

than they thought of home-building and of child-bearing.

It was a very timely rebuke that was given by our President yesterday and I thought it is possible that any complaint will be made, as was suggested, at his stand upon this important subject? Yet I remember that all those who stand for important reforms in the world have to bear the criticism of the world. If a high official has the courage to omit the wine-cup from his banquet, setting a great precedent in favor of temperance, there will not be wanting the thoughtless ones who will criticize him for this act of courage and of reform. So men may expect, when they set their faces like flint against the evils of the world, to have some criticism directed towards them. We are not ashamed of this work that we are seeking to perform, such work as indicated in the splendid review of the organization, and of the work and labors expected of the brethren, just given us by President Lyman. We are seeking to develop men and women who will be an honor, not only to the Church, but to the nation; strong men and women, strong in their integrity, strong in their love of truth and of righteousness and of virtue.

Mark Twain, the humorist and philosopher, realized the dangers that were warned against yesterday when he said: "When one thinks of the tremendous forces of the upper and the nether world which play for the mastery of the soul of a woman during the few years in which she passes from plastic girlhood to the ripe maturity of womanhood, we may well stand in awe before the momentous drama! What capacities she has of purity, tenderness, goodness; what capacities of vileness, bitterness, and evil. Nature must needs

be lavish with the mother and creator of men and center in her all the possibilities of life. And a few critical years can decide whether her life is to be full of sweetness and light, whether she is to be the vestal of a holy temple, or whether she will be the fallen priestess of a desecrated shrine." We would have all our young girls to garnish their thoughts and their lives with virtue, casting a glorious halo and light about them, just as the electric lamps from the beehive upon the Hotel Utah cast a soft, brilliant glory upon the Temple of our God. We would have our young people know that sin is the barbed wire that cuts and scars, and sometimes leaves the poison of its rust within the wound, to destroy the body and to contaminate the soul, and we would safeguard them from all these dangers and evils that threaten them.

May the Lord bless us in this work of conserving the youth of Zion, and of training them up so that they shall be men and women of whom the Church and our nation may be justly proud, I pray in the name of Jesus. Amen.

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

I sincerely hope that our hearts will remain in tune with the Lord and His work during the sessions of this conference, for we have certainly enjoyed the Spirit of God up to this moment. In standing before you I want your faith and prayers that something may be said on this occasion and at this moment that will help each and every one of us.

I am proud of the majesty of this people. I am proud of their

achievements. I am proud of the great expression that has been made during the last hundred years, of the Gospel of Jesus Christ in the hearts of men and women. Not long ago in taking a small crowd of strangers through this building and around these grounds, a man turned to me and said: "You seem to have a pride in the work of your people, and what they are doing today," and my answer was that if I haven't a pride then it is because my soul cannot rise to the majesty of their work. This people have done a great work, but we are just beginning and the glory of it all is, that in this beginning we are in the imperfect stage, but going on to perfection with the Gospel of Jesus Christ to direct us. One of the most glorious essays that I have read is a little book put out by a professor at Harvard College entitled, "The Glory of the Imperfect," wherein he goes to show that through our ignorance of the laws of nature and the divine spark of man, because of the sin of the human race, we are living in imperfect days, when it comes to life and action. We do not understand the great laws that govern this earth and the universe. The glory of it all is for each person to work in life, to take hold of life, and though he sees the imperfections of the children of the Great Creator, he stands as one loving life, and nature and working at the imperfect to make it perfect, whereby he shall realize his divinity and become likened unto a God. This is, in substance Mormonism or the Gospel of Jesus Christ. There have been writers of late who have wondered why the "Mormon" people were not led to the Pacific Coast, either to California or to Oregon.

There are many reasons why those countries would have been better places to build and yet there is a glory in knowing that after all the arid lands of the world have produced the greatest civilizations both anciently and in modern times. A recent economic critic in the Atlantic Monthly declares that the people who plant settlements and maintain small towns where all the people take part in civic and religious lives are placing the highest and best and broadest foundation for the development of modern civilization and culture.

The settlements, that were developed in this arid west in the early days are a lesson to the world in civic life, and here was planted the old Teutonic township form of government, the finest type of democracy on the face of the globe; and according to Charles Gross of Harvard University, the one place outside of New England where there has been developed a civic life that is the equal of any other place in the world's history. I want to say here that in Utah was developed a democracy even greater than the democracy in New England, because in our town meetings, in our civic centers, not only were the men permitted to take part and to vote on the great questions of life, but the women were given that privilege as well, which is an announcement to the world that we absolutely believe in equality and the right of the woman to take her part in the great civic life of humanity. Our history, my brethren and sisters, is not a chronological history; it is a history of great expressions of the Gospel of Jesus Christ. It has expressed itself in great economic civic, intellectual, social and ethical institu-

tions and these are what we should study and learn and love and abide by, just as the Book of Mormon itself becomes a book of majesty and repute, because of its description and maintenance of the great Semitic institutions of ancient times. Over a hundred years ago when Benjamin Franklin was at the court of England he was asked by one of the parliamentarians why the American people were giving to the world the great expression that all men are created equal and are endowed with rights and privileges that are sacred, the rights and privileges to live and to live before the law, both of God and of man. He answered it in a very eloquent manner when he said that "the reason why we announce that, as a people is because it is the new light that has come to a new land." In the 28th chapter of the Book of Alma we have there possibly one of the greatest statements in all literature and history why the race has become unequal, why there is an inequality among men. The Prophet Alma says it is because men have sinned and iniquity has come because of the different degrees of sins. Equality will come when we abide by the laws of righteousness and truth. The Book of Mormon becomes then a great work for us to study for its institutional history. In the Book of Mosiah, again, we find some of the most splendid examples in the history of the old Semitic townships, and Hebrew townships, which were pure democracies. We find in the book of Alma examples of economic thrift which a modern man at the university of Berlin has declared to be fundamentally the broadest conception of economic activity known to the world's history. We have then much, we

have done much, we have accomplished much and we have served a notice upon the world that we stand above all for Christ and Him crucified; and if I were asked today what I should like to see more than anything else it would be to have Christ in our homes more and more and to know the Messiah, to understand Him, why He gave His blood for the redemption of the world. I wish that in every home in Zion the name of the Savior would be used sacredly every day, and that if you and I were asked who it is that we hold up as greater than anyone else our reply would be Jesus the Christ, whom we love, whom we worship and whom we obey. The world needs Christ more than ever. If ever in the past it has needed Him, very well and good; but certainly Christ and Him crucified is needed today more than ever.

And I want to say here in passing another point, a reference to the early history of this state. Some have said that we are growing in knowledge and in power; I grant that. It is true. In many ways we are growing in knowledge and in power, but when it comes to culture, when it comes to morality, when it comes to faith, sublime faith in God, the highest form of culture, we are far behind our fathers and mothers. There was a stamp of culture in the early days of this state that was magnificent, where women were really stylish in the true sense of the term, artistic, because they dressed in accordance with the cleanliness of their honest souls, where they never knew debt, where they worked and had faith, and their dress became in a sense an expression of that work and faith. There was a culture in the dance

and in the theatre, and Mr. M. B. Leavitt, the historian of the American Theatre, and the oldest manager today in America, says in his late book that of all people in the world who have held the theatre, the drama on a high plane and kept up the highest standard of dramatic appreciation, it is the "Mormon" people living in the Rocky Mountains. He obtained this idea from a study of the early ideals of this people toward literature and the drama, history and art. We have much to learn, but we have done a great work. It is for us to know it and keep it in mind, and I want to say that for one I appreciate the culture that has been in this state among our fathers and our mothers, the cleanliness and the purity of the lives of the Pioneers of this state; for they were a great people, and you women, you sisters, played your part gloriously in the development of this work.

Mr. Claxton, the United States commissioner of education spoke here last July, and in his magnificent address, he told the assemblage of teachers in this Tabernacle, that the poet Goethe in "Faust" gives us the ideal of education when he said every man should become a worker for the light and every child should be taught that his soul is divine before his God, and it is for him to work out his salvation before his maker; and he quoted from "Faust" those words where he says "there are two forces contending for the control of my * soul—light and darkness." Then Faust says, "I shall, through the will that God gave me, overcome wrong, seek the light and find the giver of life." Mr. Claxton said that when we teach our children that this is the funda-

mental of religion and education, then shall we have partly solved our problems.

I wish to say in conclusion that this is the idea of the Gospel of Jesus Christ; that is gloriously our dream, our ideal, that every human being is a child of the living God, and when he is touched with the knowledge of his divinity he shall go on to perfection, salvation by obedience to the laws of God, and an understanding of the laws of nature. May the Lord help us to see these great truths, to understand them, to put them into life. There is a majesty to our history, there is a majesty to this people, and a pride. We have the right to lift up our eyes and be proud—not proud in pride, but proud in humility, proud that God has given us a knowledge of the Gospel, proud that we are becoming ministers for the Most High in the Gospel of Jesus Christ, living with our heads up, with our eyes toward God, always with the knowledge that we are the servants of the Lord Jesus Christ, to administer in His holy ordinances for the salvation of the human race. May the Lord help us to see these things and sense them keenly and put them into practice, and to have a pride in our people, in our history, and above all a pride in and a love for God, I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem, "Palm Branches."

Benediction was pronounced by Elder Wiremu Takana (Duncan), a native of New Zealand.

Conference adjourned until 2 p.m.