

cere in our purposes, that we will know the truth of these things, that we will love the truth, and that we will rejoice in sacrifices that we will have to make in order to fulfill the law of God. May the peace of the Lord be upon all Israel, I pray, in the name of Jesus. Amen.

The choir sang a hymn, commencing "Here, by Babylon's way."

Benediction was pronounced by Elder John N. Pike.

SECOND OVERFLOW MEETING.

Another meeting of the Conference was held in the Assembly Hall, at 2 p. m., at which Elder Joseph F. Smith Jr., presided.

The Thirty-first ward choir again furnished the musical exercises.

The choir sang the anthem, "Star of descending night."

Prayer was offered by Elder Moroni Snow.

The choir sang the anthem, "Grant us peace, O Lord."

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

The short time that I shall occupy I trust that what I shall say I can crystalize, and make clear and comprehensive. Of course the great question is as to whether I have a message to deliver to you. This call has come somewhat unexpected, although I try in my labors in the ministry to always think about something and then try to tell it. Now, if there is any one thing that I am normal in, it is frankness. Whenever the time

comes, in my ministerial labors, that I cannot be frank and honest with the people I will feel that my usefulness has come to an end. I cannot talk if I have not freedom, and if I ever feel that I have not the spirit of the people I will be unable to talk. There has been a great deal said, during this conference, about the third generation, and the fourth generation. Now, I am not going to speak on that subject, because God is the Father of all, and Jesus Christ is the Redeemer and helper of all. But there is a great responsibility rests upon us who are fathers, and upon the mothers, and I do not think there has ever been a time in my life when I have felt the responsibility to be so weighty and great upon me in all my labors in the Church as it is at the present time with my own family. They are not many in number, but there are enough, and about all I can handle.

I think you will find somewhere in the Old Testament, that "the fathers have eaten a sour grape and the children's teeth are set on edge." I have to confess to you that I have eaten some sour grapes in my day, and there is a problem regarding by children; and while I am interested in my children and family, I have similar interest for your children and families. I will read some other scripture that I thought of today. I have heard it many times; it is found in Matthew, 8th chapter and 11 and 12th verses:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer dark-

ness: there shall be weeping and gnashing of teeth."

I am very proud of my parentage. I do not think any one appreciates their parentage more than I do. But, I want to say to the Latter-day Saints, pride in parentage won't save you. If we get salvation, we must keep the commandments, and serve the Lord. Knowledge pertaining to the gospel of Jesus Christ does not come through ordination, nor by appointment, nor by lineage, nor through father and mother, though they are helpful. But no matter who my father and mother were, or how devoted and faithful they have been; no matter how much work they have accomplished, and how much gospel they have preached to the children of men, I tell you if Heber C. Kimball's children are saved in the kingdom they must keep the commandments of God, or they won't be saved. If they don't accomplish it here, I am glad to know they will have another chance.

I don't want to be radical, but I think we are in great danger; I think it is wrong for us to sit down quietly and feel satisfied that "All is well in Zion," that our children and children's children are not in constant danger. There was a time in the peaceful valleys of these mountains when we were as one great patriarchal family, when it seemed practically safe for our children to run hither and thither. When it was just as safe in this great city of Salt Lake as it is in your distant country places to leave your doors open. I was born right up here on the hill, and have known this city all my life; it is not safe any more.

There is no people, I think, in the known world where there is as much laxity and freedom given to

the children as there is among the Latter-day Saints. I want to warn the people that there is great danger on every hand. I would just as soon think of putting my daughters in a den of lions as to send them to Salt Lake without some one to look after them. When I say that, I am not saying anything against the people of Salt Lake. I am not saying there is not as good a class of people in Salt Lake, as good Latter-day Saints, and as pure a lot of people as can be found in the world. But, I tell you there is no longer safety for your children, if you don't look after them, I don't care who you are, Apostle, or Prophet, Evangelist, Pastor, or Teacher. The responsibility rests upon us to look after our children, and I appreciate the responsibility.

My heart has not been broken yet over my children, but I realize the danger; and whenever one of my boys goes away I am concerned; I am full of anxiety, I have little peace or rest of body. All in the world I can do with my boy, my oldest boy, who is away now at work, because I cannot get him work here—and that is a responsibility resting upon us, to provide employment here for our boys and girls, so that we won't have to send them away off; we should regard that as a part of our religion;—all in the world I can do for my boy is to teach him good principles. I do a great deal of writing, and I just put a little good counsel in here and there, and hope he will catch it, and get his feet anchored, and realize the danger that menaces him on every side.

I believe in public worship; it is part of our religion; it is part of the revelation to this people that they shall attend to their public worship; but I don't believe that public wor-

ship is the only worship acceptable to our heavenly Father. It is along that line I would like to talk to you a few more moments, that is, about private worship. I have given the matter a good deal of thought, as far as I am individually concerned, but I will not be able to impart to you all my thoughts. I have found it a very difficult thing to do. We all have different viewpoints, and perhaps there is not one man in Israel that will look at a thing in just the same way, from just the same view point I look at it. If I do look at it from a different viewpoint from you, I want to ask the question, Am I wrong? And I answer, Not unless I preach false doctrine. Now I am going to ask a few questions, and then I am going to answer a few of them.

Jesus lays great stress on private devotion. "When thou prayest," says our Master, "enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret." The reason this thought has come to me is because of my own household. It is not because I am intending to criticise your home, or render judgment as to the way in which you manage your household, but because I have a household of my own. The question is as to private devotion. Now, Isaac's closet was a field, David's closet was his bed chamber, the Lord's closet was the mountain, Peter's closet was the house-top. Now, the question is, can God be nearer to us while we are praying in solitude than when praying in congregations? Do we need to go to church to find God. Some say, why is prayer necessary, since God, presumably, knows, without being told the wishes of all men? God assuredly does know the wishes in the hearts of all men. Is not the im-

pulse to pray a natural one, springing from love for the Lord? And is that impulse given to all of God's children? Yes, if the person loves the Lord he will have a great desire to communicate with Him. But if this love is lacking, is it not almost useless to force it? Now, there is the question. I am trying to get my children to pray. When I was a boy, my father did most of the praying in the home, and when I got to manhood I did not know how to pray; I did not know just how nor what to pray for. In fact, I did not know very much about the Lord, because my father died when I was fifteen years old, but I can remember how he prayed, and I have been sorry, many times, that I can't pray like my father did, for he seemed on those occasions to be in personal communication with God. There seemed to be a friendliness between my father and God, and when you heard him pray you would actually think the Lord was right there, and that father was talking to Him. Can you pray that way? Are you on such friendly terms with the Lord? I don't mean that we should get too friendly and take advantage of it, like children with parents, but that we should manifest reverence and love for the Lord, ask only for what we need, and not for what we want. I think if you will just ask the Lord for what you need each day, and you will believe that the Lord is near and can answer your prayers, then there may be friendship between you and God. Well, then, learn to love the Lord.

(I am going to read this to get my statement before you.) But, how is this love to be cultivated? Now, there is the question, can we sit down and teach our children? How are you going to cultivate love for

the Lord? In other words, how is this love to be obtained? There are surely thousands of the Lord's children who admit the existence of Deity, but without feeling any emotion or desire to pray. They acknowledge that is a duty; everything gives evidence of it, but they have no desire, no emotion. They perhaps have not been taught to pray, consequently, they do not pray. Just like children: you who have children know what your anxiety is, and you know what fathers and mothers do for children, especially mothers. I have learned one lesson with children that I never knew before; there is nothing on this earth grieves and hurts me worse, outside of sin and wickedness and rebellion, than, when I do everything I can for a child that he deserves, there is no evidence given of gratefulness, no gratitude, no thankfulness, but it is regarded as a debt the father owes to the child. Have you ever had a child say to you, "Well, you owe it to me?" I never had any of them do that but once, and it made me feel as if I could have eaten them up. That I owed him! I don't owe my children anything but love, protection, a home and shelter, and an education. I owe that to them, and the law requires it. But outside of that, shall they be grateful? Now, if we feel sad, and the mother so broken down after she has gone and worked her fingers' nails off to do something for a child, and then they don't appreciate it because they see something on the outside that is greater, see some one make a better present! Did you ever make a Christmas present to a child, and when they got it they were disappointed, and your Christmas was ruined, and you were made to feel almost broken-hearted, when you had af-

fectionately expended every dollar you had, and because other people's children had presents much better, the whole day was spoiled to them and to you, too? Ingratitude is a sin in the sight of God.

Now, then, we have to learn to love our fathers and mothers, and unless you learn to love your fathers and mothers and appreciate what they have done for you, then you are not grateful. If you cannot understand what God has done for you, and you cannot learn to love God, then you cannot pray to Him. I may be wrong in stating that you can't pray. You might practice until you can, but you don't feel satisfied after you have got through praying, and you don't feel like your prayers have ascended to the Father, because your prayers are not built on love and gratitude. Now, how are you going to cultivate love for God? You don't know much about Him, He has not communicated much to you. Perhaps some of our children have never had a prayer answered. We must study, think, reason, try to comprehend the goodness and the wisdom of God, and the knowledge you obtain will help you to appreciate what God has done. You cannot then fail to love Him, if you can only get impressed with what God has done for you.

I love God for one thing, if nothing else, that He gives to every one of His children, black or white, bond or free, an equal chance. I like equality of opportunity, and whenever parents make a favorite of a child, I feel sorry for the favorite. If you want to destroy your family show favoritism, and do not give every child an equal chance. We parents have got to learn that lesson. Not to favor the child because you love it, but favor each

and every child alike, that is a sacred obligation. God does that with all of His children, and if there is any disadvantage or any wrong, we do it against each other, God does not.

Prayer can be made in a simple, humble manner, without using a multitude of words. A person does not love the Lord just because He created him, or because He has given him health or wealth; it is not for outward manifestations. Your love may become weakened when illness and sorrow come to you. I hear people pray, "I thank thee, Lord, for health." They ought to be thankful; it is the greatest blessing we can have. But what do you do when you are sick? Do you forget God? What do you do when you accumulate a little means? I haven't been in poverty all of my life, and I haven't been raised with a silver spoon in my mouth. I went out and fought my battles in the north country. I know what it costs to earn your bread by the sweat of your brow. I was mighty grateful for what I acquired, because I worked for it, I never grafted men for it, but I lost it. Now, have I forgotten God, because I lost it? Is my love and gratitude to God on so small a foundation that, just as soon as I lose my health, I will forget my Maker? I have had a little experience along that line, when I went into the South and got poisoned from the crown of my head to the soles of my feet with malaria. I have now got appendicitis on both sides. Am I going to forget God. Am I going to say that God has not been good to me? Why, no; I feel that I have been favored above the whole Kimball race; I have got opportunities and privileges some of them have never had. Am I going to forsake

my God? No, I have learned to love Him—not as well as my father loved Him, perhaps, but I am learning to love Him.

Now, what do you love the Lord for? We should love the Lord for His justice, for His perfection and mercy, because He manifests His love by giving his children an equal chance in life's labor. We should ask for what we need, and find pleasure and spiritual enjoyment in it.

Now I am going to read to you what Alma says about prayer:

"Begin to call upon his holy name [Just begin—just make a start]. Yea, cry unto him for mercy, for he is mighty to save. * * * Yea, cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, midday and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. Cry over the flocks of your fields, that they may increase. But this is not all. Ye must pour out your souls in your closets, and your secret places, and in your wilderness. * * * Do not suppose that that is all, for after ye have done all these things, if ye turn away the needy and the naked, and visit not the afflicted and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not these things, behold your prayer is vain and availeth you nothing, and ye are as hypocrites who do deny the faith. If ye do not remember to be charitable, ye are as dross which the refiners do cast out, it being of no worth, and is trodden under foot of men."

Let us awake from indifference and carelessness, and bring forth fruit unto repentance. The test is in that, and another test the Master directed His disciples to say is,

“By their fruits ye shall know them.” I acknowledge that I am imperfect, and no one is more sorry than I am. I have made mistakes, blunders, but I have faith in God, and I know God will forgive a man who repents. I know that we have got to teach our children to pray. I remember an incident that happened upon the fated *Titanic*. Those people were in distress on that great ocean—I have never seen the ocean, but I have always been afraid of it—I read about a group that climbed on to a raft, some of them rich and wealthy, many of them as good people as ever lived, and they wanted to pray. The band was playing, and the end was about to close upon them. They wanted to offer the Lord’s prayer, but they did not know it, and some one had to lead them, and they followed in saying the Lord’s prayer. They did not know how or what to ask for. They were so frightened, perhaps, and so unaccustomed to prayer that they could only repeat the Lord’s prayer, and some one had to lead them. Now, I would like to learn how to pray before I get in such an emergency. I think we ought to teach all of our people how to pray. I am going to ask you a question, and I am going to let you answer it, and I am not going to criticise you. I know what your difficulties are, because they are just like mine. I ask the Latter-day Saint husbands if you have wives that look at everything just like you do? I would not give a snap of my finger for a woman that did not fight for her rights. I am thankful that my wife happens to be one of that kind; she has her own personality, her own individuality, and we don’t always see things just alike.

Now I am going to ask you another question. I am not going to

ask you what kind of a wife you have, but I could bet they don’t all look at things just like you, if you do hold the priesthood; they don’t look at things just like we do when it comes to handling the children. I want to ask you Latter-day Saints if you can have private devotion in the home unless you are agreed and unless you have everything in order? Do you ever try to pray in the morning when the children have only fifteen minutes to get to school? I thank the Lord there is one place where my children are always on time; whether they get their breakfast or not, they get to school. Did you ever know children to lose their breakfast to get to prayers? The father almost needs the patience of Job to get a family together for morning prayer. That is pretty plain talk, but you seem to understand what I mean. I guess you have tried it.

Now, brethren and sisters, some find a great deal of fault with the Church. I have been associated with men that found fault. I don’t mean my companions in the ministry, but I have happened to be with others that have found fault with the Church, and with the authorities. I want to tell you there is no fault in the organization of the Church, it is perfect. There is no fault in the gospel of Christ if lived up to it makes you better; it makes you good in your home; it makes you good to your wife, and good to your children. It makes you good on the streets; it makes you honest; it makes you kind and generous. I know that, nobody knows it better than I do. That is what the religion of Christ does. The Church is all right. I have got no ax to grind, I am not one of the men that worship men. I worship God. I do not put my trust in the

arm of flesh, but I honor the priesthood that men hold. I have this to say concerning the authorities of the Church, I have labored with these men for twenty years, and the men that work the hardest of any men I have ever lived with in my life are the men who are in authority in the Church of Christ. I know what I am talking about. Now, where is the fault? I invite every one of you to go home and find it, and I promise that if you find any big fault anywhere it will be right in your own home. If you can handle your own home, and mind your own business, you will have no time for fault-finding.

Now I pray the Lord to bless you. You go right home now. I know where my trouble is, and I am trying to cure it. I am learning this lesson, that there is no use of my trying to govern a family until I govern myself.

Don't forget private devotion; learn to pray in your home and get in communication with God, as my father did, right up there on Gordon avenue, in that little bit of room there my father communicated with God, and God answered him. I have got it in writing. I am a living witness that it has been fulfilled.

I will tell you a story, and then I will quit. Father had men working for him for a good many years, and he had one he called Col. Smith. It was in the days of hardships and poverty, and men had great difficulty. They employed a great many people, the brethren did, that was a part of their religion. He employed the colonel, who had been a soldier in Great Britain, and on one occasion he went to father for a pair of shoes, and I guess father felt pretty cross, and answered him a little abruptly, perhaps. So the

Colonel went home feeling badly, and when he prayed that night, he made a complaint to God against father, saying that "Thy servant Heber" was not treating him right. When he came past that little place on Gordon avenue, next morning, father came out and said, "Robert, what did you complain against me for? You come in and get your shoes, and don't do it again?" Now, how did he know that Col. Robert Smith, who lived away down in the Nineteenth ward, had filed a complaint against him? Don't you think that we can get on friendly terms with God? Not on familiar terms, but friendly terms. I tell you, God will answer your prayers. If there was any one thing I knew better than another, when I was traveling in the South, it was that God answers prayers, and softens the hearts of people towards you. May the Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

During the meetings of this conference we have heard a great deal about the organization of the Church and the authority of the Holy Priesthood, and those of us who had the privilege of listening to President Smith, yesterday morning, were deeply impressed with the magnitude of this work and with the perfection of its organization.

Provision has been made in the organization of this Church to carry the gospel to the nations of the earth, and also to carry it to the homes of the people, who have been gathered from the farthest parts of the earth. If we will read the New Testament we will find that when the Lord organized His Church in that day, that He "Set in His