earth, but in Israel.

God Almighty has prepared the way for this people. He will open up avenues for us that we have never dreamed of. He will lead us before the people of the world in such a way and in such a manner that they, paying attention to the things which we do through the keeping of the commandments of the Lord, and obeying his word, shall give praise unto God, our Eternal Father.

I know the difficulties, I know the troubles and I know the distress with which some of us are faced. I see these things as I go from place

to place, up and down these great stretches. Yet, as God says through the Prophet Amos, "I have given you cleanness of teeth in all your cities, and want of bread in all your places, yet have ye not returned unto me."

I say unto you that God can and will relieve us of our burdens. Remember the days when the Psalmist said that, "He raiseth up the poor out of the dust and lifteth the needy out of the dunghill; that he may set him with princes."

All things are possible through work,—hard work—and a reliance upon our Lord God. I think there is nothing that can not be accomplished by this people, and that will not be accomplished by them, if, however, we will but put our trust in God, if we will but go back to the old principles which were given us by our leaders from the very commencement, when that great man, Brigham Young, taught us to be frugal, to work, to strive, and that the glory and the honor of honest work was godly in its nature.

If we will return to those ways, then at the same time, with humble, contrite hearts, pray, not to our father who is in Washington, but to our Father who is in heaven,—if these things shall be done by this people we shall arise until we will have climaxed and brought about those beautiful things which Brother Ballard has suggested to us.

God grant us the ability and the power and the courage to carry on and to do those things which from time to time are told us of the Lord, through his servants, I pray, in the name of Jesus Christ, Amen.

An anthem, "Holy Redeemer," was sung by the Relief Society Singing Mothers; Lucy Gates Bowen, soloist; Lydia White Boothby, harpist; William Hardiman, violinist.

The congregation then sang the hymn, "School thy feelings, O my brother."

PRESIDENT HEBER J. GRANT

President Grant announced that the choir and congregation would sing the hymn, "School thy feelings, O my brother." This hymn, the President said, was written by Elder Charles W. Penrose after he had given ten years of his life as a missionary, without purse or scrip. When he started on his mission he lent his furniture to the British Mission, and after completing ten years of missionary work he took back his battered furniture, it having been used by the elders during this time, and sold it to get money with which to help him immigrate to Utah. He was accused of stealing the furniture out of the British Mission home. He went home and wrote this hymn for his own consolation.

ELDER ABEL S. RICH

President of the Canadian Mission

I am very much pleased, my brethren and sisters, to have this privilege of standing before you for a few moments to report the Canadian Mission. I feel it a great honor that has come to me, and I deeply sense that there is also a great responsibility attached to that honor. I sincerely pray that I may fulfil that responsibility with some degree of success.

I have enjoyed very much the three and a half months I have spent in the Canadian Mission. Sister Rich and I have been happy there. We have felt the blessings of our Heavenly Father upon our work. I am pleased at this time to bring to you greetings from the missionaries and the saints in the Canadian Mission, and should like to say to the parents of those young men and women who are laboring in that mission, that I may not get to see personally, that I have seen them all within the last three weeks, and they are well, both physically and spiritually.

It has been a wonderful testimony to me as to the truth of the Gospel, to see what influence the Church has on these good young people when they devotedly put their time and attention to it. The development and growth that comes into their lives is beautiful, and to me it is further testimony of the wonderful fruits of the Gospel of Jesus Christ.

The saints in Canada are scattered through wide areas. They envy you brethren and sisters in Utah the privilege you have of associating with great numbers. In many places the saints are isolated, a family here and a family there. In some cases they get to see a Latter-day Saint only once in a year, and that only when an elder may call. It is always a joy and a happiness to us to find them still faithful. When such saints go to their little treasure chest and bring out the tithing they have saved carefully for a year, and we ask them: "How, in this time of stress, could you do this?" they have said: "Many times we have had to borrow it, but it is a joy and a happiness to show this evidence of our faith in the Gospel of Jesus Christ."

I have been interested very much in another fruit of Mormonism that I have seen since I have been in the Canadian Mission. It is in connection with the young people with whom I have worked all my life. I have seen the benefit and advantage of the training we have here in Utah, in our auxiliary organizations, in our church schools and in our seminaries. I have seen young people join the Church in Canada, in the various branches, with just as fine faith, just as fine young people as we have in Utah, but they lack the experience and the development that comes through these organizations. As I have seen this growth, and as I have traveled here and there and found that the young people in the world are open-minded, that they are anxious to receive the truth, I have thought of our young people here at home, and the great responsibility that is devolving upon them to carry the Gospel message to the world.

Many of the people of the world are not open to the truths of the

Gospel of Jesus Christ. Their minds are closed. They sometimes are afraid of the truth, illustrated very much by a lady I met in Nova Scotia. When she was invited to attend our meeting she said: "I would like to but I daren't, for fear of the criticism of my neighbors, and I don't know what my minister would say if I should attend your services." On the other hand, we have many fine people who, converted to the Gospel of Jesus Christ, do not care what the world says. Their minds are open to the truth, and they accept it and stand firmly for it.

Typical of this type of individual is a young man who was training for the ministry and who became very much devoted to his church. He had influence with young people. He had gone here and there and gathered up seventeen young men that had never identified themselves with the church, and became their teacher. While he was their teacher in one of the Protestant churches of the world he met the Mormon missionaries. His mind was open and he received their message, but when he found such prejudice against him he still stayed with his teaching in the church he was with. His parents pleaded with him not to listen to the message, and then he bore this testimony:

At one time, while he was in his church with these seventeen young men that he was teaching, around him, the choir sang that song, a line of which runs: "Dare to be a Daniel, dare to stand alone"; and he said he knew then that he must stand alone and that he must dare to be true to the convictions that he felt. He joined the Church and became the superintendent of our Sunday School and is doing a mighty fine work.

As we travel here and there and see these signs I am reminded of what Channing Pollock, one of America's greatest playwrights, had to say, as recorded in the latest Readers' Digest, about the "World's Slow Stain." He said that we begin life in youth with our ideals high, our banners raised, and we feel that this divine man within us must assert himself. Then as we go on through life, little by little, he said, brick by brick, we are undermined until we are smeared by the world's slow stain and thus led off by detour signs from the ideals we set ourselves. He says, how beautiful it would be if, like one great playwright has written, we could be born old and grow younger and cleaner and then, as we approach the end of this life, we could come to that beautiful idealistic period of adolescence where our ideals are high and clean, and approach our life with God hereafter with our ideals still unstained. Yet, he says, with all this, and these detour signs attracting our young people away, there are evidences that the person who will keep his ideals high, who will refuse to be detracted by these detour signs, will have the world welcome him and the world honor him.

Emerson is called the wisest American, and he, like the wisest European and the wisest Oriental, had it in his soul to make no compromises. Being aware of his strength, he didn't have to seek for applause or for money. We are told that the first book he wrote sold so few copies that he lived on less than we pay our chauffeur, and yet he would not change his ideals to write the things the world was demand-

ing. When he was invited to speak before the divinity school of one of our great institutions, and was literally pelted with critical brickbats, he was led to say, when they asked him what he would do about it, "I shall go right on seeing whatever I can and telling what I see."

So today we honor men like Emerson, and they leave for us a story that should be worth while to the American youth, and especially to the youth of the Church of Jesus Christ, those of the noble birthright, that the world is looking to and the world is anxiously watching. Will the youth of Zion carry forth the ideals set by their ancestors in the great sacrifices they made? It is my opinion that with the fine set-up we have, with the homes devoted to the Gospel of Jesus Christ, with our church school system and seminaries, that our young people will be able to hold high their ideals, and to so live that the world will be led to recognize that the youth of Zion, truly proud of the Gospel of Jesus Christ, will stand forth and uphold it even unto the end, regardless of what criticism may come.

I am very happy indeed in my privilege to serve in this new capacity in the Gospel of Jesus Christ. I am happy also that the people who are converted to the Gospel in Canada are in love with you people, in love with Zion. How they look forward to coming and enjoying the privileges that are every day open to you, this privilege you have today of meeting with the authorities of the Church, that does not come to them only possibly once a year. When I think of Apostle Smoot's visit to us this last year, and how those people, many of them, came hundreds of miles to see him and shake hands with him; the good he did them, and the honor they felt in having seen and talked with an Apostle, I think of the things that you enjoy in Utah that they do not enjoy out in the world.

Many of those people are anxious to come to this great block and participate with the saints in the beauties that are here. We had several of our people come to Utah last summer, and I was so happy when they returned and said: "Oh, we found things in Utah beautiful, and among the most beautiful of the things we found were the saints. They were all we had expected to find them." They came home happy indeed with their visit here in Utah.

These are the things that are telling the true story of Mormonism to the world. The people who visit us go back with honor and respect for our people and the things we stand for. I am proud to be a representative of the Gospel of Jesus Christ in this new capacity, for I am receiving joy and happiness that I have not experienced before.

I most sincerely pray that our Father in heaven will bless us here in Utah, that we may hold high the standards and ideals that have been set for us, that people who visit among us may continue to carry the report that was so beautifully illustrated by Brother Ballard this morning, and that it may spread wide that we are what we stand for, in our lives, in our ideals, as well as in our teachings. I pray that the Lord's choicest blessings may be with us all, in the name of Jesus Christ, Amen.

ELDER RULON S. WELLS

Of the First Council of the Seventy

I earnestly pray that I may be guided and directed by the Spirit of the Lord during the few moments that I occupy here this morning.

I am deeply impressed with the great drama that is being enacted upon this world's stage. Shakespeare tells us that "all the world's a stage, and all the men and women merely players." It is a wonderful thing that is taking place before our very eyes. This drama is one of great importance to every man, woman and child.

There was a prologue to this drama, enacted in heaven before the foundations of this earth were laid. In this prologue the purpose of the Almighty with reference to his sons and daughters who had been begotten of him in the spirit before the world was made, was vividly portrayed—unfolding the divine plan of life and salvation—greatly to the delight of his children, especially those great and noble ones of that primeval day, the morning stars, for their hearts were filled with joy and gladness and they sang together in a mighty chorus and shouted for joy. Let me refer to scriptures which have a significant bearing on this thrilling episode of human history. That we were begotten of God in the spirit and that just such a prologue was enacted is clearly indicated in the following simple narratives in holy writ:

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. (Gen. 4:1.)

From this we may readily conclude that all children born to earthly parents are gotten from the Lord and that earthly fathers and mothers are the divinely appointed guardians of God's children, for he is the Father of our spirits and is appropriately addressed when we approach him in prayer as "Our Father in heaven."

Again:

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? (Heb. 12:9.)

And again:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * *

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4, 7.)

A fuller and more complete presentation of this prologue is set forth in the Book of Abraham: 3:22-28:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell.

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And he Lord said: I will send the first.

And the second was angry, and kept not his first estate; and, at that day, many followed after him.

No wonder that there was rejoicing in heaven among the children of God upon hearing this marvelous proclamation. Those who kept their first estate were to be added upon. In other words, there was to be added to their immortal spirits these bodies of flesh and bones. All who now live upon this earth or ever have lived or shall live upon it are they who kept their first estate in the spirit world before the foundations of the earth were laid and are now to be given the opportunity of proving their fitness for celestial glory. To this end they are given the span of human life—a period of probation—to “prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.” All things whatsoever the Lord shall command are embodied in the Gospel of Jesus Christ and now if they keep their second estate or in other words, obey the Gospel of Jesus Christ in this probationary period, “they shall have glory added upon their heads for ever and ever.”

This is the covenant—the everlasting covenant which God made with his children in that primeval day while they were yet in the spirit and concerning which we read so much in the scriptures. With these glorious promises and the holy covenant by which God binds himself to us if we enter into it with him and keep the same inviolate, or in other words, keep our second estate, the curtain falls and the prologue is ended and the recollection of it is withheld.

For a wise and glorious purpose,
Thou hast placed me here on earth;
And withheld the recollection
Of my former friends and birth.

The first act of this great drama was performed in the Garden of Eden. Among the features of that act, our eyes were to be opened. The recollection of our previous existence was withheld from us. We

were to be agents unto ourselves, and the peculiar part that each one of us had to play should be selected by ourselves. We had our free agency to act whatever part we would in the unfolding of this great drama. But before this could take place our eyes had to be opened; we had to receive the light, even the light of Christ, that enabled us to know good from evil, as we read in the Book of Mormon, in Chapter 7 of the Book of Moroni and in the 16th paragraph, where it says:

For behold, the Spirit of Christ is given to every man, that he may know good from evil.

That having been given to us, we were under obligation to walk in the light. Simultaneously with that experience came also the opposition which needs to be set up in order that we might be tried. How could we be tried unless there was opposition? So Satan came also with his vile temptations, endeavoring to lead men and women away from God. Therein lies the whole purpose of human life and experience as it has to do with our lives, and every one of us must act our own part upon this stage.

There are many acts that have been provided. Each one may be designated as a dispensation of God's providence among the children of men. They have been accompanied by an outpouring, a dispensation of God's goodness to his children in the effort to bring us back to him. The great hero, the great leader, the great captain of all these various dispensations is and always has been the first born of all the children of God, and the only-begotten of the Father in the flesh, namely, our Lord and Savior, Jesus Christ. In the meridian of time in which his great act of atonement for the sins of the world was enacted he dwelt amongst mankind in mortal body as the son of Mary—the very Son of the living God.

He has raised up mighty prophets to usher in these various dispensations. They have each one had their important part to play, and the world has been benefited by them. They have left behind them a record of their doings, of the principles that they have taught, of the truths that have been revealed from heaven through the instrumentality of the prophets of God and the instrumentality of our Lord and Savior, Jesus Christ.

How grateful, then, we ought to be that the Lord has not left us in darkness. He has enlightened our minds through the Spirit of Christ. He has given us our free agency, and whether or not we shall play our part well depends entirely upon us as individuals, and no one can escape from performing his own part.

So we are all on the stage, and will be required to answer the call when the cue is given, and we must perform our part according to the light that we have, if we would obtain the benefits that God has promised if we do all things whatsoever he hath commanded us.

The trouble with mankind, the greatest difficulty to be overcome is,

I think, indifference on the part of mankind to learn what is the will of God, what is the underlying purpose of this great drama. It is a wonderful drama. It is full of dramatic incident. It is full of romance. There is much of comedy, but it is also a great tragedy in which the whole world is involved.

We have been favored in being permitted to live in the closing act of that great drama, ushered in by that great latter-day prophet, Joseph Smith. It is the final act upon this earth, warning mankind of the promises made of old to the prophets that have been before, the promises that have been made to the patriarchs, Abraham, Isaac and Jacob, the promises that have been made through all the ages, the different dispensations of God's providence to us. The climax of this last act will be the second advent of our Lord when he comes to reign upon the earth for a thousand years—when he shall appear in the clouds of glory ushering in the great millennial reign of peace.

Are we acting our parts well? The Lord is proving us, and to what end? That we might inherit eternal life, for we are living in this last dispensation, and shortly the curtain will fall and what then? What shall become of us? Where shall we be? Some will be exalted into the celestial kingdom of God. Some will be in the terrestrial kingdom; others in the telestial kingdom. A few, I hope very few, shall fail utterly and be numbered among the sons of perdition.

Our ambition is that we may do all things whatsoever the Lord our God shall call upon us to do, and if we do we shall inherit eternal life in the presence of God. Celestial glory shall be added unto us forever and forever. And then our "Confidence shall wax strong in the presence of God, and the doctrine of the priesthood [which is the power of God] shall distil upon our souls as the dews from heaven." The Holy Ghost shall be our constant companion, and our scepter an unchanging scepter of righteousness and truth, and our dominion shall be an everlasting dominion, and without compulsory means it shall flow unto us forever and ever.

These are the promises of the Almighty, but they require us to do our part. In the first act of this great drama our eyes were opened. We received the knowledge of good and evil. Have we chosen the good and rejected the evil? Have we loved darkness more than light? We have had the opportunity to choose—every man. Blessed are we if we have chosen the better part. One distinguishing feature of this drama is that every man can act in it according to his own will. He can make of himself a hero or a villain of the deepest die. He can make of himself a valiant servant of the Lord, a worthy child of God. No matter what positions or roles he may be called upon to enact, even the least of us can attain to the highest degree if he acts his part well.

Then ought we not to appreciate the great value of this Gospel, and the great value of the revelations, the dispensations of God's providence to us, wherein the truth has been made known to us? But

alas! the indifference of mankind toward the truth—they don't seek to know what that truth is. The Lord wants us to know the truth. He said: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me," and of course of his work.

Oh, how we ought to love the truth and seek to know it. It should be the ambition of every man. We sing about it:

O say what is truth, 'tis the brightest prize
To which mortals or gods can aspire;
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies;
'Tis an aim for the noblest desire.

Let us desire the truth, then.

Dr. John A. Widtsoe, in his little choice book, "In Search of Truth," makes this comment:

Every man may find the way to truth, if he only desires it, but he must desire it with all his might, mind and strength.

Let us then seek to know the truth, and it will make us free. Let us search the scriptures, the volume of God's dealings with mankind; his revelations to this generation, found in this precious little book here, known as the Book of Doctrine and Covenants. The preface to that book, which wasn't the first of the revelations, by any means, now occupies the place as the first section of the Doctrine and Covenants. In conclusion let me quote the closing paragraphs of that wonderful preface to this book of revelations:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

ELDER JAMES H. DOUGLAS

Former President of the British Mission

How shall I sing thy beauty, pow'r and light,
O glorious kingdom of the latter days!
I see thy loveliness, I feel thy might,
But fail in utterance to speak thy praise!

I search in vain the records of the past,
Which paint dead kingdoms in their short-lived pride,
They cannot picture thee, whose pow'r shall last
While heav'n and truth and Deity abide.

And shall the little "powers that be" today,
 Be likened for a moment to thy majesty?
 As well declare pale Vesta's twinkling ray
 Unfolds the splendor of eternity.

In hist'ry only Egypt's greatness lives—
 Lost are its treasures, all its wisdom hid,
 Except the scraps the crumbling mummy gives,
 The sculptured sphinx and tow'ring pyramid.

Where are the palaces of Babylon,
 The "hanging gardens" and the golden tow'rs?
 With the Chaldeans' starlight wisdom gone,
 Walls, gates and glory, images and flow'rs!

And thou, O Rome! proud mistress of the world!
 Thine armoured legions spread no terror now.
 They bring no blood-bought spoils of gems impeared,
 To deck thy bosom and thy haughty brow.

O! all ye living governments and states!
 Gaze on the relics of far mightier powers!
 The hand that shattered them, uplifted waits
 The bell that ends your few remaining hours!

In the high chambers of the West, I see
 An infant kingdom struggling to the birth.
 And the prophetic spirit says to me,
 "In manhood this shall govern all the earth."

(The words I have quoted are from the inspired poem "The Latter-Day Kingdom," by the late President Charles W. Penrose.)

The sight that I behold today, as I stand before you, cannot be seen in any other part of the world that I have ever visited,—and I have visited many countries and seen large congregations; but I have never seen a picture just like this, and I tremble as I come before you today to report briefly my mission as president of the British Mission.

The British Mission is the oldest foreign mission of the Church. Away back in 1837 our first missionaries were sent to England, now ninety-eight years ago. Since that time, if I am correctly informed, 125,000 persons have been baptized of the British people, and as I understand it, at least 100,000 have immigrated to this country. Some have died. Some have remained there, and are still there anxious to come to this glorious land of Zion.

England has been a fruitful country. It is a marvelous country, beautiful beyond my description, with flowering hedges, trickling streams, shaded lanes and ever-green pastures. In that little area of fifty-one thousand square miles there are thirty-eight millions of people. In England, Ireland, Scotland and Wales, the Channel Islands and the Isle of Man, there are forty-nine millions of people. There is an area of one hundred twenty thousand square miles in these four little countries and small islands, about three-fourths the area of California, and yet they have a population almost double the population of the United States

west of the Missouri River. It is marvelous to think that so many people can live in such a small space. England alone has fifty-one thousand square miles, and Utah has eighty-five thousand. A little country five-eighths the size of our state has thirty-eight millions of people, and we have only five hundred thousand. London alone has sixteen times as many people in it as there are in the entire State of Utah.

While we have had hundreds of missionaries in Great Britain in the last ninety-eight years, I doubt whether we shall not have to labor there, (using the present method of proselyting) hundreds of years to come, before our message can reach the great multitude of people who live there.

We learned to love the people very dearly. When we went there President Widtsoe said: "These people need your love." We extended that love to them. They gathered about us wherever we assembled, in our district conferences, and we extended the hand of fellowship and love to them, and as far as I know we did not make a solitary enemy.

We attended ninety-three district conferences, and traveled up and down England, Ireland, Scotland and Wales, ninety-three times. During the period we were there we crossed the usually rough Irish Channel twenty-one times and were never sick once. My wife accompanied me on every trip and was very helpful, as 60% of our membership are women. We did not miss a solitary appointment. Every appointment that we made, we filled. And not a Sunday evening passed, as I remember it, during the three years we were there, that we missed speaking to some congregation, small or large, somewhere, explaining to them the beauties of the everlasting Gospel as revealed in these latter days.

There are sixteen districts in Great Britain and seventy-seven branches, eighty-five percent of the branches being presided over by local people. Let us hope that in the near future they will all be presided over by local members. We began selecting and setting apart local people to preside over the districts, and I think since our departure and President Cannon's arrival there the districts are now nearly all presided over by local people. We desired to place the responsibility of caring for the people upon the local saints. There is an enrolled membership of the Church in Great Britain of 7,117 persons. I doubt very much whether they could all be found. It would be like hunting for a needle in a haystack to try to find a member of the Church in London, if he were not inclined to find us.

In my judgment, a building program in Great Britain would improve conditions very greatly. We have only thirteen small chapels there now, and seventy-seven branches, most of which need a better place in which to meet than they have. We need building accommodations for our auxiliary work, and some day, I am sure, if we progress as we should, and reach the hearts of that great multitude with our message, we should have suitable chapels in which to worship. President Grant and President McKay and others who have presided there know our

needs, but we cannot get them all at once. The saints there are mostly working people and cannot pay for them fifty percent. Some day perhaps we shall be well enough off to extend the needed help— I hope so, because investigators, unless their hearts are touched by something unusual, will not worship in those places where some of our splendid, faithful saints now have to worship.

If I were to ask this congregation today to hold up their hands, those who came from England, or from the British Isles, or who are the descendants of those who have come from Great Britain, thousands of hands, I think, would go up.

In Ireland we are doing some good work. In Dublin we have a branch of about sixty members, nearly all descendants of German people. It is the only wealthy congregation we have. They are all well-to-do. I am sure Brother Callis will be glad to know this. I have thought sometimes that with his life-long experience and great fund of knowledge he could accomplish a marvelous work in Ireland. In Dublin there are 398,000 people. 97 % of them belong to the Catholic Church. I am told they have 70,000 Catholic priests and nuns laboring in that vicinity, so you see what a big job we have if we convert the Irish people.

In Northern Ireland we have a fine congregation, mostly Irish people. That is a Protestant section. But the southern section is mostly Catholic. We also have several active branches in Scotland and Wales.

President George Q. Cannon, President John Taylor, President Charles W. Penrose, President Charles W. Nibley, Apostle James E. Talmage, President B. H. Roberts, all came from the British Isles. That country has given the Church many outstanding people, and I feel that I can safely predict that there is yet a great and wonderful work to be done over there.

My wife and I were blessed with remarkable health. We clung closely to the promised blessings that were given us when we were set apart, that we would go in peace, return in safety, and have perfect health while we were away. We didn't have to lie in bed one day because of sickness. We were marvelously blessed. Notwithstanding the fact that I am getting along in years, pretty close to our President now, in my seventy-eighth year, the Lord has blessed me so that my voice has been strong and I have been able to speak two or three times at every district conference.

We have sixty-two Relief Societies there and sixty-nine Sunday Schools—President McKay and Brother Pyper will be glad to know this. We have fifty-nine Young Men's Mutual Improvement Associations, sixty-eight Young Women's Mutual Improvement Associations; and fifty-four Primaries. The officials in charge of these departments will be pleased to know this, I am sure. We have made a special effort in Primary work during the past year and a half. We also have forty-three genealogical organizations.

We now have a cabinet in the British Mission office containing forty-four thousand cards, where records are made of genealogical work. I

predict that genealogical work there will advance faster and more correctly than it has in the past.

As I said before—I again repeat, after ninety-eight years of proselyting we have only thirteen churches. We need at least fifty more with suitable accommodations for auxiliary work. If this work progresses as it should we must have better places in which to worship.

During the three years we were there, there were three hundred young men missionaries, and four young women, from the inter-mountain country, occasionally one from California, some from Arizona, and some from other parts of the United States. These young people were energetic, dutiful, faithful and exemplary—ever willing to do their duty. We loved them dearly and I convey this message to their fathers and mothers that they were wonderful examples to the British people. They loved their work and made impressions for good wherever they went.

While we were there we had with us Patriarch James H. Wallis and his dear wife. They were a great asset to the Mission. Brother Wallis had the spirit of his calling as a patriarch, giving about one thousand three hundred blessings. Many of these were given while we were there, some prior to our going. He also acted as associate editor of the *Millennial Star*, and was of great assistance to me in my missionary labors.

My wife's work among the sisters was marvelous. Her refined personality was an inspiration to me and to all those with whom we came in contact.

Some of the principal achievements of the mission during my Presidency are:

The establishing of mission headquarters in London—a great forward movement.

The granting of the privilege to perform marriage ceremonies in our Church owned chapels.

The organization of *mission-wide boards* of all auxiliary organizations.

Placing the book shop on a cash basis—greatly saving time and reducing losses.

Gaining the good will of the Press and receiving favorable newspaper reports of our conferences and mission work.

Securing the privilege of organizing Scout troops in various sections of Great Britain.

BUILDING PROGRAM

Through the generosity of the saints in the Hull district and the co-operation of the First Presidency we were able to build a nice little chapel in Hull. And also purchased a beautiful chapel in Burnley, and remodeled the chapels in Oldham and Manchester. We erected an amusement hall joining the chapel in Norwich and greatly improved the ac-

commodations for Church service in London and various other districts throughout the Mission.

Nearly 600 *baptisms* were performed during our mission period.

With prejudice abating and favorable newspaper comments, people are getting a better understanding of our aims and objects, and we are getting the attention of many who formerly had a very vague, unintelligent impression of the Latter-day Saints.

As I close I want to express our sincere appreciation to the First Presidency and to all the general authorities of the Church for their confidence in us. We were certainly God-blessed in every way while we were away, in health and strength and spirit.

May the Lord bless you all, is my prayer, in the name of our Lord and Master, Jesus Christ, Amen.

An anthem, "Charity," (Rossini) was sung by the Relief Society Singing Mothers, soprano solo by Mrs. Margaret S. Hewlett.

Elder Scott B. Brown, President of the Boise Stake, offered the benediction.

Conference adjourned until 2 o'clock p. m.

SECOND DAY

AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m., Saturday, October 5.

The music for this meeting was rendered by the German Latter-day Saints Choir, under the direction of Otto Michaelis.

As an opening number the Choir sang the hymn, "The morning breaks, the shadows flee."

Elder H. Edward Sutton, President of the Oquirrh Stake, offered the invocation.

The Choir sang the hymn, "Let the mountains shout for joy."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Jesus giveth a blind man sight.

A MIRACLE OF HEALING

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

And he looked up, and said, I see men as trees, walking.

After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

He took the blind man by the hand, and led him out of town. Great humility and condescension! What a lesson to the overseers of the flock of Christ, to take men by the hand and lead them out of the corruption of the world!

Come along, come along, is the call that will win,
To lead us to virtue and keep us from sin;
Most men can be led, but few can be driven,
In shunning perdition and striving for heaven.

This is the only recorded example of a progressive cure—a progressive miracle. All the others wrought by the Lord Jesus Christ were instantaneous. There must be a lesson in this. Is it not reasonable to believe that this miracle is intended to exemplify in the lives of men the gradual progress of spiritual vision? Certainly it illustrates the methods employed in the spiritual kingdom.

Professor Agassiz, the great scientist, said every scientific truth passes through three stages: First, men say it is not true. Then, they declare it is hostile to religion. Finally, they say that everyone has always known it.

Mormonism is entering the third stage. I believe that it is in some ways the most dangerous stage of our progress. I think it was Emerson who said that blame is safer than praise.

A MIGHTY NATION

There is a wonderful promise in the Book of Mormon respecting the great republic in which we live. We are told in that sacred volume of scripture that the Almighty would raise up a mighty nation among the Gentiles, and that the Gentiles would nourish the people of God, likened unto carrying them in their arms and on their shoulders. We are living in that mighty republic. I hope and pray that America, the United States, will be kept out of that inferno (the Ethiopian-Italian War) in Europe. I humbly pray that not one drop of American blood shall be shed on foreign shores in a foreign war. Let the United States keep out of it.

I think the people of this land are fulfilling a wonderful mission—I mean the non-Mormons,—a God-given mission. He has given them a heaven-inspired Constitution, and if we will stick close to that bulwark of liberty the sun of freedom shall never set on the people of this favored land.

THE GOSPEL LEAVEN

It is remarkable how the Gospel is appealing to people. The leaven of the Gospel is leavening the whole lump. It is in the hearts of men,

secretly urging them and working with them to come to the obedience of the faith.

Some time ago Frank A. Munsey, the great American author and publisher, had a book prepared containing the genealogy of the families of his father and mother. It cost him, so I was credibly informed, the sum of \$75,000. In his introduction he says:

The absence of trustworthy family records all the way down from the time of the Pilgrim settlers was so well nigh universal throughout New England, that it would almost seem that all interest in ancestry was regarded as a kind of snobbishness unbecoming in the hard-working, God-fearing American—unbecoming, unmanly, or even sinful. * * * One of my mother's unsatisfied desires was to know,—actually to know—whether the old Hopkins family tradition was really true. Her faith * * * told her that it was true. I know with deep appreciation what those dreams and aspirations must have been, for I am her son. * * * One of these services, with me, was to do for my mother what she would have liked to do for herself with respect to the Mayflower ancestry of her family. * * * I had no other purpose in the undertaking.

One doctrine of the Gospel, a glorious doctrine, is the doctrine of salvation for the dead. It seems that this is captivating the hearts of men and they are rallying to it and helping the people of God to gather genealogy.

In the time of which Frank A. Munsey wrote there were few if any large genealogical libraries or institutions, but now the College of Heralds in London, the great collection of genealogies in the Library of Congress and the files of the Daughters of the American Revolution, contain invaluable data respecting the genealogical status of multitudes. It seems to me that this is a remarkable contribution to the work of the Lord. Are not the Gentiles, God bless them, nourishing and carrying in their arms and on their shoulders the chosen people of God? And when I say the chosen people of God, I mean those who show us by their works that they are worthy of the name of Christ.

With every American I sincerely deplore the fight that is made on any race or creed. We cannot afford to join in such a crusade. It is unmanly; it is un-American.

A MINISTER'S OPINION

Some time ago a minister who delivers nation-wide broadcast sermons weekly was asked this question: What, in your opinion, becomes of those souls who in this life had no opportunity of accepting or rejecting the truth as it is found in the Gospels? The minister replied:

Those who never heard the name of Jesus, since human beings first appeared on the earth, constitute the vast majority who have lived and died here. Moreover, hundreds of millions now living are in the same condition. Imagination cannot conceive their endless array.

Even today multitudes exist in Christian lands who, because of the circumstances of their birth and upbringing, are almost as ignorant of

the New Testament faith as were the ancient Greeks who never heard of Christ. Think also of the hosts of innocent children who pass on before arriving at conscious responsibility for their own lives.

Even when dimly understood your question would be unbearably oppressive if none except those who have intelligently and voluntarily believed in Christ are hereafter admitted to the Divine Presence. If, as we are taught to believe, the incalculable myriads of human beings who have occupied, or now occupy this life, exist for eternity, and must spend it somewhere, how can we limit the redemptive efficacy of divine love to the brief span of man's mortal existence here?

SPIRIT OF ELIJAH AT WORK

Isn't this a remarkable work that brothers and sisters not of our faith are doing? I believe we talk too much about indifference. True, it exists, but what I have read proves that many people are not indifferent to the work of God, but there is an urge, an inner urge which tells them some power not of man is with this Church.

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 the fathers, lest I come and smite the earth with a curse.

I will pour out my spirit upon all flesh.

These things I have read are beautiful, but there is one thing lacking. These good men who are gathering genealogy, and who are inspired by the spirit of Elijah, do not belong to churches that have the power to give expression to their noble thoughts. Godliness cannot be expressed only through the authority of the priesthood of God and the ordinances of the Gospel. More and more it becomes evident that Joseph Smith, the prophet of God, spoke the feelings of men and women who were longing to express themselves with respect to this glorious doctrine.

PROPHECY BY ORSON PRATT

Another thing that the Gentiles are doing. Listen to this prophecy by Orson Pratt. In the course of a sermon he made this statement:

There must be something connected with the sounding of this trump that is miraculous in order that all nations may hear it. Any sound that can be produced by mortal man does not reach, generally speaking, over about thirty miles from where it originates, which is a very small space indeed. But there will be something connected with the sounding of the trump of the first of the seven angels which will manifest a power which we know nothing of. The sound of that trump will be heard by all people, nations, kindreds and tongues in the four corners of the globe. I do not know that the sound will be so much louder than some we have heard, but it will be carried by some miraculous power so that all people will hear it.

I am quoting from the *Millennial Star*:

These words were uttered sixty-two years ago. They were uttered three years before the Edinburgh-born genius, Alexander Graham Bell,

had even exhibited the invention which was to develop into the telephone, and twenty-three years before Marchese Marconi patented the first simple wireless apparatus. Who would have thought in those days, when the voice was untouched by science and invention, that in years to come millions would hear simultaneously a sound "No louder than some that had been heard"?

Through the facilities of this same invention that was foretold by Orson Pratt, President Heber J. Grant recently proclaimed the Gospel message in a sermon that sounded around the world and was received by the ears of millions of people. He was speaking over a chain of sixty-eight leading broadcasting stations of the Columbia network in the United States and Canada.

Only a few weeks earlier President Grant delivered a sermon on an "Around the World" program of Station K. S. L. in Salt Lake City. Letters describing perfect reception in far-off Japan were received by station officials.

Isn't this another example that the mission God Almighty gave to the Gentiles is being splendidly fulfilled? God is touching their spiritual vision. They may not be converted—they may not be spiritually healed by one sermon or a dozen sermons, but sooner or later the word of God shall reach their hearts, their spiritual vision shall be touched, and they shall see Mormonism clearly,—not as they did see it, "men as trees, walking."

SEEING WITH SPIRITUAL EYES

At the time when Syrian soldiers surrounded Dothan to take captive Elisha, the prophet, his servant, paralyzed with fear said unto him:

Alas, my master! how shall we do?

And he answered, fear not; for they that be with us are more than they that be with them.

And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.—(2 Kings, 6:15-17.)

The eyes which Elisha prayed should be opened were those of the spirit, not of the body.

More than twenty-four centuries later, William Tyndale, the English reformer, translator of the Bible, and a martyr, was strangled and his body burned at the stake. Midst flame and smoke he gasped forth this dying prayer: "Lord, open the king of England's eyes." God's answer to that pathetic supplication was King James' translation of the Bible, as it is popularly called.

Joseph Smith, prophet, seer, revelator, translator of the scriptures, and martyr, by his death proved his words to be true. He proved the divine authenticity of the Book of Mormon.

Oh God, open the eyes, the spiritual eyes of the world, of all men and women, that they may come into the spiritual Canaan flowing with thy word and filled with truth and joy and salvation, I humbly pray in the name of Jesus Christ, Amen.

ELDER CLARENCE H. TINGEY*Former President of the Australian Mission*

During the past two and one-half months since we have returned from the Australian Mission, I have looked forward to the assembly of the Latter-day Saints as they were to convene in this semi-annual conference, believing that possibly President Grant would expect me to make some report of our activities in the Australian Mission. I cannot say that I feel comfortable, altogether, and yet I consider it a distinct honor to face you, my brethren and sisters, this afternoon. I feel that the responsibility is particularly heavy, after listening to such an able discourse by President Callis. I have been thrilled and heartily say Amen to all that he has said in these few moments.

I am very happy to report conditions in the Australian Mission are very favorable. We have had some obstacles to overcome. Our appointment first came in 1928. We had the opportunity of laboring in that field for three years, were then released and returned home. A few months later President Grant asked if we would return for a second visit. We accepted the honor, and have had three and a half years more among those delightful people.

During the first three years we faced the task of encouraging, building up and strengthening our people during the years of depression. During the years of 1929, 1930 and 1931 the Australian people met their most severe hardships. Some of our saints became discouraged, of course. We spent much of our time attempting to point their attention to the future, that they might see something better beyond the horizon.

During our second visit we were under the necessity of meeting a depression in missionaries, and were compelled to fight through with a very materially reduced missionary force. But I am very grateful to report here now that through all of this the Lord has sustained and upheld the work in that land in a most remarkable way. The Spirit of the Lord, under the guidance of the priesthood, is permeating the hearts of the people of Australia. Our saints, I feel, are more spiritual minded than they have ever been before. Their friends are more sincere than they have been previously, and men and women of all types are giving more earnest consideration to the presence of the Mormon missionaries in their cities and communities.

I am happy to report that our missionaries were all well when we left them. Their spirits were high, and they were displaying a remarkable devotion to the trust which had been reposed in them. Likewise with the saints, the members of the Church. We bring you greetings from these, and President Rees and his good wife, who succeeded us there. They would all like to be with you today.

There has been a remarkable change in the public attitude toward the Latter-day Saints. We hear of this so much these days. I want to explain briefly some of the incidents which support this declaration.

On the day that we were celebrating the 104th anniversary of the appearance of John the Baptist to Joseph Smith and Oliver Cowdery, I was honored with an invitation from the Council of Churches of Sidney to attend a meeting of representative ministers of all faiths. There were some four or five hundred representatives there. Dr. Norwood, of the City Temple of London, was the speaker. As I looked over that vast group of intelligent, clean-looking men, I felt a distinct insignificance, and yet, as the thought came to me of the day on which that gathering was held, I stood amazed at this thought: Among all of these men I could claim honestly and legitimately to be the only one among them who actually held the priesthood of Almighty God.

But these men were friends, most of them, a most interesting change, compared to that which we had experienced previously.

At the farewell which was given us when we left Sidney, there were members of Parliament, doctors, university professors, members of the American Consul's Office, the mayor, and a number of his aldermen, of the city municipality where our headquarters are situated. All of them came happily, extending their congratulations for the work which was being done by our small organization in that part.

Mayor Goddard addressed the group, as did others, and in addition to his splendid tribute, verbal tribute, presented us with a letter of appreciation, signed by himself, the town clerk, and under the corporate seal of the municipality.

These things, brethren and sisters, would have been almost unbelievable had they been mentioned a number of years ago. President Callis spoke of the leaven. I declare before you that the leaven of the Gospel is operating. It is permeating the hearts of men. It is sinking deep into the consciousness of intelligent men and women. And I bear witness before you today that come what will, let all the fury of the world, all of the inbred hatred of mankind, be released at once and let it wrap the world in its embrace, it shall not stop the development, the progress of the Church of Jesus Christ of Latter-day Saints.

I know that God lives. I know that Jesus, the Christ, was his Son, and I delight in that testimony. I bear witness also that I know that Joseph Smith was a faithful, honest, humble prophet of the living God; that the priesthood which is now held by the Church, the keys of which are in the hands of President Heber J. Grant, is indeed the priesthood of God the Eternal Father, and has a right to operate, legally and efficiently among the children of men.

May God help us to understand the treasure that has been given us, I pray humbly, in the name of Jesus Christ, Amen.

ELDER FRANCIS SALZNER

Former President of the Swiss and German Mission

My dear brethren and sisters, only once before in my life have I beheld such a sight as I see today. I shall never forget it. I pray for

your indulgence and the Spirit of the Lord to guide the few remarks that I may make today, that they may be worthy of the cause that we represent and of this great occasion.

In returning from presiding over the Swiss and German Mission, having been home some three months now, I wish to bring to you the greetings of the missionaries and the saints of the Swiss and German Mission. Of the missionaries I may say that I don't think there has ever been a finer lot of young men sent out into the world at any time than the missionaries who have labored with us in that mission.

I also wish to commend the fidelity and the faithfulness of those good saints who make up the Swiss and German Mission. They are surely an example to us, and I have received from them and their influence a great deal of benefit, for I have seen things there which I never beheld before. I have seen how the Gospel has taken hold of them, and the living of the Gospel has brought unto them the greatest of blessings.

Yes, the Gospel of Jesus Christ is the power unto salvation to those who obey it and live it, and there we see those faithful saints trying with all their might to live it, and the blessings of God are showered upon them. Peace and joy and happiness are in their homes and their hearts, and they appreciate the Gospel. I wish that we also would appreciate its blessings as those saints do who are in that far-off land.

There was, while we were there, what is known as a revolution, inasmuch as the government changed from a democracy to a dictatorship. We had expected perhaps to be curtailed in our rights or in our privileges, I may say, but until now we have been free to preach the Gospel. We have preached repentance and baptized people. What the future will bring of course we do not know.

Brother Ballard has mentioned the religious contention over there. This perhaps is somewhat misunderstood by us here; perhaps taken much more seriously than it really is. This idea of a pagan religion, as fostered by Dr. Rosenberg, who has a following of perhaps two hundred and fifty or three hundred thousand out of sixty-five million people is of small consequence, although we can see from all this contention that the people are not satisfied with the religion which they have and are looking for something different.

In the western part of Germany, which is mostly Catholic, I noticed this summer there has been a new movement started, namely, the people want a Rome-free church, devoid of pagan ceremony and rituals. They want to come back again to the Gospel of Jesus Christ, to the things which influence men and help them to become better and make life better for others.

I wish also to relate a visit that I made to a world-known establishment there, which is called Bethel. It is located near the city of Bielefeld, and was started nearly a hundred years ago by a pastor by the name of Dr. Bodelschwink. It is an entirely benevolent institution, and is built for the purpose of taking care of epileptic patients. The day we were

there, there were over five thousand patients in that institution, and I saw the most pitiable sights I have ever seen in my life. After going through the institution we talked to the guide and he told us that in every case they make a thorough study of the ancestry of the patient, to try to determine what is the cause of that condition in the patient. He said they have determined that sixty-five per cent of those unfortunates have been brought to that condition through drunkenness of the parents and grandparents; twenty-five per cent from sexual diseases; ten per cent they were unable to determine.

Sometimes when I hear Latter-day Saints say: "I wish they would not talk any more about the Word of Wisdom," I say, let us cry out the Word of Wisdom to the four ends of the world, that the people may know what God says about this thing. When I looked at those thousands of unfortunates there, I felt shocked when I realized that the responsibility for their condition rested upon some one else, that their parents through drunkenness were responsible and that the suffering could have been avoided had those parents and grandparents been properly taught from their youth up.

We as a church stand out in the world today as teaching the great principle, that a clean life is the one thing that will bring happiness and joy to us and to our posterity. We don't know how far-reaching this is; we don't know how many are affected by our living clean, upright, honorable lives.

When I listened yesterday to Elder Hinckley giving us a eulogy on these men who are sitting here upon this stand, I thought how blessed are we to have such men as our leaders,—men experienced in almost every walk of life, who can give unto us counsel and advice, who can look ahead and show unto us the way which we should go, who can see the pitfalls ahead of us and warn us of the dangers. How thankful we should be for such leaders, and we should go home and put into practice the counsels that they give us, and by doing so we would all be blessed.

Many times I have said if the Latter-day Saints were to live the Gospel of Jesus Christ they would be the greatest power in the world today. Men would come here from every corner of the world to see the accomplishments and the lives of these people. The reason why this prophecy which was read to us this morning—that men should come up to the mountain of the Lord to learn of the Lord's ways—has not been fulfilled is because we, as a people, are not living the Gospel of Jesus Christ as we should. We have a power in our hands, but as yet we haven't made use of it.

A professor in one of the largest universities in Germany called upon me just a few days before I left for home. He had been here in Salt Lake City for six months, studying the economic side of Mormonism, and he said: "You people have got the greatest thing in all the world, but you don't know how to use it."

Now, brethren and sisters, let us go home from this conference and disseminate the spirit of this conference among our neighbors and

friends, using our influence wherever possible to build up, to raise up, and to induce our brethren and sisters to live the Gospel. By doing so we shall make a better state, a better community, and a nicer place in the world to live.

May God bless you all. May the spirit of this conference emanate from here to every corner of the Church, that its influence may also be made manifest with those who are not present here, I ask in the name of Jesus Christ, Amen.

The Hosanna anthem (Stephens) was sung by the Choir.

PRESIDENT HEBER J. GRANT

I am pleased to announce that for the first time in my recollection all of the returned mission presidents have had the opportunity of speaking in Conference.

ELDER LEGRAND RICHARDS

President of the Southern States Mission

I am very happy, my brethren and sisters, to have the privilege of again attending a general conference of the Church. I have often remarked during my work in the mission field that I was sure the Lord knew what he was doing when he instituted conferences in the Church, as they are always a great inspiration to the saints and to those who bear the responsibility of leadership, from the very head down through all the organizations of the Church. I am very grateful to the Lord for this great organization.

It has been my privilege during the past thirty years to labor in nearly every one of the various auxiliaries of the Church and the quorums of the priesthood, and having presided as a bishop of a ward and the president of a stake I have often noted that the men and women who were assigned to labor in the various auxiliaries felt that their particular assignment was the very most important part of the great organization of the Church, because of the splendid work assigned to the particular organization in which they were serving. I feel that as we analyze the various auxiliaries and the priesthood quorums and see the work that is being accomplished, we recognize that truly this is a marvelous work and a wonder.

When the Apostle Paul referred to the organization of the Church and named the offices therein he said, that this organization had been given to men, "for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ, till we all come to a unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth should be no more children tossed to and fro, and carried about with every wind of

doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive."

I feel grateful that the organization has been restored to the earth which contemplates the direction of the activities of the lives of its members, in the carrying out of this great mission, and I am sure that this mission could not be fully accomplished without such an organization. I think you realize with me that there are those who lie in wait with cunning craftiness and the doctrines of men, seeking to lead away and destroy the faith of our people. In the particular work assigned to the Church, to which Paul refers, one important part is the work of the ministry, and since that happens to be my assignment at this time I desire to say a few words about missionary work.

True to form, it seems to me that this is almost the most important part of the work, and yet when I realize how important are our auxiliaries in preparing men and women for activity in the Church, I realize that one department is not more important than the other; but I do want to say to you that it is a great joy to have the privilege of laboring with your young sons and daughters who come into the mission field. Sometimes I feel that the mission field might be likened unto the great laboratory of the Church, where our boys and girls are privileged to put into activity and to the test the things that they have been taught in the auxiliary organizations, to try them out to see if they are good and true to the teachings that we have received. We read in holy writ that "this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent." And he that hath faith must "believe that God is, and that he is a rewarder of them that diligently seek him."

It is a glorious thing in the mission field to see how the faith of these boys and girls is developed in a very short period of time, so that they actually know that God lives, that he moves in the affairs of individuals and of peoples and of nations. These boys and girls soon have all doubt dispelled. Many of them come to us with critical ideas and analytical minds, and it is a great privilege to sit with them as they begin to study the scriptures, and see how marvelously the truth of the Gospel, as it has been committed to us by the prophets and restored in these latter days, unfolds; how their minds are able to grasp the truth of it, and to see how their faith in God develops so that their prayers become sincere, and they feel that the Lord is with them.

When our missionaries travel on the highways it is not just a mere form with them that they find a little clump of trees and kneel down together and ask God to open the way that they may be provided with transportation. They learn not only that it is recorded that the priesthood has been restored, but that God recognizes their administration when they are called to administer to the

sick and to otherwise officiate in his name. They learn that he lives; they come to realize and know that the Lord is working toward a great end and destiny. They learn to observe the influence of the Gospel upon the lives of the men and women who keep the commandments of God.

It seems to me that in the face of demonstrated truth, before the eyes of our boys and girls, it should be very difficult for them to return home and turn away from the teachings of this Church. Men and women are literally born again. They are literally made over in a very brief space of time through the influence of the Gospel in their lives.

At a conference a few weeks ago, one man who had been a member of the Church since last November was called upon to speak, and he said: "Brethren and sisters I have grown more in the last year than in all the rest of my life." These boys and girls contact the Saints and hear their testimonies day after day because of their faithfulness in keeping his commandments. The letters that reach the mission office bring great joy and happiness to our souls because of the faithful testimonies of these saints. One good sister wrote in the other day and said:

"Brother Richards, when the season commenced we hardly knew how to get the seed to plant our crops, and now our bins are full of grain and our smoke houses are full of hams. I don't know why, except that we pay our tithing."

I went down into Florida a few months ago, following a very cold spell that destroyed many of the crops there. As I went through the groves of one of our faithful saints I said: "Brother So and So, it is remarkable how well your crops thrive."

He said: "President Richards, my crop is tithed."

In the midst of all these demonstrated evidences that the Lord does keep his promises to his people, our boys and girls are seeing worked out before their eyes the fulfilment of the promises of the Lord. I remember a promise that the Lord gave unto his people in this day. He said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise.

I want to bring you the greetings of the missionaries and the saints in the Southern States Mission. I thank the Lord for the privilege of laboring with them, and I feel that this great missionary system of the Church is one of the very outstanding parts of its organization. I feel grateful to the fathers and mothers who are making the sacrifices to send their boys and girls into the mission field. I pray that this spirit may increase in power among the saints and never diminish, so that our boys and girls may enjoy the great privilege of experience and training that comes to them.

May God bless this great Church and its leaders and all who labor therein, I pray in the name of Jesus Christ, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I pray that I may be guided by the Holy Spirit in what I say this afternoon, on a subject that is of great interest to us all.

Just four hundred years ago there was printed, possibly in Zurich, Switzerland, the first complete English Bible. The translation had been made and secreted and carried over to the Swiss people, who at that time had established a free government. The translator was Miles Coverdale, and his translation became the basis of the English Bible that we study today.

The word "Bible" signifies books, and these books, sixty-six in number, are bound into one volume. It took some fifteen hundred years to write these books by the authors, who were prophets of God, and who gave us the basis of our true religion. No inscriptions discovered by the archæologists compare with it in value. As we all know, there are two Testaments, both of which were written entirely by Jews. The Old Testament narrates the history of Israel, as a background. Every phase of human form of endeavor is revealed with unsparing and yet tender realism, and enriched by poetic accomplishments.

The New Testament, filled with allusions to the Old Testament, contains an account of Jesus, his disciples, his teachings, and his founding of Christianity. There are the four gospels or lives of Christ; together with the writings of Peter and Paul and others of the apostles; and the great vision of John the Revelator, who writes of the New Jerusalem, where sorrow and weeping shall be no more. The Bible is thus the work of many minds, writing in different ages.

When William Tyndale, farther back in time than Miles Coverdale, translated parts of the Bible, he went to Belgium and suffered martyrdom for his work. But the work of Tyndale and Miles Coverdale brought about the translation of the Bible in 1611, which required six years for the fifty-six scholars to translate the old Latin and Greek Bible. The Bible at the time of the Savior was in Greek. It had been translated by Greek scholars in the old city of Alexandria about two hundred and seventy years before Christ.

Interesting to you and me today is the fact that one of the earliest translations of the Holy Bible was made by the Ethiopians far back in the fourth century. The Ethiopians are Semitic. They are descendants of Shem as were the ancient Israelites. The man who today is at the head of the kingdom of Ethiopia is a great character. We have on record, according to a European writer, that he has prayed in his heart that if his people are influenced by the spirit of progress of the western nations, that they might be preserved in their traditions and in their religion.

To give an example: One of the loveliest ideas, I think, that we may learn from that great people, though they are still living their primitive lives, is in reference to the holy day of God, or Sabbath Day. Their king has sent out a decree that as they take upon themselves the civilization of the West, that his people will never do anything to desecrate the holy day of God. We do pray for them, for it is interesting to know that they had one of the first Bibles.

It is said that: "The first leaf of the Mosaic record"—these are the words of John Paul, the German—"has more weight than all the folios of men of science and philosophy," "and he is right," says Geikie, "for we owe to it the earliest and grandest revelation of that first principle of all religion, the existence, the unity, the personality and the moral government of God."

Almost contemporary with the Holy Bible is the Book of Mormon, really the Bible of the American continent. Like the Holy Bible, it was written over a period of years, and like the Bible, it was written by divinely inspired prophets, on papyrus, or on metal plates, then finally all brought together on gold plates, to be found and translated through the gift and power of God, by a prophet of these the last days.

These two divinely written books form the greatest message ever given to the human race. In the Bible we have Moses; in the Book of Mormon, Nephi. In the Bible we have Isaiah; in the Book of Mormon, Alma. In the Bible we have Ezekiel; in the Book of Mormon, Mosiah. All were prophets of holiness. All wrote of the supreme beauty, truth and goodness, and the divine gift of life through Jesus Christ, our Lord. These sacred books all point to one great truth, summed up in what the prophet Moses says, at the beginning of the ancient scriptures of the Old World, when he wrote:

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

And God said, let there be light; and there was light.

And then, some two thousand years later, Jesus of Nazareth gave us the same message in the holiest words he ever uttered, namely, the Lord's prayer, when he called his people and said unto them:

After this manner therefore pray ye: Our Father which art in heaven,
hallowed be thy name.

The holy scriptures express the great truth that lies at the very foundation of true religion: "Our Father in heaven."

The American prophet, Mosiah, also wrote the same message when he said:

The Lord hath made bare his holy arm in the eyes of all the nations,
and all the ends of the earth shall see the salvation of our God.

Should we not more and more read the holy scriptures and know them? How shall we know the truth about them? There is but one way. It is the way that was given us by the ancient prophet, Moroni. He wrote, some fifteen hundred years ago, these words:

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

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

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

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

Jesus, the Savior, gave us this same truth, and every prophet has given us the same admonition from then until the present hour: "Seek ye the kingdom of God and the word of God, and ye shall know."

This is our message to the world. Knowledge of God can come in no other way but by prayer and revelation. May we go forth, illuminated as we will be by this great conference, and become a light unto the world, and remember in our hearts always that it is our Father in heaven who is directing his holy work, through the priesthood of God which he has established in the world.

That we may be blessed to this end, I ask, in the name of Jesus, Amen.

ELDER DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am happy this afternoon, my brethren and sisters, in having this privilege of meeting with you. I have rejoiced in this conference from the very first moment. I find here the spirit of peace and of love, the spirit which comes always when men and women are engaged in the work of our Father, our God.

As I sat here yesterday and listened to the music, and thought of the work of the Summit Stake choir that sang for us yesterday, I saw them gathering in little groups in different parts of their stake, driving four, six, eight or ten miles, one night each week, to a meeting place, to prepare themselves to be of service to their fellows in their own stake. A week ago tonight they drove from their homes to this building, where they practiced for two hours.

I see in that not only the music, which is helpful to all, but also a service in which they too have found joy and happiness. Yesterday, as I looked over this group, and felt the spirit that was present, I looked in imagination beyond this building out into the world, and I saw war and bloodshed and strife and turmoil, selfishness and greed.

Then I looked back a few centuries and I saw the Pilgrim Fathers coming to this land. I saw them tilling the virgin soil and making homes. Finally I saw them as the bands of oppression were again tightening upon them, and I saw them taking up arms to defend their liberty and their rights, for which they had suffered untold hardships. I saw them at Lexington and at Concord, poorly equipped, but with courage, facing the trained army of their parent nation. I saw them expend their ammunition and retreat before superior forces, but determined and hoping and praying.

It is said by military experts that had the British at that time followed through with the course they had commenced the great revolution would have been at an end and the United States would not have existed. But instead they took to their ships, leaving several hundred cannon, ammunition and supplies sufficient partly to equip the then small army which they had been fighting.

The colonials continued on with that great struggle, which lasted for more than three years, without a single chance of winning—enough to discourage anyone—until finally victory came on that historic night when Washington crossed the Delaware river with his troops, starting in three columns, two of which failed to arrive. There was no battle. One man was taken prisoner, two men killed, and two men frozen to death.

In reviewing all of this—I am going over it hurriedly, because time will not permit me to go into detail—I refer to a report made by a military reviewing officer who said, "One is almost compelled to believe they were protected through divine providence."

And later, when we were engaged in the Civil War, the Northern forces outnumbered the South, but did not have the spirit and determination found in the South. They were beaten in every battle for three years, and there were times when the Northern forces were almost completely surrounded, but each time something happened that caused the Southerners to withdraw and the Northern forces were permitted to reorganize. Finally, when the South had exhausted its man power and its resources, it was compelled to surrender, and the history was written. The military reviewer said: "We are almost compelled to agree with those who believe that this great government was established through divine providence." It seems to me that one cannot be a Latter-day Saint unless he believes that this government was established through divine providence.

I want to read from the Book of Mormon, and I refer to Ether, second chapter, 9th and 10th verses :

And now we can behold the decrees of God concerning this land, that it is a land of promise; and whatsoever nation shall possess it shall serve God, or they shall be swept off when the fulness of his wrath shall come upon them. And the fulness of his wrath cometh upon them when they are ripened in iniquity;

For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God.

And again, in Ether the 13th chapter, beginning with the first verse :

And now I, Moroni, proceed to finish my record concerning the destruction of the people of whom I have been writing.

For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land, it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

And that it was the place of the New Jerusalem, which should come down out of heaven, and the holy sanctuary of the Lord.

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land.

And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come—after it should be destroyed it should be built up again, a holy city unto the Lord; wherefore, it could not be a New Jerusalem for it had been in a time of old; but it should be built up again, and become a holy city of the Lord; and it should be built unto the house of Israel;

And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type.

For as Joseph brought his father down into the land of Egypt, even so he died there; wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph that they should perish not, even as he was merciful unto the father of Joseph that he should perish not;

Wherefore, the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old.

And Nephi, recorded in I Nephi, 2nd chapter, beginning with the 19th verse :

And it came to pass that the Lord spake unto me, saying: Blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands.

And I Nephi, 17th chapter, beginning with the 33rd verse: the land of promise, who were driven out by our fathers, do ye suppose

And now, do ye suppose that the children of this land, who were in that they were righteous? Behold I say unto you, Nay.

Do ye suppose that our fathers would have been more choice than they if they had been righteous? I say unto you, Nay.

Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God. But behold, this people had rejected every word of God, and they were ripe in iniquity; and the fulness of the wrath of God was upon them; and the Lord did curse the land against them, and bless it unto our fathers; yea, he did curse it against them unto their destruction, and he did bless it unto our fathers, unto their obtaining power over it.

Behold, the Lord hath created the earth that it should be inhabited; and he hath created his children, that they should possess it.

And he raiseth up a righteous nation, and destroyeth the nations of the wicked.

And he leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes.

We have gone through great tribulations during the last few years—depression, we call it. Brother Ballard called upon us to get away from the dole, to get away from relief. It seems to me that some of us are in the condition the people were in at the time the prophet of the Lord said: "Will a man rob God?" and he was speaking of tithing. There are those who rob God, for they fail to pay their tithing. Brother LeGrand Richards has given us one little reminder of what the Lord will do for those who approach him in faith.

Have we ever stopped to wonder whether or not we have robbed God of our time? He requires that we give of our time in the service of his cause, in laboring with our fellow men, those who have troubles, those who are weak, those who need encouraging; and he says: "Let those who are strong encourage those who are weak, that my church may be built up," and it is our responsibility.

We rob him of his holy day. It is a holiday with many. How many times have you called your solemn assemblies on the Sabbath day, only to have them disturbed by ball players in an adjoining lot? I have observed that a few times this year, while attending conferences.

It seems to me that this can become a choice land—a land choice above all other lands—only through the righteousness of God's people, for he has so said, and there is no other interpretation that we can place upon it. Therefore, if depressions come upon us, if we are caused to suffer because of a lack of rain or moisture, if our ground fails to produce in the season thereof sufficient for our needs and requirements, may it not be because we go about our work unconcerned for those who are careless and neglectful?

I attended a conference recently where the president apologized for changing the program. He informed me that the people came from great distances. Instead of holding a meeting on Saturday night they held it at one o'clock, in order to provide daylight time that all might participate in a ball game on Saturday afternoon, and he pointed out to me in the congregation that afternoon the players who would play after meeting. After our meeting had been brought to a close all adjourned to the adjoining ball park where we witnessed the ball game, leaving the Sabbath day free for services and the work of the Lord.

It seems to me this is not a difficult thing to do. I have no desire to deprive any young man or boy of the privilege of playing ball or engaging in any other athletic sport. I think they need to do so. But it seems to me it is about time that we elders of Israel, at least where we have control and have the right to say what shall be done, should put a stop to the desecration of that day which God has said "shall be holy."

I refer to these matters briefly, as a reminder to us that while blessings have been promised they are contingent upon our faithfulness to the work entrusted to our care. The Lord has said:

I give unto you directions how you may act before me, that it may turn to you for your salvation.

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:9, 10.)

Oh, if we could take the spirit of this conference home and sit down with these boys and men, pray with them and urge them to see what they are doing to their fellow men, and how much more they might enjoy life and the blessings of God should they turn their minds and their thoughts and their attention to him and his work!

This is our mission at home. Brother LeGrand Richards said: "It is a great privilege to sit with these young men as they begin to study the scriptures, and see how marvelously the truth of the Gospel as it has been committed to us by the prophets and restored in these latter days unfolds, and how their minds are able to grasp the truth." And that is true, too, but is it not an indictment against us to have it said that young men go to the mission field to study the scriptures and to gain a testimony? Brethren, if we were living in harmony with the Gospel principles, if we were teaching our young men by example and precept, they would go out into the mission field under the influence of the Spirit of God and with a testimony, and it would no longer be said they go to the mission field to gain a testimony.

I pray that the day will soon come when we will take upon us fully this responsibility, and see to it that every young man who goes out in the world to preach the Gospel knows the meaning of the Gospel principles, and is living them every day of his life.

God help us to understand and engage in this work in the spirit which he is willing to give to us, and without which we cannot accomplish his purposes, I pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I have decided, as there is not sufficient time left for another speaker at this meeting, to read the report of changes in Church officers since last April Conference.

CHANGES IN CHURCH OFFICERS SINCE LAST APRIL CONFERENCE

General Church Officers:

Franklin L. West appointed Commissioner of Education.

J. Spencer Cornwall appointed Conductor of Tabernacle Choir.

New Mission President:

Thomas D. Rees succeeded Clarence H. Tingey as President of the Australian Mission.

New Stakes Organized:

Oahu Stake, taken from the Hawaiian Mission.

North Idaho Falls Stake, was part of the Idaho Falls Stake.

Highland Stake, was part of the Granite Stake.

New Stake Presidents:

Lorenzo H. Hatch succeeded Hugh B. Brown as President of the Granite Stake.

Marvin O. Ashton appointed President of the Highland Stake.

Elmer E. Hinckley succeeded Carl K. Conrad as President of the Nevada Stake.

David Smith appointed President of the North Idaho Falls Stake.

Ralph E. Woolley appointed President of the Oahu Stake.

William H. Reeder, Jr., succeeded Robert I. Burton as President of the Mt. Ogden Stake.

George Ariel Bean succeeded David I. Stoddard as President of the Union Stake.

New Wards Organized:

Copperton Ward, West Jordan Stake, formerly part of the Bingham Ward.

Draper Second Ward, East Jordan Stake. Draper Ward was divided into the First and Second Wards.

Richfield and Hagerman Wards, Blaine Stake, were formerly independent branches.

Hercules Ward, Oquirrh Stake, was the Bacchus Independent Branch.

Malad Third Ward, Malad Stake, was taken from the Malad First and Second Wards.

Riverton Ward, Blackfoot Stake, was an independent branch.

Spencer Ward, Oquirrh Stake. Pleasant Green Ward was divided.

Sugar Second Ward, Rexburg Stake. Sugar Ward was divided into the First and Second Wards.

First, Second, Third, Fourth, Fifth and Laie Wards, Oahu Stake.

New Independent Branches:

Coutts and Tyrells Lake Branches, Taylor Stake, formerly dependent branches.

Nyssa Branch, Boise Stake, formerly a dependent branch.

Pomona and Victorville Branches, San Bernardino Stake, taken from the California Mission.

Whittier Branch, Los Angeles Stake, taken from the California Mission.

Pearl City, Kahana, Nanakuli, Kaneche and Wahiawa Branches, of the Oahu Stake, taken from the Hawaiian Mission.

Names of Organizations Changed:

Fremont Stake to Rexburg Stake.

Bramwell Ward to Letha Ward of the Boise Stake.

Wards and Branches Disorganized:

Fort Hall Branch, Blackfoot Stake, made part of the North Pocatello Ward, Pocatello Stake.

Hagerman and Richfield Branches, Blaine Stake, organized into wards.

Alton Branch, Montpelier Stake, became part of the Wardboro Ward.

Bacchus Branch, Oquirrh Stake, became the Hercules Ward.

Riverton Branch, Blackfoot Stake, became the Riverton Ward.

Those Who Have Died:

Anthony C. Lund, Conductor of Tabernacle Choir and member of the Music Committee of the Church.

Elsie Talmage Brandley, Associate Editor of the *Improvement Era* and a member of the General Board Y. W. M. I. A.

PRESIDENT HEBER J. GRANT

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

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

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

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

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

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Alonzo A. Hinckley

The counselors in the First Presidency and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Antoine R. Ivins
Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
Rufus K. Hardy	

PRESIDING BISHOPRIC

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

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

CHURCH BOARD OF EDUCATION

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

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

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

TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor;
B. Cecil Gates, Asst. Conductor.

ORGANISTS

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

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

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

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent
Milton Bennion, First Assistant Superintendent
George R. Hill, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Albert E. Bowen, General Superintendent
George Q. Morris, First Assistant Superintendent
Franklin L. West, Second Assistant Superintendent
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

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

PRIMARY ASSOCIATION

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

An anthem, "The heavens resound," (Beethoven) was sung by the Choir.

PRESIDENT HEBER J. GRANT

We are very grateful to the Singing Mothers for their splendid singing this morning, and also to our brethren and sisters of the German Choir who have furnished the music this afternoon.

There are approximately 120,000 blind people in the United States, a large proportion of whom read Braille. The Church has authorized the publication of the Book of Mormon in Braille for the benefit of our people.

Elder Stephen L. Chipman offered the closing prayer.

Conference adjourned until 9:30 Sunday morning, October 6.

THIRD DAY

MORNING MEETING

Sunday morning, April 6.

As a prelude to the fifth session of the Conference a program of choral and organ music was rendered by the Tabernacle Choir and Organ from 9:30 to 10:30 a. m., which program was broadcast by radio throughout the United States and Canada, over the Columbia Broadcasting System, originating over Station KSL, Salt Lake City.

When the time arrived for commencing this service, the Tabernacle auditorium and galleries were crowded with people, every available space being occupied. In addition, thousands of people gathered in the large Assembly Hall immediately south of the Tabernacle, and on the grounds, where, by means of amplifying equipment, they listened to the musical program and the Conference proceedings as they were broadcast from the Tabernacle.

The following program was broadcast by the Choir and Organ:

"Glorious things are sung of Zion" (Daynes)—Choir.

"Pilgrim's Song of Hope" (Batiste)—Organ.

"How lovely are the Messengers" (Mendelssohn)—Choir.

"Finale" from the First Organ Symphony (Vierne)—Organ.

"Recessional" (DeKoven)—Choir.

"The King of Glory" (Parks)—Choir.

"Deep River" (Arranged by organist)—Organ.

"Holiness becometh the House of the Lord" (Stephens)—Choir.

"March Solennelle" (Lemaigre)—Organ.

"O say, What is Truth?" (Jacques-Melling)—Choir.

"O My Father" (Arranged by organist)—Organ.

"Hallelujah" (Beethoven)—Choir.

The Tabernacle Choir was conducted by J. Spencer Cornwall. Organ accompaniments and organ solo presentations were played by Frank W. Asper.

After the conclusion of the national broadcast, the Tabernacle Choir and the congregation joined in singing the hymn, "Redeemer of Israel."

Elder George D. Pyper, General Superintendent of Sunday Schools, offered the opening prayer.

PRESIDENT J. REUBEN CLARK, JR.

First Counselor in the First Presidency

My brothers and sisters, it is again a great pleasure to be with you and to enjoy the spirit of this conference.

PAYS TRIBUTE TO CHURCH MUSIC AND MUSICIANS

Once more I wish to pay tribute to the music of our Church. During this conference we have had nothing but music wonderfully rendered, beginning with the Summit Stake choir, a choir from one of our smaller stakes, singing the songs of Zion in beauty and in melody; then with the Singing Mothers, who sang, as it seems to me, with all of the love and beauty of motherhood; and then with the great German Choir singing with that clarity and resonance which marks the minds and the habits of the great Germanic nations; and lastly with our own choir here today, singing sermons to us.

I want to pay a tribute to Brother Tony Lund, whose benign countenance we miss today, who served us so long and so faithfully, who was devoted to his work. We must pay tribute to his musical culture, to the breadth of his musical view. It was his lot to follow a man of outstanding ability, and he does not suffer by the comparison. We need men, and need them badly, of the devotion of Tony Lund.

And to Brother Cornwall who takes his place, with our full and entire confidence, we welcome him, and it is no treason to those who have gone before that we wish him well and hope that the choir, under his leadership, will go ever onward. May I say that whether Brother Spencer Cornwall knows it or not, he now stands at the head of the greatest choir in the world, a choir with a greater potential power for righteousness than any other choir in the world.

THE PATH TO PEACE

"How lovely are the messengers that preacheth the Gospel of peace!" And we, my brothers and sisters, are those messengers. Men may cry, "Peace, peace," but there will be no peace until men and women put out of their hearts all greed, all lust, all passion, all thirst for power and earthly riches, all unholy ambitions. It is the duty of this people of ours to be the leaven that shall leaven the lump, in all of these things. Until we, this people, can eliminate from our minds and our hearts all the baser passions of humanity there is little hope for peace, either among us or in the world.

With these things put out of our hearts, and with us living lives of peace, of good will, of brotherly love, of kindness, no one knows what the influence might be, and God, I am sure, intends that when we shall reach that point we shall assume the moral leadership of the world. God grant that that day is not far distant.

AS THE LORD WOULD HAVE US LIVE

"Clean hands and pure hearts," was a sermon sung this morning. Clean hands—clean of defilement of our fellow men, clean from the goods of our fellow men, clean from the blood of our fellow men; that

must be the cleanliness which must be ours. Pure hearts—pure before the Lord; greed and lust and covetousness banished from our hearts, standing pure before God, that he may look therein and see there nothing which would cause him pain, and nothing which would make us blush.

I have often said: "I wonder how we would all stand, and individually how I would stand, if I were told that God was yonder in the mountain and I could go to him if I wished." I wonder if my life has been such that I could go and stand before the Being who could look me through and see my secret thoughts and hopes and ambitions. Unless and until, my brothers and sisters, we could stand that test, we are not living as the Lord would have us live.

OBEDIENCE TO LAW NECESSARY

My brothers and sisters, we have been told that we are governed by law. There are some of us who seem to fail to understand that fact. Read the 88th Section of the Doctrine and Covenants, and see what there it says about law, and the necessity that we shall live the law, if we shall be what God wants us to be, and if we shall inherit those blessings and those glories which God has provided for us if we do but live the law.

LAWS OF PUNISHMENT AND LAWS OF BLESSING

To my mind the law may be easily resolved into two categories: first, the law of command, and to that law of command there are added punishments, and those punishments come when we violate the law. All the great laws of nature are of this type, and there are certain great spiritual laws—the commission of the unpardonable sin, the commission of adultery, and other things—which carry with them their own punishment, whether or not we like it.

Then there are the great laws of blessings. The Lord has given to us some such laws; sometimes he has taken them away. They are the laws only of blessing, there being attached thereto only the punishment that we fail to receive the blessing—and great enough is that punishment at times.

You will recall that in the time of Moses the Lord tried to persuade the people that they should accept the Melchizedek priesthood. They were unable to do so. They failed to receive the blessing.

In our time the Lord tried to establish among us the United Order. We were not able to live it. We failed to receive the blessing.

There come readily to mind other laws, other privileges which the Lord has given to us, which we failed to live, and which he has been obliged to take away from us.

DESTRUCTIVE DOCTRINES

There are abroad among us, men, and women also, who are preaching doctrines that are destructive of the very fiber of our civilization. I hear now and again, and here and there, the doctrine of "free love."

There are those among you who would teach your children that the sexual desire is like any other biological desire, as hunger and thirst, and should be indulged in with as little restraint and control as we eat and drink. Nothing baser has been conceived by Satan than this doctrine.

Brothers and sisters, watch your families, your children. Teach them, honor them, lead them away from this terrible sin. I was taught by my parents that they would rather carry me to the grave than that I should lose my virtue, and I thank God for that teaching. Until we come to that teaching, until that is the feeling and the thought of the Latter-day Saints, lust will stalk among us and take his toll.

THE LAWS OF GOD IMMUTABLE

There is sometimes a cry among our young people for a loosening of our standards. They tell us that our standards are too high, and the Church must abate them. My brothers and sisters, my young people, the Church cannot change the laws of God. They stand immutable. We may change the rules; we may say that a drunkard may go into the temple; we may say that a blasphemer may go into the temple; we may say that he who drinks tea and coffee may go into the temple. These rules we may change. But we cannot change the biological law that he who uses narcotics must pay the penalty somehow, somewhere, sometime—he himself or his children or his children's children. And this is the tragedy and the curse of disobeying nature's laws and God's laws. Remember what Brother Salzner said yesterday: In that great institution in Germany sixty-five per cent of the epileptics owe their epilepsy to the use of alcohol by some of their forefathers.

My brothers and sisters, let us awaken. Let us bring into our hearts the Gospel. Let us live it, for if we do God will surely bless us.

ONE GREAT EVIL MASTER MIND AT WORK

It seems sometimes as if the darkness that surrounds us is all but impenetrable. I can see on all sides the signs of one great evil master mind working for the overturning of our civilization, the destruction of religion, the reduction of men to the status of animals. This mind is working here and there and everywhere. May we hope and may we pray that this is the darkness before the dawn, and that soon the light will come in the east, that the darkness will fade out, that a sun of righteousness will rise and touch the peaks and flow down and fill the valleys, fill our hearts and fill our lives, until we shall be the people which God wishes us to be.

May this come to us, I pray, in the name of Jesus. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of the Seventy

I pray the Lord humbly and prayerfully that he will give to me of his Holy Spirit, that I may appreciate, if it is possible for us to appre-

ciate, the great honor and blessing conferred upon us in holding the holy priesthood. I feel it a great honor to be called upon, on this occasion, with so little time for the President of the Church to have all his brethren honored and privileged in speaking of the Lord.

You all know by this time that I have a calling in the ministry which if I honor and live up to, makes of me a special witness of the Lord to the nations of the earth. I have always been ready and willing to go forth among God's children and testify of these great truths.

I have a friend on Main Street who is a lawyer. He said of me: "Uncle Golden seems to be very desirous of checking out and going on to the other side and finding out if he has told the truth." I am here today, not to resent that statement, for it was said in the greatest kindness and with some humor, but I am here before you good people to tell you that I have the same testimony that I had fifty years ago when I began my ministry. I may not live up to all the principles of the Gospel of Jesus Christ, I think there are few of us that seem to be able to do so, but under the influence of the Holy Ghost, I can testify before you in humility that this is the Church of Jesus Christ of Latter-day Saints.

Claude Richards printed a book, called "A Biography of J. Golden Kimball." I am not here to sell the book. I haven't got a nickel in it; I wouldn't take a chance on the investment. But you will find forty talks in that book and it will do you good to read them if you have any time to waste. When I have felt blue and despondent I have picked up that book and read it, and I was somewhat surprised at my own testimony which I have never failed to bear. I would not do honor to my father, my sire, if I had not faith enough to believe that this is the Church of Jesus Christ of Latter-day Saints. This is God's church.

I met quite a prominent man on the street—that is where I generally have my conversations—and he was "digging" at the Church. He was wondering why we do not have revelations. He was putting all those things up to me. I said: "Look here, my friend, I want to be kindly with you. You haven't got the same spirit and testimony I have. I still retain my testimony that this is the Church of Jesus Christ of Latter-day Saints. God is our Father, the Creator of the world, the Giver of all good gifts. Jesus Christ is his Son, the Redeemer of the world. I am willing for the Lord to run this Church, but I wouldn't take a chance on it if you had anything to do with it."

That is the way I feel. I sustain President Heber J. Grant with all my heart. I seem to understand in a way the great responsibility that is resting upon him and upon his counselors and upon the Council of the Twelve.

I pray God with all my heart and soul that I may never do anything, in the short space of my life that remains, that will show any evidence that I have lost my faith in this Church, in this people, and in the general authorities.

Praying God to bless you, I am your humble servant, in the name of Jesus Christ, Amen.

ELDER STEPHEN L. RICHARDS

Of the Council of the Twelve Apostles

I should not have felt at all neglected if President Grant had passed me by this conference, to make place for others whom we should like to hear from, and who have not had the opportunities that I have always had on these occasions. However, I welcome the opportunity to give you a few thoughts which have touched me deeply during the conference and for a long time past.

INTELLIGENCE REQUIRED IN SPIRITUAL THINGS

I believe that as high an order of intelligence is required to understand and interpret the things of the spirit as is required to comprehend the truths of science and other secular matters. I believe that accomplishments and achievements in the field of religion are just as worthy and commendable and great as are accomplishments in the field of science, in the domain of business and commerce, and in all other worldly affairs.

I also believe that a great many people in this world do not believe this thing. I am convinced that the people of the world have so deprecated, in their own estimation, the real place and value of the spiritual life and of religious activity that they have been weaned away from allegiance to religious institutions, spiritual concepts, and this great world that is out beyond the so-called natural world. To me it is the greatest misfortune that can overtake the human family, and I believe that the youth of our Church, unfortunately, are not free from the influence of this worldly philosophy that has so engulfed the minds and thinking of men.

When I contemplate the beauties of this great conference—I have sat under its spell now for more than two days, rejoicing in the good things that we have heard, participating in a spirit that defies description, being renewed in faith and in determination to do my duty—I have thought, during all this period, of those who have not been here.

WORLDLY PHILOSOPHIES AFFECTING YOUTH

I have looked into the faces of good men whom I know, whose acquaintance I have made as I have been around through the stakes of Zion. I have seen good women here, whose lives and endeavors are given to the extension of our worthy cause; I have looked in vain however, for the hordes of youth who have not been here. I am very happy to think that many thousands of them are sympathetic with our work; very happy indeed to know that many are willing to respond to the calls that are made of them, going on missions, participating in the organizations and agencies of the

Church, and many, indeed, are studying the great principles of life and salvation which our organizations seek to teach. But I am also painfully aware of the fact that thousands upon thousands of them have been subjected and exposed to these worldly philosophies which deny the existence of the spiritual world.

Their education has contributed in no small measure to this situation, not purposely perhaps, but nevertheless truly, for I have but little doubt that there are to be found many young men and women who have lost faith and departed from the old practices and the old traditions, because those things have not only been omitted but they have been purposely ignored and oftentimes deprecated by the educational systems and influences under whose tutelage the youth have come.

INFLUENCE OF TEACHERS

I do not mean to impugn an express and predetermined purpose on the part of many teachers in the country to undermine the faith of their pupils. I think that relatively few would have at heart such a sinister purpose. I cannot believe that they would be so inclined. But I feel certain that in the determination that is in the minds of that great body of men and women who constitute the public school system of the country to keep completely separate, as we should always keep separate, church and state affairs, there has been the neglect of some perfectly legitimate opportunities to foster the best things that can be given to the youth of America.

I have been pleased to note that an effort has been and is being made to utilize our school system for the teaching of character and those principles that go to make for honesty, for virtue, dependability, and other worth-while characteristics. But I feel certain that a careful study and consideration of these very items would convince those engaged in that endeavor that there is nothing so potential, so effective for its accomplishment as to encourage the youth to abide by the faith, the time-honored traditions, the morality and the spirit of their fathers.

I believe that as I make appeal to the teachers of the country to encourage their students to keep open minds on all these questions that affect the faith of their fathers, I not only speak the sentiment of our own Church but likewise the sentiment of all good religious people who seek to bring to the youth of their churches the spirit, the theology and the traditions which they foster.

It is such an easy thing to discourage faith in this world of materiality, in this world of science, where we have laid so much emphasis on all the scientific processes and developments that have been so much in evidence the last few decades. It is so easy to say a word to undermine faith. I wish that those who have within

their power the formation of the views of youth, the cultivation of their character, I do wish that they would be careful.

As a tax-payer and a supporter of the public school system, which I admire, which I regard as one of the greatest factors for the civilization of the race, which I have always regarded as being an essential constituent of a democracy and on which my children are dependent for education, I have always entertained the view that there is no right on the part of those to whom that education is entrusted to in any way say one single word or promote one thought that will tear down the faith of my children and lead them from the philosophy of faith.

Now, our youth are especially susceptible to influences that lead them away from faith because, in my opinion, they do not always have an adequate and proper understanding of the Gospel of Christ. Sometimes I fear they seem to feel so much concerned about the injunctions and the inhibitions and the proscriptions, that they fail to appreciate the positive, beautiful, life-giving, joyful message of the Gospel of Jesus.

SIGNIFICANCE OF LAW

Just as President Clark has told us, the laws that have been given to us are inexorable and immutable. We cannot change them. We do not want to change them. No one does, who understands them in their comprehensive application to the lives of men and women and the world. Only those would do away with them who really do not grasp their true significance.

I wish that it were possible for us to teach our youth that all the enduring satisfactions they may ever hope for, all the real joys and pleasures of life, are to be had in pursuance of and not in contravention of Gospel principles. I wish they could feel what we here feel today. I wish they could know the warmth of church companionship. I wish they could feel the spirit that emanates from on high to mellow our hearts, to make us truly love one another and love God. I wish their ears could be attuned to hear the lovely things of truth, as the ears of these musicians hear the melodies and the sounds that some of us cannot hear. If they could be made to realize that these great blessings are to be had through compliance with the laws of God, through application, activity, diligence and loyalty, I am persuaded that many more would now be amenable to the influence of our organizations, many more would derive the joy and satisfactions which relatively few of us enjoy.

THE GOSPEL A MESSAGE OF LOVE

To that end I think that a great obligation rests upon you men and women to carry the message in its beauty, in its appeal, in its

invitation,—the message of Christ to those who have not received it, even among our own.

I never regard the message of Christ as being harsh. Sometimes it sounds a little harsh and rigorous, but I never regard it as being harsh. I always regard the message of Christ as being kindly, persuasive, forgiving and loving. I can't picture our Lord and Savior in any atmosphere other than that of love and kindness. I have always regarded the condemnations and penalties of which we sometimes speak as being largely in the nature of deprivations and retardations in our progress, for we are told, in what seems to me to be the very genius of the Gospel according to modern revelation—in the vision of the glories—that every one is to receive even more than he anticipates, but that the highest and the most perfect and the lovely blessings of the future are in store for those who live the Christly life upon which those blessings are predicated.

So I would make the Gospel inviting if I could. I would not moderate any of our standards, but I would, if I could, make all the youth know that there is no happiness except in goodness, and that the way to trouble is through sin.

God help us to give the true message of Jesus Christ to those who are not here, to the children we love, without whom we cannot be happy when our associations are renewed in the life to come, Amen.

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

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

CHANGELESS TRUTHS IN A CHANGING WORLD

Commenting upon the unjustifiable attempts of strong nations to subdue weaker nations, one of our leading popular contributors to syndicated newspapers said yesterday:

Out of all history you will find but one world conqueror who came with clean hands, and those hands the soldiers pierced with iron spikes as they nailed the Nazarene to the cross.

It was this same clean world conqueror who said:

— Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man * * * ; and whosoever heareth these sayings of mine, and doeth them not, I will liken unto a foolish man.

We are living in a changing world, and some of us are becoming

somewhat confused by the accumulation of theories, suggestions, proposals and the expressions of doubts that seem to be filling the air.

Recently I overheard some young men talking about the results of infractions of the moral law, and one of them expressed this sentiment: "I think we must take a broad view of this matter and look at these things in the light of the year 1935." I cite his remark merely because I think it is the expression of an attitude which has more or less general acceptance. I answered him quietly: "If you put your finger in the fire will the burn be any less intense in 1935 than it was in 1835?" The law of compensation and the law of retribution are eternally operating.

As every thinking person knows, the principles of the Gospel of Jesus Christ are just as applicable to the conditions of the world today as they have ever been in the history of mankind. Today, perhaps, as seldom if ever before the rock foundation built upon Christ's teachings is needed in the political as well as in moral and spiritual realms. Men and women are being swept from their old moorings by unsound theories and untried schemes, but before abandoning tried principles for seemingly attractive theories, they would do well first to sink their shafts deeper in search of the bed-rock of truth. The sooner this theory-smitten world gets on a sure foundation, the better it will be for humanity.

A GLORIOUS AGE

Now, please do not think me a pessimist. I love life. I think it is a joy to live in this age. Every morning, as I greet the sun as he ushers in these unexcelled autumn days, I feel the joy of living. I realize the accomplishments, to a certain degree, of this wonderful mechanistic age. Today time and distance are practically annihilated. Fifty years ago neighbors fifty miles apart were comparatively strangers. Today you can go to your telephone and in a few minutes talk to a friend seven thousand miles away. When Charles Lindbergh reached the American Embassy in Paris, after having flown from New York to Paris in thirty-six hours, he went to the telephone and within an hour told his mother that he had reached his destination in safety. If we were in tune at this moment we could hear Big Ben striking over Westminster Abbey.

Millions of people in the world heard Admiral Byrd at the South Pole. Men are penetrating the stratosphere, and hoping for the nearby day when they will eat breakfast in New York and luncheon in Paris.

THREATENING DANGERS

Yes, it is a glorious age in which we live, but no thinking man will doubt that this age is fraught with limitless perils as well as with untold possibilities. It is because of threatening dangers that the world should become anchored in the eternal truths of Jesus Christ, and realize that there are eternal verities in this changing world. "Today,

as seldom before," writes Dr. Haydn, "human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful in the midst of a civilization grown too complex for any mind to visualize or control."

And Charles Foster Kent, commenting upon the "chaotic state," of our civilized world says:

Political organizations and ideals that have both fortified and handicapped us have been thrown into the discard. Long accepted social theories have suddenly been rejected, and new ones are being adopted. Many of the moral standards of our fathers are being set aside in theory as well as in practice. The rising generation has no fear and little respect for elders. The elders, recognizing what a wreck they have made of civilization, question their own infallibility. Religious dogmas, long regarded as the corner stones of religion and the church, are being disproved or supplanted by the discoveries of modern science. It is not strange, that the majority of the men and women in this war-shattered world are unhappy, because they feel the foundations beneath them are tottering.

I think the realization of the position of our so-called civilized countries may be deeply sensed when I call your attention to the fact that at this moment, while we are here worshipping, if we could tune in properly we could hear the guns booming that are now blasting out the lives of young men, old men, women and children in Ethiopia.

MORAL IDEALS AND SPIRITUAL TEACHINGS LACKING

The world needs fundamentals, eternal verities that never change. They need to adopt the teachings of the man into whose hands the soldiers drove the iron spikes, "the only world conqueror who came with clean hands."

Commenting upon world conditions that cry out for something better and more definitely uplifting, J. William Hudson, Professor of Philosophy, University of Missouri, says:

The very heart of the present unrest in America is not merely of unrest of dissatisfied wants. It is that much more serious thing, the unrest of not knowing what is wanted. It is the unrest of the man who craves something to satisfy his palate, but knows not just what it is he craves. The appetite is normal enough. It simply has not defined itself sufficiently.

And another, commenting on the same condition, says:

The standards of the home, even the criteria for the rearing of children have broken down. The leisure occupations of youth, always symptomatic in any age, are not only unguidedly and frankly hedonistic, but across the borders of what was once considered decorous, not because of a new and liberalizing moral standard, as we sometimes pretended, but because of the lack of any. The popularity of certain recent dances, formerly forbidden even in the "red-light" districts, is typical. So is much

of our periodical reading matter, and any number of movie plays, over the edge of the decadently erotic, with a censorship that does not censor because of moral and financial doubt.

He mentions the fact that dishonesty is permeating public and private life alike, tainting the administration of justice, tainting our legislative halls, tainting the conduct of private business, polluting at times even the church itself. In the same utterance he averred that a source of infinite evil in every modern society is impurity of word and act.

He goes on to assert that "if there is to be social and political regeneration in the republic and in the rest of the world, it must be by tremendous regeneration of moral ideals."

What are the moral ideals and the spiritual teachings of the Man of Nazareth? Down through the centuries there have come ringing these words:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Do Christians really believe this? If so, they are hearing his other ringing words:

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

His teachings are simple, and sometimes they seem so simple that we toss them aside.

FUNDAMENTALS TAUGHT BY JESUS

Last evening I had the privilege of calling attention of the Priesthood to the little simple principle of kindness. That is a principle the world lacks. We rather go to backbiting, talebearing, gossiping, and in some cases lying about one another. All these are un-Christlike, un-Christian. They spring from the source mentioned by President Clark, the power that is seeking to destroy Christ's principles and Christ's church.

The principles of honesty, just simple honesty, and fair dealing are fundamental principles that never change.

THE EXISTENCE OF A PERSONAL GOD

But there are other comprehensive principles to which I wish to call your attention. The first fundamental truth advocated by Jesus Christ was this, that behind, above and over all there is God the Father, Lord of heaven and earth. This universe, therefore is not left to the guidance of an irrational, random chance, but on the contrary is ordered and controlled by a marvelous intelligence and wisdom.

Because Science says to you young men that it has not found a divine, personal Being, nor the soul of man, are you justified in concluding that these realities do not exist? "There is not a single scientific specialist of repute," says Dr. Hudson, "who has attempted to prove by

scientific method that what science cannot demonstrate is thereby disproved." On the contrary, hear ringing these glorious words: "God and the unseen world are not merely objects of surmise. We know them in experience."

Far more direct and impressive are the words of the one in this dispensation who saw God and His Son:

When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: "This is my beloved Son. Hear him."

There is an unchanging truth in an unchanging world, that should be an anchor to the soul of every person in it.

SACREDNESS OF HUMAN PERSONALITY

A second I am going to name is the sacredness of personality. The least child was sacred to Jesus. "It is not the will of your Father in heaven that one of these little ones should perish." That simple truth in the world, what would it mean?

Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.

And in this modern day he said:

Remember the worth of souls is great.

A proper conception of this divine principle would change the attitude of the world, to the benefit and happiness of all human beings. It would bring into active operation the Golden Rule: "Do unto others as you would have others do unto you."

What a different world this were if men would accumulate wealth, for example, not as an end but as a means of blessing human beings and improving human relations. A Christian conception of the right and value of a human soul, even though his skin be dark, would have prevented the slaughter that at this moment is being perpetrated in Ethiopia.

SPIRITUAL COMMUNION A REALITY

And a third fundamental truth is this, that direct communion between the Spirit of God and the spirit of men may be a reality. With all my soul I echo the appeal of my brother, Stephen L. Richards, that we may lead the youth into that realm in which they will sense that communion. The promise of the Lord to his apostles is a reality:

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

* * * * *

But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me.

And again :

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

Who are the pure in heart? Those who let no selfishness or hatred or vile thought becloud their spiritual vision.

FREE AGENCY

And the fourth is this, that man has the inherent power to do right or to do wrong. In this he has his free agency, to choose the right and obtain salvation, or he may choose evil and learn abominations.

These are eternal verities, as applicable in the year 1935 as they were when Jesus first promulgated them, and they will remain fundamental and essential elements in man's progress and happiness as long as life and being last.

Associated with these are eternal truths that constitute the plan of salvation; faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity; "For if these things," we are told, "be in you and abound, they leave you that you shall be neither barren nor unfruitful in a knowledge of our Lord Jesus Christ. To know whom, and God the Father, is eternal life."—man's greatest blessing.

In the questioning days of early boyhood I first felt a kinship with Christ, our Lord and Savior. I know his love and his divine guidance. He is the sinless Son of Man. "He is the first and the last and is alive forevermore." Only by obedience to his teachings can man find happiness and peace. Truly whosoever heareth his sayings and doeth them shall be likened unto a wise man who built his house upon a rock; and the rain descended and the floods came and the winds blew and beat upon that house; but it fell not; for it was founded upon a rock.

God help us all to walk in the light as he is in the light, and thereby avoiding the unhappiness, sinfulness and misery of a misguided world, find joy and peace and beauteous life here in this probation and in the life to come, I humbly pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I believe that for the first time in my administration as the President of the Church I shall occupy the remaining time. One reason that I do this is because there are about twice as many people here today as there were when I delivered my address Friday morning.

SHOULD NOT DISCOURAGE BELIEF IN BIBLE

I want to say that I know, from personal testimony to me, that in the University that I have contributed of my means to assist in its sup-

port, some teachers have been guilty of asking questions that they have no business to ask. Men who are drawing salaries are asking questions that create a disbelief in the Bible. If they would just control their tongues and teach what they are paid to teach, I for one would be grateful to them. When teachers stand before their classes and ask students to hold up their hands in answer to a question whether they believe something that is in the Bible, such instructors are doing that which I think they should refrain from doing, because that is not what they are paid for. Let the Bible alone, and not attempt to get a "ha-ha" out of those who do not believe its teachings.

THE BIBLE IS WHAT IT PURPORTS TO BE

In my youth I read a book entitled, "The Cause and Cure of Infidelity," and I became converted, beyond a shadow of a doubt, that the Bible is exactly what it purports to be. The man who wrote the book spent eighteen years of his life trying to turn people from infidelity to a belief in the Bible, and he announced that at the end of that time, with two exceptions, he had converted to a belief in the divine authenticity of the Bible all who would read eight books that he would place in their hands, and read them twice. One of the exceptions was a lawyer who said, "If I were a jurymen and had taken an oath to render a verdict according to the evidence, I would have to say that the point was proven." Dr. Nelson said: "Whether he continued his studies or not I do not know, because he subsequently lost his mind."

The other man whom he failed to convert was a young man who came to him with a serious face and said: "Dr. Nelson, I acknowledge freely and fairly that every argument that I ever raised against the Bible as being from God has been met and answered and fairly overturned by the books that you have placed in my hands. Furthermore, I do acknowledge that I have found arguments so strong and so momentous in favor of the divine authenticity of the Bible that I am unable to meet or to answer them, and yet I do not and cannot believe in the Bible."

If they read them only once, they became greater infidels generally than they were before, because they found many arguments against the Bible that they had never heard before and they accepted them.

Richard W. Young (who was my nearest and dearest friend) and I listened to a half dozen lectures, as I remember, by David McKenzie, a returned missionary from Scotland, first in one ward and then in another; we followed him around. In his concluding lecture he said: "Now, if you want to know more about the things concerning which I have been talking to you, buy Nelson's book, 'The Cause and Cure of Infidelity.' All that I have said I learned out of that book, and you will find a whole lot more than I have said."

Not only did we hear the lectures, but we read the book aloud twice, taking turns in reading, and there came into my heart, into the

eternal part of me that will live on after those who ridicule the Bible are dead and buried, an assurance that that book is just exactly what it purports to be, and that prophecies recorded in it uttered hundreds of years before their fulfilment have come to pass.

THE GOSPEL HERE TO STAY

The Church of Jesus Christ of Latter-day Saints was referred to in prophecy centuries ago. It was stated that "in the last days the mountain of the Lord's house should be established in the tops of the mountains," and here it is, and it is here to stay. The promise has been made that it shall not be given to another people. That promise was never made regarding any other dispensation of the Gospel.

We do not need to fear, but I do complain absolutely against any teacher who says to his class: "You have always had a prayer here in the past. If we knew there is somebody to pray to, we would have a prayer in the future, but as we do not know, we will not pray." All I ask of him is that he just keep his mouth shut and not pray.

FORMERLY ABSURDITIES, NOW DEMONSTRATED FACTS

They talk about not teaching infidelity—they teach it by asking such a question as: "Do you believe in the flood?" I do, and I have no doubt of it. There is no need of any such question. Just be honest. And it is not honest to draw money to teach people that which we are not asked to teach, and that which is calculated to destroy faith, just as was the case with the doctor who ridiculed me for believing that there were cement buildings in the early days among the Nephites. Ridiculous! Absurd! But in the providences of the Lord that absurdity has been demonstrated to be a fact. He ridiculed me for believing that the voice of Jesus was heard all over the land. "You know that is a lie, young man," said he, "because if you get up on top of a house and shout, your voice can be heard only a short distance." Thank God I have heard the voice of Admiral Byrd all the way from the South Pole! Thank the Lord for demonstrating thousands of things that used to be ridiculed by the infidel!

God lives. Jesus is the Christ, the Son of the living God. The Bible teaches that he should come and that he should be the Redeemer, and it teaches that his Gospel should be established in the last days. And that Gospel is here, and we defy all the professors that walk the earth to change it.

God bless you. Amen.

The Tabernacle Choir and the congregation sang the hymn, "O ye mountains high."

Elder Franklin S. Harris, President of the Brigham Young University, offered the benediction.

Conference adjourned until 2 o'clock p. m.

THIRD DAY

AFTERNOON MEETING

The concluding session of the Conference convened at 2 o'clock p. m., Sunday, April 6.

Once more the great Tabernacle was crowded to capacity, and thousands of people congregated in the Assembly Hall and on the Tabernacle grounds, where they listened to the proceedings of the meeting as they were broadcast by radio from the Tabernacle.

The Tabernacle Choir rendered the music for this session.

The Choir and congregation sang the hymn, "Now let us rejoice in the day of salvation."

Elder Leo J. Muir, President of the Los Angeles Stake, offered the invocation.

An anthem, "God of Israel" (Stephens), was sung by the Choir.

PRESIDENT RUDGER CLAWSON

President of the Council of the Twelve Apostles

I am looking into the faces of a multitude of people. This great tabernacle is crowded to the limit, every seat is taken and many are standing. I sympathize with those who are standing. Assembled here is a representative body of the membership of the Church of Jesus Christ of Latter-day Saints—people from 114 stakes of Zion, and among them presidencies of stakes, high councilors, bishoprics of wards, presidencies of quorums of priesthood and of auxiliary organizations.

When I came into the Council of the Twelve, thirty-six years ago, there were less than fifty stakes of Zion. Today there are 114 stakes. Verily Zion is growing.

MUSIC APPRECIATED

Brethren and sisters, I have been thrilled with the spirit of this conference, with the splendid singing we have heard all through, and now, today, the singing of the great Tabernacle Choir. To me it is marvelous and inspiring.

Pardon me if I digress just a moment to speak a word of praise for the fine work accomplished by the Tabernacle Choir, under the direction of Professor Albert J. Southwick, at the San Diego Fair. It wasn't my good fortune to be there, but I have read about it in the newspapers and heard it mentioned by a number of people and know that they accomplished a great and a good work.

OPERATION OF LAWS INESCAPABLE

I was thrilled with the testimony and exhortation of President Heber J. Grant in the opening address of this conference and with that which

was said in all of the addresses that have been delivered thus far. We have had quite a variety of instructions but they have all been appropriate and fitted together very beautifully. President Clark rather emphatically emphasized the power and influence of law, saying that we are living under a reign of law. How true that is! Wherever we go, or whichever way we turn, we are confronted by the glorious principle of law. Throughout the Church, in all the stakes and wards of Zion you will meet it. As citizens of our great American republic, of Utah, of Salt Lake City, and all the other cities in the land you will be confronted by the operation of law. We cannot escape it. From the moment we are born until we die we will be under the influence of law.

LAW OF FINANCE

Let me remind you, brethren and sisters, that the Latter-day Saints are a practical people. If it is said that they have to do with spiritual things it may be said with equal truth that they also have to do with temporal things. The line that divides the temporal from the spiritual—if such a line there be—has never been discovered. And as touching the temporal, in the beginning of this work the Lord foresaw with clear vision that his Church could not be restored upon the earth and built up upon this land except by and under the principle of law, for indeed he gave to the Church two great and important laws,—the law of *Finance* and the law of *Health*. Great and important as is the law of finance, or tithing, as we call it, it was given in brevity and couched in terms so simple that even a child could comprehend it. The language of the law is, in part, as follows:

And they [meaning the Latter-day Saints] shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

Very simple, very direct, very much to the point. The observance of this law of finance has in many instances brought temporal salvation to the Church. In times of prosperity? Yes. In times of panic and depression? Yes. It is in constant operation under all conditions. It never ceases, because it is to be a standing law to the Church forever, and there is something of spirituality in that thought too. Any member of the Church who has an income and refuses to pay his tithing is not loyal to the cause. The Lord plainly says also in connection with this important law that it is by and through this law that the land of Zion is to be sanctified. And should the people of the Latter-day Saints fail to observe it, it would not be a land of Zion unto them.

Now this law, upon investigation, has elicited the admiration of many Christian churches and some pastors have desired to introduce it into their communities, but for some reason they cannot succeed; they do not seem to be able to do it, from a lack perhaps of union and cohesion. Brethren and sisters, we should regard it as a privilege as well as a duty

to observe this holy commandment. The best time to pay tithing is when revenue comes into our hands, whether by the week, or the month, or the season. Then we will be very happy at the end of the year to find that our tithing is paid and that our credit with the Lord is not impaired.

RELIEF FROM BONDAGE OF DEBT

Let me beseech of you, brethren and sisters of this great congregation and of the Church, do not forget the Lord and the Lord will not forget you. I apprehend that there are perhaps many in this congregation, and many throughout the Church, who would like to be relieved of the bondage of debt, for it exerts a terrible pressure upon many people. All we have to say in that respect is, pay an *honest* tithing to the Lord, punctually and regularly, and he will bless you and help you get out of debt, and if that occurs, brethren and sisters, let me say in the language of the late President Joseph F. Smith, "Keep out of debt."

I have been in debt myself, and I am now out of debt, thank the Lord, and I wish to assure you that it brings a very comfortable feeling and is a happy condition to be in.

THE LAW OF HEALTH

Now in respect to the Law of Health. Is it not wonderful that the Lord was so thoughtful in the beginning as to consider the importance of the health of his people. It appears that he looked ahead and with his prophetic eye saw that there was danger, and consequently in his great mercy he gave to us the law of health. We have already heard during the conference some things in regard to this law, but many of you were not present. I will now repeat a paragraph from a revelation on the Word of Wisdom mentioned by President Grant in his address, which is as follows:

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

Then it was that the Lord declared the nature of this law and the requirements that are made by it, and said that strong drinks are not for the use of man, but for the washing of the body; and that hot drinks—meaning tea and coffee—are not for the body nor the belly. Further, that tobacco is not good for man, neither for his body nor his belly. The Lord also points out the things that are good for man, but not all of them. And in respect to these things that are pronounced as being evil, he does not tell us in the revelation why there is evil in them, but time has determined this question. Scientific men have told us that in tobacco there is a deadly poison, and in tea there is a poison

called tannin, in coffee a poison called caffeine. And we know that such must be the case, because these forbidden things are really and substantially narcotics, and a narcotic is something that is habit-forming. The things that are good for us are not habit-forming. We can take them up or put them down, but these bad habits very often and in most cases become masters of men; the habit is greater and stronger it appears than the individual.

WOMEN SMOKE PUBLICLY

One very serious phase of this matter relating to the use of tobacco is the fact that women and young girls are taking up the habit throughout the nation, and may I say throughout the world. It is marvelous how rapidly the practice has spread, and it is a most serious thing for the Latter-day Saints to consider. Whenever you go in the world at large, in the hotels, in the eating places, in the theatres, and in the lobbies of ballrooms you will find women joining with men in smoking tobacco. And might I be pardoned if I take just a moment to call your attention to the evil effects of tobacco, because of these poisons that I have mentioned, the tobacco poison is the most dangerous. It is called nicotine and is a deadly poison.

A LADY MISSIONARY'S INFLUENCE

I might here remark that one of the mission presidents reported in our meeting with the mission presidents Wednesday that in one of the cities of his mission a lady missionary was conducting an M. I. A. class with a membership of some eight young men not members of the Church, and they appeared to be very enthusiastic in the study. They greatly appreciated the opportunity and thought it was wonderful what was being done by that young woman from Zion. One of them said to her: "We understand that your Church counsels its members against the use of tobacco. Is that true?"

She said: "Yes, that is true."

They then said: "All of us use tobacco, but we wish you would help us to overcome the habit."

And she helped them by referring them to the law of health, or Word of Wisdom of our Church, and it was reported that they are succeeding in their effort to overcome the habit. Let me again call to your attention that these young men were non-Mormons. Think of it, reflect upon it.

NOTED OUTSIDERS' VIEWS ON SMOKING

In New York City a certain magistrate said emphatically: "Ninety-nine out of one hundred boys between the ages of 10 and 17 who have come before me charged with crime have their fingers disfigured with yellow cigarette stains."

This is what the famous Dr. Jordan says: "The boy who begins cigarette smoking never enters the life of the world. When other boys are taking hold of the world's work he is concerned with the sexton and undertaker."

A thirteen-year old boy, who looked to be about nine, was taken to a hospital for treatment. He was stunted physically, mentally and morally, and the nurse in pity asked, "Who taught you to smoke?"

"My brother."

"He should be in jail."

"He is," replied the lad.

Elbert Hubbard went down in the sea on the great ship *Lusitania*. He said: "Never advance the pay of a cigarette smoker; never promote him; never depend on him; never again will he be as much of a man as he is now. His future lies behind him."

Thomas A. Edison: "No man or boy who smokes cigarettes can work in my laboratory. There are enough degenerates in the world without manufacturing more by means of cigarettes."

Dr. Mayo: "I do not smoke, do not approve of smoking, the ablest surgeons, men at the top, do not smoke."

Dr. Kellogg was consulted by a man suffering from a bad case of tobacco heart. He said: "Brother, you must help me, I have just opened business, have thousands of dollars of my friends' money invested, and must make good." The doctor informed him that it was too late. In frantic despair the man cried: "Why didn't I know this before; why didn't someone tell me what tobacco will do to a man?"

We are telling our congregations and all of our people just what tobacco will do to a man.

TOBACCO AFFECTS MIND

The superintendent of one of our large insane asylums makes the statement that fully fifty per cent of the patients there have lost their intellects through the use of tobacco.

Dr. Poulson tells this story: "A little woman came into my office followed by two strong men, who held a wild-eyed insane youth of seventeen. His mother asked me to investigate and see if there was any hope for the boy. I told her there was none. She broke down and sobbed as if her heart would break. I asked her what had brought her son to that condition? Cigarettes—he smoked more and more until he got to fifty cigarettes a day; then his mind gave way."

I submit to you brethren and sisters that these two great laws, the law of *Finance* and the law of *Health*, are essential to the welfare and prosperity and success of this great people, the Latter-day Saints.

May God bless you and us in our efforts to put down these evil things and to uphold the good things in life, is my prayer, and, I ask it in the name of Jesus Christ, Amen.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I am grateful for my membership in the Church, for I know that it is true and divine—that it is the work of our Eternal Father and his Son, Jesus Christ. I rejoice that through the Prophet Joseph Smith, divine authority has been restored to the earth for the preaching of the Gospel and the administration in the ordinances of the same. I am appreciative of the splendid service that is being rendered by the stake presidencies and ward bishoprics, by the mission presidents and the traveling missionaries, and by all the other officers throughout the Church. I rejoice in the faith and devotion of the Latter-day Saints. It is also gratifying to note the fine work of those who have talents, and who impart of those talents for the benefit of others. The inspirational character of the music that has been rendered in the different sessions has been very pleasing. I congratulate the Tabernacle Choir, the director and the organists for the splendid service they are giving, which is creating such a wonderfully favorable impression for this people throughout the United States and throughout the world.

SCIENTIFIC PROGRESS AIDS GOSPEL SPREAD

I realize the fact that with the wonderful development in a scientific way, in communication, in transportation, and in other fields, the world is hurrying swiftly onward, that means are being developed whereby this work will be enabled to use the facilities available to go forward with even greater rapidity than it has in the past. It is our responsibility and our opportunity to keep pace with the times in the use of these facilities for the spread of the Gospel message.

TELEVISION NEAR AT HAND

I think we may expect within a year or two, at the latest, not only to hear the voice of the President of the Church over the radio, but that those who live within a radius of 25 or 30 miles of this city will be able to see his visual image by means of television. During the summer I had the privilege of visiting the television laboratories of a Utah man in Philadelphia,—Philo T. Farnsworth,—and there saw a demonstration of the development of a new principle, different from any that has heretofore been employed, so far as I know—the electronic principle,—whereby the visual image is produced by electrical rays. The day before I was there the radio editors of New York newspapers had been there and seen that demonstration, and one or two papers had written accounts of the same. The statement was made that, within six months or a year at the latest, receiving sets for television would be available

at fairly reasonable prices and that transmitting equipment would be set up so that people could receive visual images by television.

THE PARABLE OF THE SOWER

The eyes of the world are upon this work and upon this people as never before. The principles taught by this Church are recognized by thinking men and women as generally outstanding. We shall be judged by our observance of those principles. You remember the parable of the sower, one of the great parables taught by the Savior. The sower went forth sowing seed, some of the seeds fell by the wayside, and the fowls came and devoured them; some fell upon stony places, where there was not much soil, and at once the seeds sprung up, because there was no depth of earth; and when the sun was up, the plants were scorched, and withered away because they had no roots. Some fell among thorns, and the thorns sprung up and choked them. But others fell in good ground, and brought forth fruit, some a hundred fold, some sixty fold, and some thirty fold.

GOD IS NO RESPECTER OF PERSONS

When the Apostle Peter, a Jew, was led by revelation to Cornelius, a Gentile, a believer in the Gospel, and he saw the evidences of the power of the Holy Spirit in Cornelius, he declared, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him," I realize, after my trip east this past summer, that a much more favorable and friendly attitude is in evidence toward this people by intelligent men and women. In fact, in some respects, their attitude is so favorable and their appreciation of our principles so strong that we are under a great responsibility to endeavor to measure up to the standards which they have set up for us. If we sense the meaning of this attitude and have the love of the Gospel in our hearts, we shall endeavor to exemplify the Gospel principles in every respect in our lives. If we fail to do this, we shall, in larger or smaller measure, bring reproach upon the Church.

OBSERVANCE OF COMMANDMENTS BRINGS BLESSINGS

We receive blessings according to our observance of divine commandments. Every promise and blessing is conditioned upon the observance of certain requirements. So it is with the observance of natural laws. If people choose to transgress divine laws, they will fail to gain the advantages of such principles. Everyone of us will be judged according to his actions. Occasionally members of the Church fail to follow the counsel of Church leaders as to the observance of Gospel principles. They have, of course, the right to do so. But they fail to

realize that these leaders are unselfishly concerned for the welfare of every member of the Church. Only to the extent that the Gospel seed finds root in their hearts and is properly nourished will they be able to produce the fruits of the same.

PEOPLE WHO SEEK "LOAVES AND FISHES"

There are people who would join this Church or any church in order to get any material benefits that might accrue therefrom. They are the type referred to by the Savior on one occasion as those who seek the "loaves and fishes." I think there is danger in public pronouncement that the Church will take care of any in need who hold membership in the Church. Certainly it is the Church policy to see to it that no Church member suffers for lack of the necessities of life. But this should not necessarily mean that the Church alone should carry this load. Of course, those who are faithful, who have brought forth fruits of righteousness deserve Church assistance when in need. Others who are indifferent and seek the "loaves and fishes" should be cared for through public agencies. All who are able-bodied should be provided with employment. But in such times as these, when private employment is lacking, it is reasonable and proper that they should obtain employment through public undertakings. In normal times, when private industry is functioning properly, employment is largely available for practically all workers.

EFFORTS TO BECOME SELF-SUSTAINING

All Church members should realize the importance, and cultivate the aim, of endeavoring to support themselves and those dependent upon them, but also of contributing to the great work of the Church with their time and means. It is the aim of the Church to help those in need to help themselves. Various conditions cause distress. The causes must be determined—whether unemployment, sickness, disability, education or other causes. As far as possible the remedy should be applied to enable the distressed to become self-supporting.

RESPONSIBILITIES OF CHURCH

It must be remembered that this Church has a great mission and a great responsibility: to preach the Gospel in all the nations,—to build up the Church groups in the branches, wards and stakes,—to provide the necessary facilities for worship, spiritual and recreational development,—to advance the work of salvation for the dead,—and to promote the temporal as well as the spiritual welfare of its members. All these things require much means as well as voluntary service. Every member of the Church is expected to do his or her part to help in these various respects.

IMPORTANCE OF INDUSTRY

Everyone who is a member, or who is interested in the Gospel, should be encouraged to exemplify the spirit of the beehive. The combined efforts—both spiritual and financial—of all Church members are needed in order that this work may best fulfil its destiny. President Brigham Young declared on one occasion: "The non-producer must live on the products of those who labor. There is no other way. If we all labor a few hours a day, we can then spend the remainder of our time in rest and the improvement of our minds." The Lord declared: "Thou shalt not be idle, for the idler shall not eat the bread nor wear the garment of the laborer."

ECONOMY AND EFFICIENCY IN CHURCH AFFAIRS

It appears to me, that, in order to accomplish all the many things with which the Church is charged, there must be practiced economy and efficiency in all of the various responsibilities,—missionary work, facilities for worship and spiritual, educational and recreational development, and temporal relief. To promote the temporal welfare of the people of this intermountain country, I think we should go back to the principle of practical cooperation,—in productive as well as in consumptive enterprises. They will provide local employment, use local materials, keep money at home and furnish profitable returns. I am told that, if all of us would become home industry minded and patronize local industry as far as local production is feasible, employment would soon be available for practically all unemployed. Likewise, I think we should encourage and promote more practical training in the various trades and vocations adaptable to the local conditions. Also, if those engaged in farming suffer repeatedly from lack of water and land fertility, they should have the opportunity and counsel, if necessary, to re-locate on projects where such requisites are practically assured and where the Church organizations can be established.

I pray that all of us as Church members may strive continually to put ourselves in a position to be most helpful in the advancement of this work, as well as to be able to take care of ourselves and those who are dependent upon us.

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

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

My brethren and sisters, very naturally you will not expect me to occupy this position very long this afternoon as the hour is well nigh spent. I, however, appreciate the opportunity of mingling my voice with those of my brethren in testimony of the truth.

Brother J. Golden Kimball has called attention to the fact that in the position we occupy we are supposed to be special witnesses of this great truth, and that we endeavor to be to the fullest of our capacity in all soberness.

We have heard many references here this afternoon to the Prince of Peace and his mission in the earth. We name ourselves the Church of Jesus Christ of Latter-day Saints, and that to me means much. Jesus Christ we accept as the Son of God, our Redeemer. We believe that it was through him that our greatest opportunities were vouchsafed to us in the earth. We believe that he came into the earth and labored in our behalf and gave us a wonderful body of doctrine that we might follow, and laid down his life for us, becoming the first fruits of the resurrection. We believe that resurrection to be a fact and it opens up to us the very greatest possibilities that man could ever desire, I am sure. If it is not a fact that he was resurrected, then we are a deluded people. The scriptures have borne that testimony to us, a testimony so well proven that any court at law would accept it, and it is refreshing at times to find men who even delve into the sciences that we are partly familiar with who are willing to accept the bodily resurrection of Jesus Christ as a demonstrated fact.

I call your attention to the article that appeared in the *Deseret News* supplement some time ago from the pen of Apostle Joseph F. Merrill who is presiding over the European Mission. I say it is refreshing when men such as he refers to will testify to this fact in the face of the many questions that are constantly being asked regarding it. We accept that fact as an actuality and a verity. Our faith rests upon it, and Christ himself told Peter and his disciples that upon the testimony which he had received, and which we might receive from God our Heavenly Father that that is true, he would found his church. We rest just as firmly upon that testimony in this day as they did in that.

The resurrection, being an accomplished fact and a possibility with us, opens up to us wonderful opportunities. Perhaps there is no more sublime thought in all our teachings and all our doctrines than the possibility of eternal and perpetual progress that the human soul is capable of. Remove from our philosophy the thought and possibility of a resurrection and we lose that wonderful thought of eternal progression. With it goes the thought of our mutual association in family relationships we so much cherish as a people. They to me are crucial and fundamental beliefs. If we cannot accept them it becomes a sad day for us, but we do accept them wholeheartedly as they are perhaps the most wonderful thoughts in all of our philosophy. Along with this thought we accept another, the fact that testimony of this was borne to our generation. I mean the generation in these modern times, if we can extend it over a hundred years or more. That same testimony that Christ is a resurrected being, and a testimony as to the personality of God, his Father, came to us through a modern prophet. That fact and its

succeeding important events were commemorated just recently by the erection and unveiling of a monument on the Hill Cumorah.

Those to me are the chief cornerstones of the foundation upon which we base our faith—the actual Sonship of Jesus Christ, his resurrection from the dead, and the restoration of the knowledge of this wonderful thing through the Prophet Joseph Smith. If we accept them, and we do, then we are in very deed Latter-day Saints, provided that we are able to live approximately at least according to the teachings involved in their doctrines..

That is the testimony that I want to leave with you. I believe these things sincerely. I believe them to be true. I am willing to accept the responsibility of advocating them, and I am going to try to the best of my ability to live in accordance with them.

I pray that our Heavenly Father will grant to me and my colleagues and all the officers of this Church the power to live that doctrine and live it so as to be an example to every member of our flock, so that no man who looks at us can say, "He teaches one thing but does another." That to me is the saddest thing in the world, to have a man go out and talk and talk and talk a truth, and never live it. If we can live our teachings there is no question about our future. I pray that God will bless us with this strength, that every officer in this Church may be an example, that every member in this Church may equally be an example to those with whom he associates in the world at large; and when the time comes that our example may measure up to our teachings and to the things we know to be right, then we will be the power in the earth that the Lord has desired and destined this great organization to become.

May God bless you all, Amen.

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

ELDER REED SMOOT

Of the Council of the Twelve Apostles

I think I echo the sentiments of every member of the Church present, that this conference has been one that will be remembered as long as we live. Never before have I felt the inspiration of God to such an extent as I have during this conference.

I anticipated referring somewhat in detail to what I find in a book entitled, "Twelve Modern Apostles." It was published in 1926. There were selected from twelve denominations one person to speak for each. I was selected at that convention held in Chicago to speak in behalf of what they termed the Mormon Church. As I took the book from the shelf the other day—having forgotten all about it—I looked it over and turned to the article prepared by myself, to remind me of what I said upon that occasion. I haven't the time now, to discuss it in detail but I

want to say to you that the first sentence of the article that I prepared at that time reads as follows:

"In the first place I was born one."

LIVING UP TO PRINCIPLES WE BELIEVE

I was born one, and while years passed before I could stand before a congregation of Latter-day Saints or otherwise and state that I knew this was God's Church, that I knew that the Presidents of the Church from the beginning had received revelations from God, and that this Church was directed not by the wisdom of man, but by the inspiration of our Heavenly Father, I would rather die than lose my testimony, and I have never been ashamed of it no matter where I have been. I have never occupied a position that man or woman could point to me and say, "He doesn't live up to the principles professed by him." In all of the gatherings of the men of the nation that I have attended, the great dinners given by the wealthy in Washington, where liquors were served at every banquet, never have I tasted a drop of their liquors or wines. At the first great banquet I attended, given by the wealthiest woman in the world, there were at every guest's place at the table glasses for the three different wines that were served. At the close of the dinner the hostess noticed that I had not taken a drop of these wines, and she said to me: "Senator Smoot, wasn't my wine good enough for you?"

I had a chance to explain to her the Word of Wisdom as understood by us. I begged of her to take no offense, for none was intended. It was not long until everyone in Washington—for I did the same at every dinner, at the embassies of foreign countries, or whatever the occasion might be—knew that I did not drink liquor. I thank God that I had strength enough to act as I professed, and as my religion taught me. God never requires of his people anything that he does not provide a way for its accomplishment. I think sometimes that our growth is slow, perhaps conversions are not so fast as we think they ought to be, but they are just as fast as people are prepared to keep the word of God and listen to his commandments.

AT THE WHITE HOUSE

I hope the time will never come when a change will be made of that which has been in vogue, as far as the White House is concerned, for nearly a hundred years. No liquors of any kind are served at public dinners given there by the President of the United States. It has given me unbounded pleasure to explain to all the Presidents of the United States, from Theodore Roosevelt down, our attitude, our belief in the Word of Wisdom. On two occasions I have lived at the White House, I have slept there, and taken part in all the exercises that were held, and I want to say to you, my brethren and sisters, that there never was

a morning or a night that I did not bow before my Heavenly Father in that place and thank him for the knowledge I had of him and his great work.

VISIT WITH THEODORE ROOSEVELT

The last time I visited Theodore Roosevelt he was a very, very sick man. It was some time before his death. In our conversation he expressed the opinion that the time was near at hand when he would be taken to the Beyond. He said: "I have tried to live a Christian life, I believe in God, I have tried to wrong no man. I expect to continue my work beyond." He was strong enough to rise from his chair after a two hours' visit, and I had to leave to catch a train from New York to Washington. He arose with a great deal of energy, and putting his arm around me he said: "Reed, there are trying times coming for our country. I expect you to defend the rights of the people and the constitution of the United States as long as you live." I promised him upon that occasion that I would do my best.

PRAYER FOR COUNTRY AND CHURCH

I love my country. I have watched her growth, I have seen her mistakes, as I judge them, but I have absolute confidence that there shall no harm come to our nation as a nation. We will revere the Constitution, live by its principles, even though at times it may seem that we are violating them. God bless America. God bless the Church of Jesus Christ of Latter-day Saints. God bless the Presidency of the Church, and give them the revelations, O Father, of thy mind and will, that they may at all times direct the affairs of this Church in a way that thou wilt approve of all that is done. And, O Father, grant unto thy servants power to defend thy cause here upon this earth in a way that will be convincing unto the honest in heart. May we grow in numbers as thou seest best we should, no faster, no slower, I pray in the name of Jesus Christ, Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

May the Lord bless me that I may be helpful to you, my brethren and sisters. The ways of the Lord are those of simplicity. They are effective because of the intelligence, wisdom, and love back of them. It seems to be more difficult to live the simple life and the principles of the Gospel than it is to live a more complex life with a religion that has as a part of its motivation, artificial and ornate things as well as numerous rites and ceremonies. The statement has been made that it is needful for us, in order to hold our people, to introduce, at least in a

small measure, some of these ornate attractions and additional ceremonies.

What we need is real faith. I was encouraged in my faith because of President Grant's attitude regarding the questions which in his youth were unanswerable from an intellectual or scientific standpoint. I am quite certain that today we have other questions which are unanswerable from the viewpoint of science or learning. Our only safety, when it comes to the revealed laws and words of God, is to hold to that type of perfect faith that President Grant had as a young man. If we do not, and if we are not capable of developing that degree of faith, eventually we will lose our faith in the revelations of God. Our schools of education in the Church, our auxiliary associations, and even our meetings, should be so imbued with the spirit of the Gospel and should so interpret the doctrines of the Church, in accord with our standard works, that no student, no parent, none of us, would have cause for any criticism. Those who teach us from the pulpit and in our organizations or our schools should be men and women of whom there is no question as to their faith towards the revealed word of God. Correctness of doctrine and spirituality are our safeguards. They are absolutely necessary if we shall make progress and maintain our faith in the revealed principles of the Gospel.

May we be blessed by the Lord that our faith shall increase; that we will be able to live beautifully the simple things of God, the Eternal Father, so that he will be pleased with us, I humbly pray, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

My beloved brethren and sisters, I rejoice with you in the spiritual feast that we have enjoyed during the last three days. Reference has been made to the music furnished by the various organizations. To me it has been inspiring. From each of the speakers we have received suggestions that have been highly beneficial. The teachings of the Master have been so beautifully set forth that a stranger to this Church would certainly be impressed with the fact that we believe in and earnestly advocate the Gospel of Jesus Christ as the only plan for salvation in the celestial kingdom.

BELIEVING THEIR PROFESSIONS

When we realize that those professing Christianity are often arrayed against their fellows selfishly and unkindly I am not surprised that there are many in the world who are unable to accept the various interpretations of the Gospel of Jesus Christ. When we see the manner in which many men and women who claim to be Christians are deporting themselves it has a tendency to destroy the faith of those who do not differentiate between the effect of living and just pretending to live the Gospel of our Lord.

OUR BELIEF—IS IT DEMONSTRATED BY OUR CONDUCT?

I am assuming today that I am looking into the faces of a group of men and women, and the same is true of those who have been here the last several days, who are here because they believe that there is a God. We believe that he is the author of our being. We believe that he created this earth and placed our parents upon it. We believe that he sent his only begotten Son into the world to establish the Gospel of Jesus Christ. We believe that he gave to us the Holy Bible, known to us as the Old and New Testaments. We believe that he gave to us the Book of Mormon, the history of the ancestors of the American Indian. We believe that he revealed himself to the prophets of old and to the Prophet in our day who organized this Church under the direction of the Redeemer of mankind. We believe that the Church has been guided by those whom the Lord has sustained as his prophets since then. I say, we believe that, but are we demonstrating to the world that we believe it? Are we willing that this Church should be judged by our personal conduct? Are we willing to stand in the presence of our Maker and say: "With the knowledge that thou gavest me, I have been worthy of thy truth," or are some of us in the position that we would be compelled to say: "Because of our selfishness and our sinfulness we have failed"?

BECAUSE OF FAILURE TO HEED ADVICE

When I think of the harm that is being done to the youth of this Church because men and women belonging to it, contrary to the advice of our President, were willing to legalize the thing that has been a curse to humanity from the beginning, I ask myself the question, "What will they say when they stand in the presence of the Heavenly Father of these sons and daughters who are being destroyed?" If the Lord were not more merciful to us than some of us are to our fellows, I fear that we would not enjoy the blessings that we enjoy. But he is long-suffering and patient, although he had told us plainly that he will not always be so, that he will not always overlook our mistakes; but he has helped us by giving us counsel and advice, informing us what we ought to do.

VIOLATING THE SABBATH

Ten commandments were given to ancient Israel. Do we believe that they were given by our Heavenly Father? If we do, then we know that they are binding upon latter-day Israel. Let me read:

Remember the sabbath day, to keep it holy.
Six days shalt thou labor, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

This very day upon which we meet here to worship, viz, the Sabbath, has become the play-day of this great nation—the day set apart by thousands to violate the commandment that God gave long, long ago, and I am persuaded that much of the sorrow and distress that is afflicting and will continue to afflict mankind is traceable to the fact that they have ignored his admonition to keep the Sabbath day holy. Where are your sons and daughters and mine today? If they are observing this commandment of our Heavenly Father then they are entitled to his blessings. If they are failing, then sorrow and not blessings may be theirs. I want to say to this body of men that it is your duty and mine, not in an indifferent way, but in the majesty of the priesthood of the living God, to set our own houses in order, to teach our sons and daughters, to exercise our influence in the communities in which we live as fully as we have ever done, and if we have failed in any particular, that we increase in our desire to bless mankind.

OTHER COMMANDMENTS VIOLATED

The Lord said further:

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Do you believe that he said that? Are we honoring our fathers and our mothers? Is the Christian world honoring father and mother?

Thou shalt not kill.

The roar of the artillery of a supposedly Christian nation may be heard in Ethiopia while we are here in worship. Human beings are violating that commandment, "Thou shalt not kill."

Thou shalt not commit adultery.

Do you believe that the Lord said that? Do you believe that he meant what he said? I say to you that this world is suffering from the very fact that they ignore that loving, kind advice, and there is sorrow and disaster abroad in the land because men and women refuse to observe the moral law and earn the blessings that result from obedience to the same.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Are we guiltless or are we among those, who, when we stand in the presence of the great Judge will be humiliated when we realize that because of our avarice and deceitfulness we have wronged these children of his of whom he has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Do you believe that the Lord said that? Do you believe that he meant what he said? If we only understood how near we are to the Judgment Day there are men and women in the various communities of this world who would now be on their knees in sack-cloth and ashes; but they think that time is so far off that they procrastinate the day of repentance.

Not only did the Lord reveal his will to ancient Israel but he has spoken to latter-day Israel and warned us against the sins and bad habits of the world. Read prayerfully Section 89, Doctrine and Covenants. Read it all. It is called the Word of Wisdom.

NEED FOR REPENTANCE

Do you believe that the Lord gave to us the Word of Wisdom? Do you really think that he knows what is good for us? Do you think it would please him if we would observe that law? He says it would. Do you think he meant it? There is need for repentance in Israel. There is need for the men and women of this Church to gather their loved ones around their family shrines and say to our Heavenly Father, If you will forgive us for our past foolishness we will be better in the future. We need to do that and until many homes are set in order the blessings of our Heavenly Father cannot be there. He will not be mocked. He has told us so and he has given to us what he has given to no other people. All that the people of the world have that is really precious we also have, and the Gospel of Jesus Christ in addition. Do you believe it? I marvel when I see how careless some of our Father's children are. When the world is aflame from one end to the other with jealousy and wickedness, I marvel that we are so complacent and self-satisfied and go on day by day indifferent as to the condition of our fellows, almost saying by our conduct, "Are we our brother's keeper?"

OBSERVANCE OF COMMANDMENTS NECESSARY

God gave to us a wonderful blessing when he gave to us the Gospel of Jesus Christ. He gave to you and me a marvelous privi-

lege in that we can associate with good men and women who are desirous of keeping the commandments. But in return for that gift and that blessing he holds us responsible not only to say that we believe, but to live that we may be blameless before him when we stand there at the last day.

You will pardon me if I have talked with intense earnestness. It is not because I am angry—I am hurt; my feelings are wounded at the indifference, the carelessness, yea blindness, of many who belong to this great Church, because I know what the result will be. The Lord himself has spoken. Now let us go to our homes and wherein they are not in order, let us set them in order, get the Spirit of the Lord and keep it, observe the commandments of God that we may obtain his blessings, and let us demonstrate day by day by loving kindness and charity, and consideration to one another in these trying times, that we do know that God lives.

NOT ASHAMED OF TRUTH

I know that he lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the Lord. I have never been anywhere that I have been ashamed to say that. I do not know why a man should be ashamed of knowing the truth because somebody else does not know it, especially when it pertains to the everlasting Gospel, the power of God unto salvation. Let your light so shine that men and women everywhere observing your good works may be constrained to glorify our Father which is in heaven.

OUR FATHER'S WORK

Sustain the constitution of the United States. The Lord himself has said that he raised up the very men who prepared it to the end that it might be an example to all the world. Do you believe it? If you do then sustain it and don't let your voice be among those that shall deride and break down the things that are so important for us. This is our Father's work. We are his children, heirs to all blessings. All that any man or woman ever enjoyed in all the wide world will be ours if we keep the commandments and we will obtain it in no other way. That we may be worthy of the welcome home, "Well done thou good and faithful servant," when our day's labor is completed, I humbly ask in the name of Jesus Christ, our Lord, Amen.

PRESIDENT HEBER J. GRANT

The Presidency desires to hold a meeting tomorrow morning of all the general authorities, the presidencies of stakes, high councilors, bishops, bishop's counselors, and stake and ward clerks, and if any of the

other brethren want to come, they are welcome. The meeting will be held at 10 o'clock tomorrow morning in this Tabernacle.

AUTHORITIES ABSENT

We regret the absence of Elders John A. Widtsoe and Joseph L. Merrill. Brother Merrill, as you know, is presiding over the European Mission, and Elder Widtsoe is doing something that we hope and pray will have a wonderful effect upon the people of the United States. Not only is Brother Widtsoe engaged in this work, but ministers of other denominations are being permitted to teach and preach the Gospel as they understand it to the students of the University of Southern California. Wonderful! May that same privilege be afforded to all universities. I agree with Roger W. Babson that what the people of America need more than anything else is religion.

PAYS TRIBUTE TO FORMER CHOIR LEADER

I wish to echo my appreciation of the labors of Brother Anthony C. Lund as the leader of the Tabernacle Choir. He was a man of deep love of the Gospel, and his spirituality was demonstrated in his labors as our musical director at the Brigham Young University, and as conductor of the Tabernacle Choir. He was so full of jokes and humor that many people did not know the strong spiritual character of the man. Many people not of our faith have expressed to me their appreciation of the spirituality of the singing of our choir, and also of the spiritual messages by our announcer.

I am very grateful for these beautiful flowers which have been provided by Brother and Sister J. P. Fugal of Pleasant Grove—I am very partial to Pleasant Grove, I got my wife there.

I wish to thank our new Choir leader, Brother Spencer Cornwall, the organist, and the members of the Choir for the splendid music we have had, and I wish to thank all who have furnished the music during this conference.

An anthem "Worthy the Lamb," was sung by the Choir, after which the Choir and congregation joined in singing "Doxology."

Henry H. Blood, President of the North Davis Stake and Governor of the State of Utah, offered the benediction.

Conference adjourned for six months.

The Summit Stake Choir, under the direction of Judith Anderson Beard, furnished the music at the Friday morning and afternoon sessions of the Conference; the Relief Society Singing Mothers, under the direction of Charlotte O. Sackett, at the Saturday morning session; the German Latter-day Saint Choir, under the direction of Otto Michaelis, at

the Saturday afternoon session; and the Tabernacle Choir, under the direction of J. Spencer Cornwall, at the Sunday sessions.

Accompaniments and interludes on the great organ were played by Frank W. Asper and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

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