

childish thought, and when I became a man I put away childish things. We all have access unto God. We can all receive revelation from Him, as President Smith has assured us; but men are not all the same; they do not all possess the same gifts, the same powers, the same privileges. There is one Spirit, but a diversity of gifts and manifestations. And when the Lord answers your prayers and mine, He will give to us, or send to us, or speak or otherwise manifest to us, according to our gifts, our capacities—and not those of someone else. But we can all have a testimony that this is God's work. I have that testimony. I believe this to be the work of the Lord. My name may be cast out as evil for that belief; I accept the issue; I believe this to be God's work; I know it is God's work; and I know that God knows that I know it; and I cannot and would not deny it for all the world. Amen.

Brother Leslie Hickman sang the sacred selection "Hosannah," as a tenor solo.

ELDER DAVID O. M'KAY.

Simple faith of the child should be emulated.—Surprising continuation of canards against the Church.—Utah publicity movement commended.—Advantages of residence in Utah enumerated.—Tribute to high character of Utah's "Mormon" citizens.—Futility of efforts to destroy the Church.

My heart is filled with joy for the rich outpouring of the Spirit of God during these meetings. Seldom if ever have I been more deeply impressed with the glorious and beautiful possibilities of the gospel of

Jesus Christ than I have during the sessions of this most successful conference. Oh, I am thankful to the Lord for my membership in the Church. I appreciate the fellowship and brotherly love of the servants of God. I have rejoiced at the glorious truths so eloquently portrayed to us by my beloved brother Whitney. I was particularly impressed with the simple remark that he used to believe, as a child, that he could go to God and talk to Him as he could talk to his earthly father or to an associate. In my soul I said, "and you could." I know that the simple faith of a child is answered by our kind Father in heaven in blessings and comfort to the little child. I will bear my testimony to that before this vast congregation. I know that God hears and answers the prayers of the child. I remember lying one night, trembling with fear. As a child I was naturally, or unnaturally afraid of the darkness, and would frequently lie wondering about burglars "bug-a-boos" and unseen influences. So I lay this night completely unnerved; but I had been taught that God would answer prayer. Summoning strength I arose from the bed, knelt down in the darkness, and prayed to God to remove that feeling of fear; and I heard as plainly as you hear my voice this afternoon, "Don't be afraid nothing will hurt you." Oh, yes, some may say—"simply the imagination." Say what you will, I know that to my soul came the sweet peace of a child's prayer answered. That is the faith which is inculcated into the minds of the Mormon boys and girls in every Latter-day Saint home throughout the land. I submit that where children are brought up in

close communion with our Eternal Father that there can not be much sin or much evil in that home. When a little suffering child burning with fever, will look up to his father and in simple faith say, "Papa, bless me," I want to tell you that from such homes arise the strength and the glory of any nation. Such are the homes of Latter-day Saints.

Why, then, do people revile the Church? Why do they think that we are not true Christians, that we are not loyal citizens, that we are not true men and virtuous women—and virtuous men, for there is but one standard of virtue in the Church of Christ for man and woman. We can exclaim with the prophet Joseph Smith, "Why persecute, for telling the truth?" Well, men and women who investigate the doctrines of the Latter-day Saints do not revile them, do not slander them; it is the men and women who are ignorant of what the Church is and what the people of God stand for; and their ignorance is played upon by malicious vindictive men who try to make capital out of the unpopularity of "Mormonism."

I have wondered recently at the means that have been brought to bear against the reputation of this Church, the most powerful known to this advanced twentieth century. First, the power of the pulpit. Almost universally, men who stand as guides to the people have felt it their duty to denounce the doctrines we advocate, to denounce the revelations of God through the Prophet Joseph Smith. Occasionally we have men come here who get a clear insight into what the Church is doing, who recognize the strength of the teachings as applied in the home life of the people, and who are brave

enough to declare to the world what they find. One of our brethren in Ogden, the Rev. Mr. Fisher, was brave enough to enlighten his fellow workers recently as to what he finds here. But, generally speaking, I say, the power of the pulpit has been arrayed against us. Following that, the power of the press. Has there ever been, in the history of the Church, such a wide spread attack, from the standpoint of the press, as there has been within the last few months? And it still continues, the latest being one of the London papers to publish to the world a lie against our state. And a stronger means of disseminating knowledge, even than the press, has been brought to bear against us. I refer to the motion picture show. When you read a book you depend upon the printed page for your mental pictures. If those characters are readily interpreted the reader will probably get the idea or the picture which the author intended to express; but when you may sit and see it acted, see it portrayed as naturally as though it were being enacted in the every-day life, then the mental pictures are given as definitely and as rapidly as the motions of the actors can portray them. I have here an excerpt from a letter of a young man who went into the missionary field a few months ago. He is the grandson of the late Apostle Franklin D. Richards, and is laboring in the mission from which so many of the founders of our church came, and among them his grandfather. He writes to his father Pres. Chas. C. Richards as follows:

"For the last ten days, the moving picture entitled, "A Victim of the Mormons" has been put on at different houses. Like the rest of

the pictures you have read about in the News this one is quite offensive to the 'Mormon' Elder. It is a foreign film, and portrays a 'Mormon' Elder enticing a young girl away from her home, taking her to Utah, eluding officers, etc. She tries to escape, and is rescued by her brothers, at which the Elder shoots himself." Continuing, he shows the inconsistency of it—the foreign officers, the foreign uniforms, the fake temple, and all that; and then says: "It is a shame that the men and women composing the national board of censorship for moving pictures cannot see the untruthfulness of the picture and reject it. Satan is surely filling the hearts of men and leading them astray from the true life. Last week we received a letter and a notice from the Evangelical Alliance of Greater Boston, called The Interdenominational Organization, to attend their service Monday, at 10:30. The subject for discussion—"The Mormon Hierarchy!" He and his companions accepted the invitation and listened to the remarks of two women whose attitude should be characterized as malicious, if it were not so pitiable. Commenting on the meeting he says: "You read her articles in the papers I sent you in December. It was just a repetition of that. Poor thing, she is getting worse every day. She will end in the mad house yet, I am afraid. Another woman took up the subject of 'Missionary and political activities of the Mormon Church,' repeated the same old lies about the missionaries, but praised Senator Smoot—said he was the greatest money senator in the Congress; that he was a very frequent caller at the White House; that he

was helping rule the nation; that Wall Street worshiped him—all told to emphasize her point that the Mormon Church was a great political machine, and if the people did not put it down, in a few years it would govern the country. She admitted that Senator Smoot was such a powerful man his influence was felt in Massachusetts legislature;" and so on. That is but one illustration. I cannot help but think of the attitude of that young man against those three forces which are being arrayed against his people. He and the two thousand other young men, who are in the field known that these ministers and motion pictures are defaming the character of the people of the Mormon Church.

Now, in view of these conditions, I hail with delight the movement now becoming popular, expressed in the slogan that hangs opposite the south gate of the temple block, and which I hope every man and woman in this State will echo from the bottom of his or her heart; it reads: "I am for Utah." It behooves every man and woman to be true to the standards of this State; and if we can be, we need not fear for any of these attacks from the outside. Eighty-three years ago this month the Lord said to the Prophet Joseph Smith, by way of comfort, and through him all the little Church, or the people who composed the Church at that time: "Fear not, little flock: do good; though all earth and hell combine against you, if ye are built upon my rock they cannot prevail." Just consider those few words, "Fear not little flock; do good." That is characteristic of the attitude of this work today—a calm-

ness, a dignity, an independence that puts it above all these trifling, yet sometimes disgusting attempts at persecution, at reviling, and slandering. Indeed the attitude of the Church is wholly in keeping with the admonition given by the apostle Paul:

"Recompense to no man evil for evil. Provide things honest in the sight of all men.

"If it be possible, as much as in you lies, live peaceably with all men.

"Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good."

That is just the effort that is now being put forth by the men who are back of this Utah movement, I believe. I was delighted to hear that the publicity bureau of this state is now sending out two hundred letters daily. I suggest that they keep in mind this statement, "Provide things honest in the sight of all men."

What are some of the honest statements that may be made about our State? When a man seeks a place for a home, he naturally asks the question: What will it do for me and my family in a material way? What may I obtain in an educational way? What does it offer socially? What is the spiritual standing of that community? Utah already ranks among the highest in all these features. In productiveness Utah's soil ranks among the first; indeed, for the production per acre, of the staff of life, Utah ranks second among all the States in the Union, and that too in the face

of the fact that three-fourths of the land producing wheat is what we call dry land that is, the wheat is produced on dry farms; and yet in the productiveness of the soil, she ranks, among all the states, second. In regard to the other cereals she ranks alternately first and second, oats, barley, potatoes; first in the production of sugar beets. Utah was the first State in the Union to raise a sugar beet on irrigated land. Utah was the first State in the Union to build a sugar factory, by machinery manufactured in the U. S. Utah ranks high, too, in offering advantages in stock-raising, mining, and fruit growing. How does she stand educationally? In the school year 1909-10 the state spent over three million dollars for the education of the boys and girls. The school property of the state is worth over six and one half million. The state institutions the University, and Agricultural College rank among the best in the country—The School of Mines in our State is among the best, I am informed, in the United States. From the School of Arts and Sciences, from the School of Law and Medicine, the students are admitted in any of the Universities of this country on an equal basis with the graduates from their own schools. Our Agricultural College, particularly, with the extension course, is an inspiration to all the farmers and stock raisers throughout this land—none better anywhere can be found. In addition to the excellent public school system, the Church is supporting a system comprising twenty-eight high schools, at an additional expenditure of over three hundred and sixty thousand dollars annually, thus furnishing high

school training to nearly ten thousand students. No better general educational advantages can be found anywhere, no matter where you go; and the result of it is that there are more people in this state who can read and write than can be found in any other state in the Union excepting, possibly, three. It is a little difficult to ascertain just the standing of Utah in regard to that. There are three ahead and I think one other on an equal basis.

Socially, how does she stand? Why, let this answer: a testimony of a United States consul concerning the boys whom he has met. Now, you know who these boys are. They are from your home, farmer. They are from your home, business man. They are from your home, school teacher. They are picked up from all parts of the Church; and so their standing is a fair index to the social conditions of the people. This is what he says.

"It is fair to state that for a clean, moral, economic life, for gentleness, and courtesy, and for a proper appreciation of their position as visiting foreigners, they form aside from their religion, the truest and most worthy types of the modern American citizen. They make no display of money. They do not talk of the power of the United States and backwardness of Europe. They seek the beautiful and the good, and take back with them to their homes the ambition for better and greater things for their people and for their country."

And of whom does he speak thus? As an illustration of the men he met, he says:

"Of five missionaries interviewed by me, one young man came from a position as clerk in a clothing store in Logan, Utah; another had been an ordinary painter in Ogden; another a carpenter in Salt Lake City; the fourth

had been a country school teacher; and the fifth had come from high school."

Socially, what kind of men and women may we meet? I have just been thinking of the presidencies of stakes, the bishoprics of wards, the young men and young women comprising the stake boards, the army of priesthood working in the high council—aggregate those workers and where in all the world can be classed a purer set of men and women? I am not given to say repeatedly that we are the best people on earth, and all that; because we have so many weaknesses, and we fail to reach our pretensions; but in these officers, we have a class of men and women who will compare socially and morally with any group of men and women in the world, the percentage of purity, I am sure, ranking near ninety-eight or ninety-nine per cent. I know them and so do you. Where do these men and women come from? Why, from the homes of the Latter-day Saints, representing all the people, wherever you find them located—no specially picked men. It is true, they are chosen because of their service and their ability to serve others; but they are generally representative of the social standard of the people.

Finally, what is the religious condition? Here, we find the headquarters of the Church of Jesus Christ, an organization where every man is a minister of the gospel; nearly one hundred thousand men and boys holding the priesthood, everyone of whom should be a minister, everyone carrying responsibility or doing good to his fellow men—and that too in an organized systematic way. Go into the homes; there you will find the true Latter-

day Saint and his family kneeling down before he partakes of his breakfast in the morning, gathering his wife and family around him and offering up his petition to his God. There the children take their turns in prayer. The same scene you will find at night, From these families men go out to preach the gospel—special men? Yes, special men like the one picked out from a little southern town here a short time ago. A prosperous business man received a call to go out to preach the gospel. He left his business, left all, and went to his missionary field so far away from his home that, to use the expression of one of the elders, if he had gone any farther he would have started back home. Down here in Thistle, only a week or two ago, I met his son a young man who had in charge several cars of cattle. He introduced himself; he said, "I heard you a few weeks ago, while visiting a conference." During the conversation I learned that when his father received the call to go on his mission, with only thirty days notice, it devolved upon the son to lead in the support of the family, and to keep his father out in the missionary field. He said, "I was not equal to running his business, yet, I am doing my best;" and he added "We are succeeding;" and he is. The more I think of that circumstance, the more deeply impressed I am with it—the father out preaching the gospel. Why, Because he knows the value of life; because he knows the Gospel of Jesus Christ is restored, his only motive being to preach that truth to the world—And here is his boy assuming the responsibilities of manhood, carrying on the work, supporting not only himself, but his father's family,

and his father in the mission field. Talk about development! Thank God for the Church that picks its young men up that way and puts responsibility upon them. For Utah? Yes. For the Church of Christ? Always. And if we can only be true to what we know is right, to what we know is the gospel of Jesus Christ, "Though all earth and hell be arrayed against us, they can not prevail."

God help us to go forth from this conference imbued with the Spirit of the Lord, that every man and woman who has an opportunity to work in the Church—and that means all—may be determined to live a life of virtue and purity that will command the strength of the world, and the admiration of it. In short, let us provide things honest in the sight of all men. If it be possible, so far as in us lies, let us live peaceably with all men—not overcoming evil by evil, or being overcome by evil, but overcoming evil with good. Then will the Church stand as a light to the world. That is her destiny; and though enemies may hurl their shafts to destroy, they will fail just as the beetles and the moths fail to obliterate the electric light in the street. Once in a while, perhaps, you have seen the light flicker when one would fall and be consumed; but next morning if you walked past, there on the ground you saw the beetles and the moths. They lost their lives in their vain and blind attempt at striking out the light. So must it inevitably be with those who oppose the Church of God. Men, misguided and ignorant may hurl themselves against it; but after all, if the members of the Church will only be true when the mists of ignorance and prejudice shall have cleared away, and

we stand in a true light, we shall find that every shaft that has been hurled against Zion has fallen; every tongue that has been raised against her has been confounded. God help us to be successful, to be true to the testimony; through Jesus Christ, Amen.

PRESIDENT JOSEPH F. SMITH.

I realize that it is a little late; but as this is the sixth day of the month, the anniversary of the organization of the Church, I would like to have presented the authorities of the church, for the action of this conference, at this meeting, before we adjourn.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Francis M. Lyman as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr. and James E. Talmage.

Hyrum G. Smith, as Presiding Patriarch of the Church.

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

First Seven Presidents of Seventies; Seymour B. Young, Brig-

ham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his first and second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August W. Lund, Assistant Historians.

As members of the General Church Board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford and Willard Young.

Auditing committee, William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Jos. S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; Noel S. Pratt, librarian; and all the members.