

## THIRD DAY.

In the Tabernacle, Sunday, April 9th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that overflow meetings will convene this morning, and afternoon, in the Assembly Hall, for the benefit of the many who can not be accommodated in the overcrowded Tabernacle.

The choir sang the hymn :

O awake! my slumb'ring minstrel,  
Let my harp forget its spell;  
Say, O say, in sweetest accents,  
Zion prospers, all is well.

Prayer was offered by Elder Melvin J. Ballard.

The choir sang the hymn :

I know that my Redeemer lives;  
What comfort this sweet sentence gives!  
He lives, He lives, who once was dead;  
He lives, my ever-iving head.

### ELDER DAVID O. M'KAY.

Meaning of God's word should not be modified.—Science proves that alcohol, even in small quantity, is injurious.—Pathetic appeal of an Indian chief.—Prohibition a good business proposition.—Evil effects of use of tobacco demonstrated.

You who have been called upon to occupy the position of instructing the congregations of Israel will know what responsibility rests upon him who has the duty of edifying and instructing the soul; and I would ask you, this morning, who realize this that you will offer the prayer for me that you have desired

others to offer for you, for I assure you I sense the need of God's help and inspiration this morning.

On the 27th of February, 1833, the Prophet Joseph Smith received the revelation recorded in the 89th section of the Doctrine and Covenants. Seventy-eight years have passed since God gave that revelation to His Church, through His great latter-day prophet. I want to read a few paragraphs from that section:

"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.

"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."

It is recorded that the Lord said to His servants that in consequence of the adulteration in the wine produced from the grape of the vine, pure water is acceptable to Him, even in the administration of the Lord's supper.

The particular sentence that I wish to call attention to is this: "Inasmuch as any man drinketh wine or strong drink \* \* behold *it is not good*, neither meet in the sight of your Father." That is the word of God to the people of this gener-

ation. It stands with just as much force as the words of the Savior, "If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself." Latter-day Saints, you know this statement of the Savior's is true; we testify that if any man will do the will of God he will get the testimony, in his heart and in his life, that the Gospel of Jesus Christ is true. We accept the words of the Savior, "Except ye repent, ye shall all likewise perish." Those eternal truths, so tersely expressed, we accept as true. We may not live up to them wholly, but as a people we accept them, because they are the word of God. Just so strong, just so eternal stands this truth expressed seventy-eight years ago, the 27th day of last February, "Strong drink is not good for man." Yet those seventy-eight years have passed, and during that time this doctrine has been preached every week, if not every day, in some congregation of Israel, and still we find in our midst a few who say, by their acts, It is good for man. I am glad when I study this passage, to find that the Lord did not say, "Strong drink to excess is not good;" nor "Drunkenness is not good." Suppose He had weakened that expression by modifying it and saying, "Strong drink in excess, or when taken in large quantities, is not good," how soon we should have justified ourselves that a little drink is good. But like other eternal truths it stands unqualified; *strong drink is not good*. I have met men, particularly during the agitation that is now manifested against the liquor evil, who have said: "I do not want to be deprived of the privilege of taking a little, if I want it. When I think it is going to do

me good, I want to take it." Others, I rather think, would say that the Church is a little too strict in regard to the word of wisdom: "A little beer," they say, "does not hurt any one; a little wine is not injurious." Well, it is sufficient for me to know that God has said, "Wine, strong drink, is not good for man;" and I wish that all Israel would accept that divine statement, and prove in their lives to the whole world that they accept this as a revelation from God. That is the best way to close your saloons in your towns. It is the most effective.

But we have many in our towns who do not accept that as the word of God; then I suggest that they accept the *confirmations of science* of the truth of that statement of the Lord's. Recent investigations by scientific men prove conclusively the truthfulness of this revelation, of this doctrine. I have in mind one series of investigations carried on by a man who started his investigations with the avowed purpose of defending the virtue of a little wine and beer, that is, taken in small quantities. Professor Kreplin of the Heidelberg University, of Germany, a few years ago, carried on a series of experiments among his students. Professor Kreplin, of all men, we are told, was one particularly qualified to make such an investigation, because he is accepted as authority throughout all the scientific world. Now, mind you, he accepted the truth that wine taken in large quantities was injurious, but he wanted to prove whether there was not a little virtue in these intoxicants when taken only in small quantities. So he took several students who were willing to make the experiment, and tested them on a series of problems in addition. For

six days, a half hour each day, these students worked the best they could at their problems. Then a little alcohol was given them, about two and a half tablespoonfuls in the wine they drank. They continued their work until the thirteenth day, Professor Kreplin measuring accurately each day the result of their efforts. Every day during that time, up to the thirteenth day, after they began to take that alcohol, the students diminished in their ability to add. Then they were deprived of the drink, and they added until the nineteenth day, and each day they increased until they regained their former power or ability which they manifested when they were in their normal state. Then alcohol was again given them in small quantities and again the diminished power was manifest; and so the test continued until it was proved conclusively that alcohol diminishes the intellectual power, even when taken in small quantities. They tried it in that same city with the typesetters. Four experts were taken, and alcohol administered in small quantities, and then taken from them, and the same work performed. Four of these experts were tested, and the same result, the same testimony is given to the work by the typesetters that is given by the test of the students, that alcohol, even small quantities *is not good for man.*

The Swedish government tried it among its soldiers. I think it was Lieutenant Boyl who was given that responsibility, and he chose his sharpshooters; watched carefully the tests, and noted the rapidity of the shots when the men were not under the influence of alcohol. He counted the number of shots when in their normal state and compared the number when small quantities of

alcohol had been administered, sometimes even twenty-four hours before the test; and in all cases but one the test proved that the soldier in his normal state excelled himself when he was under the influence of the liquor, that is, when he had liquor in him, even to the extent of three tablespoonfuls, though taken hours before the test, or immediately before, he could not come up to his record made when he was in his normal state. The government soldiers there proved the truth, by experiment, that alcohol, strong drink is not good. But here—The students *thought* they were adding more rapidly when they had the alcohol in them; the typesetters *thought* they were doing more rapid work when they had the alcohol in them; the soldiers *thought* they were shooting more rapidly when drinking; but in each case they were deceived. The professors and those conducting the experiments proved beyond a doubt that the men upon whom the test was applied undermined their ability when they had taken the drink, though but little had been given to them; and this was extended to quantities.

I am glad that our government, the greatest on earth, has also declared that strong drink is not good for man. It came about this way: One hundred years ago or more, this government made a celebrated treaty with the Indians, the treaty of the five nations. Soon after that treaty was made, the chief was invited to a banquet at Baltimore, and he was asked to give a speech, and to ask for what he wanted. "Little Turtle" was his name, and the interpretation of that speech is in the archives of the Congressional library at Washington. The representatives of our government, no doubt,

expected him to say what material gifts his people would like from the government. This is what he said:

"Brothers and friends,—It is this liquor that causes our young men to go without clothes, our women and children to go without anything to eat. Sorry am I to mention it to you, brothers, that the evil is increasing every day. Brothers, when our young men have been out hunting and return home loaded with skins and furs, on their way, if they come along where some of this whiskey is deposited, the white man who sells it tells them to take a little of it and drink. Some will then say, 'No, I do not want it.' They go to the next; it is there again offered. They refuse again, the second time; and finally the fourth or fifth time one accepts it and takes a drink; and getting one he wants another, then a third and fourth until his senses have left him. After his reason comes back again, he gets up and finds where he is. He asks for his peltry. The answer is, 'You have drunk them.' 'Where is my gun?' 'It is gone.' 'Where is my blanket?' 'It is gone.' 'Where is my shirt?' 'You have sold it for whiskey.' Now, brothers, figure to yourselves what a condition this man must be in. He has a family at home, a wife, and children that stand in need of the profits of his hunting. This, brothers, I can assure you is a fact that often happens amongst us. As I have before observed, we have no means to prevent it. It is not an evil, brothers, of our own making. We have not placed it amongst ourselves." [Can you doubt that the blood of Israel was in that old chief's veins?] "It is an evil placed amongst us by the white people. We look up to them to remove it out of the country. Our repeated entreaties to those who brought this evil amongst us, we find, have not the desired effect. We tell them, brothers, to fetch us useful things; bring goods that will clothe our women and children, and not this evil liquor that destroys our reason, that destroys our health, that destroys our lives; but all we can say on this subject is of no service, nor gives relief to your red brethren. Our young men say we had better be at war with the white people. This liquor which they brought into our country is more to be feared than the gun and the tomahawk. There

are more of us dead since the treaty of Greenville than we lost by the six years' war; and it is all owing to the introduction of this liquor amongst us. Brothers and friends, since the introduction amongst us of what you call spirituous liquors, and what we think may justly be called poison, our numbers have greatly diminished; it has destroyed a great number of your red brethren."

I will not say that this speech was the only thing that influenced our government to make the treaty with the Indians, but it was one thing that influenced them, and whatever else entered into it, this fact remains, *that the government has declared that, so far as the Indians are concerned, strong drink is not good.* Soon after that, Congress passed this law:

"The United States agrees to maintain strict laws in the territory of said nation, against the introduction, sale, barter, or giving away of liquors or intoxicants of any kind or quality." And when these nations were about to be admitted as a state, in the Union, the people were concerned deeply as to this question, whether saloons would then be established in their midst. You will recall the fight that was on there, for two years, and you know that it was finally settled by the uniting of the Indian territory and the State of Oklahoma, and the whole was called Oklahoma; and in the constitution there today we find a repetition of this promise by the government, that for the next twenty-one years, at least, there is a total prohibition of the sale, barter, or giving away of intoxicating liquors in the new state of Oklahoma, and as long thereafter as the people maintain it, that is, until they, by vote, change that constitution. Our government, in its treaty with

these Indians, affirms the truth, strong drink is not good.

You have confirmed it in your own experience. There is, perhaps, not one person in the sound of my voice who cannot now think of some dear relative, or some dear school-mate or friend whose life testifies that strong drink is not good; and you know that at one time that young man said: "I will take only a little. I can stop it. I have not the appetite." But it soon got hold of him, and diminished his power from the beginning until he lost wife—(I have in mind one man now, as I repeat these words), until he lost wife, children, position, honor, life itself. You, perhaps, have stood by the grave of just such a loved one, and you felt and knew that he was filling a drunkard's grave.

Well, but we all accept that truth, you say, and the only question is upon the best means of ridding ourselves of the evil. On the twenty-seventh of June, this year, all Israel, at least in this state, shall have an opportunity to declare themselves in favor of or against God's truth that alcohol, strong drink in any of its forms is not good for man. They will tell you, We want to get rid of the saloons all right, but we can't do it. Prohibition, they will say, will not prohibit. I say, prohibition will prohibit as well as any other law will prohibit the transgression of it. Two things we ought to keep in mind,—First, we want *the sentiment of the people back of it*; and second, *we want officers elected in the communities who are in harmony with that public sentiment*. Who make the public sentiment? You people; every man, by the expression of his thought, by his act, in his business

circles, in his meetings, in his home everywhere; every one contributes to that public opinion. Do not think that other men control it; and conclude that just because another man says public opinion is not in favor of it, that you are justified in changing your idea on it. You contribute to that public opinion. If you think strong drink is not good, then give expression to that thought, and you contribute in making the public sentiment or opinion in your community in favor of the truth—Strong drink is not good for man. It is in your power to elect men who will enforce that law. I have in mind now the remark of one of our best chiefs of police who, when asked the question, "If this state go dry, can you with your force find out where they are selling liquor unlawfully?" "Yes," said he, "if the public sentiment is back of it, we can stop the illegal selling." The testimony of twenty-nine district judges of the thirty-eight in the state of Kansas is to the effect that prohibition prohibits; that this law can be enforced just as well as the law against horse-stealing or any other crime. Governor Stubbs of that state testifies to the same fact.

They will tell you that we will go dry if our neighboring town will go dry. For example: Fairview will vote dry, if Mount Pleasant will go dry. Ogden will go dry, if Salt Lake will go dry. That argument can be answered by showing that it is a poor business investment for any town to license saloons. They will say, also, that it will demoralize our business interests—we need the revenue. Oh, I wish that objection might be answered as a Japanese lawmaker answered a similar objection, when that government was passing a prohibitory law

against the use of cigarettes. A man arose in the house of peers, M. Izawa, and said: "A few days ago some one sent us some printed matter. What was written thereon? It was written that should this bill become a law of the nation, there would be a loss of yen 200,000 to the national treasury. Nonsense! He is a traitor! He is willing to sacrifice the character of our youths simply for yen 200,000. What wickedness! Such person would most surely try to urge the use of opium by and by. As there are such traitors, this bill must by all means be carried unanimously, and thus the honor and wisdom of this House will be vindicated before the public."

The bill passed unanimously, and today, that prohibitory law is in force in the country of Japan. But that is not a sufficient answer to those who think of it in a business way. You know it is sometimes charged that it is a utopian idea to seek for prohibition under present conditions; but it is also a practical idea, for the largest business concerns in the United States today have adopted it; the railroads controlling a business that excels all others unless it be the insurance companies, have adopted prohibitory measures among their employees. It was not so a few years ago. Now, they have not adopted it just for moral purposes; they found out it was to their financial interest, to introduce prohibitory laws. I could read of railroad after railroad that has passed prohibitory law in regard to its employees, and today the railroad men stand on a much higher elevation, and the million men engaged in that work, carrying in their power millions of people, occupy a higher position, socially,

morally, and financially, because of the adoption of these measures. The insurance companies the same. Here is another thing: a Mr. Boyce, who has studied this question, for years, in the United States, gives out the statement, that crime, in the United States costs this government \$6.20 for every man, woman, and child in the nation. He says further that the crimes due to alcohol cost out of that \$6.20, \$4.34. This average is obtained after careful study—the result of an investigation of years. What does it mean when applied? It means that in Ogden, where there are fifty saloons, approximately, each one giving to the city council a license, that is a contribution or tax of \$1,200 a year, gives to the city council an income of \$60,000 a year—quite an income; it keeps down your taxes; doesn't it? So men say "we do not want to do away with that revenue. We do not want to do away with it because we need that revenue to pave sidewalks, to build the sewer, to bring the water from the mountains into our homes." They did not stop to consider the cost of paving streets with the broken hearts of women, and the depraved souls of men. But \$60,000, let us see,—if those figures of Mr. Boyce be correct, Ogden pays \$4.34 for the 26,000 people in that town, making an expenditure of \$112,000 to offset the \$60,000! Salt Lake City has about 140 saloons, each one paying \$1,500 annually, making an income to this city of \$210,000, approximately. Ninety thousand inhabitants here. According to the average of crime in the United States, Salt Lake pays out \$390,000 when it receives only \$210,000. Cut down that expense of \$4.34 to \$2.17 and then where is the gain? Where is the gain? -

A few years ago, a slave in the United States was worth \$1,000. Is not your boy worth as much, from a business standpoint? And the state is only a business. Is not that boy worth a thousand dollars to the state and to this nation? Count the number of ruined boys at a thousand dollars; add that to the expense of crime and then see whether it is good business to keep the open saloon. I think it is not. We are standing in our own light. Governor Stubbs, after twenty years experience, that is, after Kansas has had twenty years experience, gives this testimony regarding the financial phase of it: "I assert," he says, "that the business of Kansas has made more progress since the banishment of the saloon and the adoption of prohibition." Wichita was the last town in Kansas to go dry. The great argument was that it would ruin business. This is the testimony: "Three years ago, open saloons were abolished in Wichita. Since then weekly clearances have increased from \$1,400,000 to \$3,200,000," and so on, showing improvement on all sides.

There is another evil that is second only to the saloon evil, namely, the evil of cigarette smoking; which is growing among the young. The Lord says, in the same revelation, "Tobacco is not for the body, and is not good for man." Let the quorums throughout the Church make a strenuous effort to free every man and boy who has contracted that habit, from the indulgence in it. Science proves, experiments prove in athletics, among soldiers, in the schools, the government, the railroads, the truthfulness of God's word in regard to tobacco. The waste in this government annually, from this source, is enormous.

When we say it costs three million dollars, eight million dollars. Whatever the total is, I can't recall, it means nothing to us; but the superintendent of the sanitariums in England, Australia, and America, has placed this so that we can understand it:

"The amount spent in the United States alone, for tobacco, each year, would enable me to provide 30,000 families each year with all the necessities of life; in addition I could grant an allowance of \$5,000 to each of 10,000 families; to each of 10,000 others I could give \$10,000; to each of 1,000 other heads of families I could make a Christmas present of \$50,000; to each of another 1,000 I could give \$100,000; and besides to each of 500 of my best friends I could make an annual allowance of \$1,000,000. After doing all this I would still have left each year \$20,000,000 to bestow on charitable institutions, and at least \$10,000,000 left to keep the wolf from the door. Four hundred years ago," he says, "the use of tobacco was unknown in civilized lands. Today it is used by men, women, and children. Degeneracy has been the result. What the coming generations will be, if this curse continues to increase, as it has in the past, does not present a picture pleasant to contemplate."

Brethren and sisters, the Lord has said to us, these things are not good. We know that He has spoken, and that He has given this and other truths to the world. Oh, I plead that we may, as a people, stand true from now on, as we never have before, to this divine word, that we may set an example to the world, in temperance, and sobriety, and that our fair state and every city therein, Salt Lake and Ogden included, may declare on the 27th of June, against the vile, insidious, treacherous and damning influence of the open saloon. May we live up to the other principles of the Gospel of Christ, and show to the

world that God has spoken to us, that Joseph Smith was a true prophet, that his successors are inspired men and His prophets, that the president of this Church stands as His mouthpiece to the people, and that the Latter-day Saints—reviled and persecuted, however much they may be—stand today as the choicest and purest people in the world. This is my prayer, and I ask it, in the name of Jesus Christ. Amen.

The contralto solo, "Fear not ye, oh Israel," was rendered by Sister Florence Jeppersen.

#### ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

In a revelation given in the year 1831, the Lord says:

"Behold, thus saith the Lord unto the elders of his Church, who are to return speedily to the land from whence they came. Behold, it pleaseth me, that you have come up hither;

"But with some I am not well pleased, for they will not open their mouths, but hide the talent which I have given them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

"And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have;

"For I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God."

In connection with the revelation I will say this: The day of the Laodicean is past, "because thou art lukewarm, and neither cold nor hot," saith the voice that spake on the Isle of Patmos, I will spue thee out of my mouth. "There are whole men whose mere bodies are in

shameful service, but these half men, these Laodiceans, are the servile souls; they are not worth the trouble and expense of damnation." (Laughter.)

I am very proud to say of myself, as I am going to speak about myself, a few minutes, although it is a little personal, I am proud to testify to the Latter-day Saints that I feel in my heart that every servant of the Lord who has spoken from this stand has felt perfectly free to say the things that they felt were proper to say, and which they were inspired of the Lord to say. I appreciate the difficulties; I comprehend that there are those, perhaps, in the Church and out of it, that cut, and cull, and criticize, and that is about all they do do; they are disposed to close the mouths of the prophets. I have not had very much experience in prophesying, but will ask the Latter-day Saints: If you prophesy do you stop to think about it, and wonder how the people will receive it? I take the position that there is no man living that was inspired of God, and prophesied in the name of the Lord, who took time to think about it; inspiration does not come that way.

I remember something I said once; I tried to forget it, but it got in the Associated Press, and it went all over the land. It is the only time I ever did get any notoriety. (Laughter.) The grave question was, did he say it? I could not help but think of the young man who opened this meeting by prayer, of his own volition he got the signatures of eighteen men, intelligent men, business men, who signed a document to the effect that I did not say it. But the word had gone out that I did say it. Some of the brethren said, "Well, it sounded like him." Another good brother