

ter?" "No, sir." Some of them were pretty near as old as I am. "Have you any desire to go; if you have, raise your right hand." There was not a hand that went up. Have any of you brethren made the effort to prepare yourselves?" Not a hand went up. Now, those brethren were good men. I will tell you seventies how you can tell that you really are seventies. After you have been ordained a seventy, by proper authority, if the time never comes in your life that you desire to go on a mission, and that you make no effort to go, it shall be evidence to you that you are not a witness for God, that the spirit of your calling has not yet come to you. Now, I take it for granted it wont come very often to some of us, but it ought to come in every man's life in this Church—that he has that hunger, that desire, and makes the effort to be a witness for God and preach the gospel.

Brethren, in conclusion: I am not satisfied with my labors. I want to make that confession before the Latter-day Saints. I feel that I have not done my full duty; in that regard, there is no man in the Church more unhappy than I am; but it is a result of my condition, my physical condition. But, I have filled my niche, and I have filled it the best I could. I want to say to the Latter-day Saints, the brethren of the authorities have extended to me every kindness that can be extended to mortal man. I want to express my appreciation of their kindness in relieving me of some responsibilities, and let me live a little bit longer. I have given you Latter-day Saints the best of my life, the best effort of my life.

Now, brethren, I plead for fraternity; I plead for love of each other. If we can't find friends

among the Latter-day Saints, and those who will speak a good word for us, even when we are "unwise," without putting in those infernal expressions, "Yes, he is a good man, but if—" I wish to the Lord you would leave those things out.

The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of First Council of Seventy.)

I desire to indorse, with all my soul, the remarks of my brethren who have preceded me. I rejoice exceedingly in the spirit of this meeting, for I recognize it as the Spirit of the Lord.

While Elder McKay was addressing this congregation, upon the subject of the Word of Wisdom and the great cause of temperance, I thought, too, how long has this word been preached to the Latter-day Saints, and how often have I heard people express themselves that they thought there was altogether too much stress laid upon the Word of Wisdom, and why do we not speak upon the weightier matters of the law? It is the customary thing, when this subject is being treated upon to refer to it as the great law of health. Statistics are presented whereby it is conclusively shown that our physical organization, our mental faculties, our bodies, are impaired in their usefulness and in their powers by the violation of this law of temperance. It is my purpose, while indorsing it as the great law of health, to refer to it now from another standpoint. I believe that it is not only a law of health unto the people, but that it is the basis of our moral life. What shall we call the weightier matters of the law, if it be not virtue, hon-

esty, sobriety, integrity? I believe that underlying this law of health we also find the basic principle of spirituality, of moral life. The man who yields to the bowl will yield to other temptations. The man who is able to say No to it can also say no to other temptations when they come to him. And is it not true that those who yield to the use of strong drink have little power of resistance to say No when the tempter comes in their way to lead them into the paths of evil in other forms? The mind and the body, the spirit and the body, are closely associated, the one depending upon the other; and a strong mind should have a strong body to sustain it. The development and the care we take of our bodies, the improving of our physical condition is felt upon our spirit as well. Whenever we cleanse and purify the body, by abstaining from those things that are impure, unhealthful, and unwholesome, we elevate the soul of man; for the body and the spirit constitute the soul of man, the relationship between the two is very close, you cannot impair the one without impairing the other. The man who is able to resist the temptation of those things which appeal to his appetite, his physical appetite, obtains power to overcome and resist evil in all of its forms. How can we, then, lay too much stress upon the Word of Wisdom, and upon that which pertains to our physical development, or that which pertains to the health of the body, for it is an important part of the soul of man. The Word of Wisdom has always appealed to me from this standpoint as well as from the other. I believe that every one who obeys it, and avoids those things that are harmful to the body, will obtain

spiritual, as well as physical, power; his intellect will improve, and his desire for good will be increased.

It seems to me, although I understand it is merely accidental, that a more fitting time for this people to give expression to their views on the question of Temperance, could not have been chosen than the day selected, June 27. It was on this day, in 1844, when the martyr of this latter dispensation gave his life for the cause of right. He devoted his life, and finally gave it up, to establish truth in the earth. I hope that every Latter-day Saint will make it known what his or her sentiments are. What difference does it make, in one sense, whether or not the cause of temperance shall succeed—let it at least be understood that this people are in earnest, are sincere, and that they do believe in that principle. To my mind, every man that votes for the open saloon is voting against principle; and I do not believe that he can justify himself in that attitude. Can we become a party to the evil? Is the saloon a good thing? If it is let us tolerate it, let us encourage it, and build it up; but if we are convinced that it is an evil, let us do our utmost to abolish the evil. If we consent that it shall exist in our midst, if we, the people, authorize our representatives who shall sit in the councils of our government, to issue licenses permitting it to continue, and receive money for it, we become a party, and the taint of impure money is upon our souls. That is the way I feel in regard to the saloon. I do not believe that Latter-day Saints can justify themselves in voting for an evil and becoming a partner with the evil doer.

Let me call your attention to

paragraph four of section 89. (Word of Wisdom.)

"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." etc.

I have often read this passage and wondered what was meant by it. What connection is there between the evils and designs existing in the hearts of conspiring men and the indulgence in strong drink prohibited by this revelation?

Let us see: All over this fair land we read of a conflict between the "wets" and the "drys." How vast sums of money are being raised to defeat the cause of Temperance. Irrespective of whether the saloon interests have a right to resist the efforts of the people to do away with their unholy traffic. I mention it here merely to show that they *do* resist—that they are organized—that they raise immense sums of money; and for what? To defeat temperance; that they may continue *their* business, of destroying manhood, undermining character, debauching both men and women, corrupting politics, and making criminals and all this without having to their credit one single redeeming feature, not one. What good can be traced back to the saloon? Has anyone been made better or nobler through its influence? Has it been a public benefactor? Has it been a friend to the home? A promoter of happiness or prosperity? No, but still they organize and raise money. No noise about it but quietly, secretly they get together, concoct their schemes,

lay their plans, conspire and plot to defeat the right. There is money in this business and they must save it at all hazards. What care they as to the effect of their business as long as they make money? What care they for the morals of the community—for the virtue of the young? What care they for the misery, the poverty, the wretchedness which they scatter abroad. How many votes are bought with Rum? They can afford to spend great sums of money for their success. I will not undertake to suggest the extent of their machinations nor the various uses to which money can be and is applied for defeating the right, but leave it for you to consider.

My brethren and sisters, it is in consequence of these evils and designs among others existing in the minds of conspiring whiskey men, that the Lord through His Prophet hath warned us and doth now forewarn us against the evils of Intemperance.

May the Lord help us to do our duty, on June 27th, and every day intervening between now and then, in working up, at least among the Latter-day Saints, a sentiment that shall sustain the right,—I ask it, in the name of Jesus Christ. Amen.

President Joseph F. Smith announced that a meeting will be held outdoors, this afternoon, adjacent to the Bureau of Information building, in addition to the Conference meetings in the Tabernacle and Assembly Hall.

The choir sang the anthem, "God is our Refuge and Strength."

Benediction was pronounced by Elder German E. Ellsworth.

Conference adjourned until 2 p. m.