

world. I have no doubt his judgment will be brought to pass upon the wicked, but I have no doubt that he is filled with mercy and compassion for all of those who have within them a spark of repentance and a spark of love for him and his work. May the Lord help each one of us to so live that we ourselves may be exemplars of the truth, that our lives may be shining monuments of the great truths which have been given to us and which we profess, and that we may show ourselves worthy of the great blessings of the gospel which have been given to us in such multiplicity for our well being, is my prayer in the name of Jesus. Amen.

Prof. J. J. McClellan gave the organ solos: "O My Father," and "Nearer, my God to thee."

BISHOP CHARLES W. NIBLEY.

We live in perilous times when it behooves all to contribute to the increased production of foodstuffs—Prizes offered by the Church for the best yield of potatoes and wheat, to encourage increased production—What we can do for our country in its present crisis—The question at issue, the old one; the life of liberty, on the one hand, and its death on the other—The law of liberty one of love and common consent—Our Church constitution on the subject—Length of the war—Our duty to practice strict economy.

These gatherings of the Latter-day Saints are among the most wonderful, I think, of any gatherings of people in the world. I do not know where you will find another such gathering as this, and one which will produce such beneficial results as these gatherings of Latter-day Saints do.

We have been told, during this conference, of many of our duties and obligations to the Church and also to our Country. The Latter-day Saint who performs his full duty to the Church of Jesus Christ of Latter-day Saints will always perform his full duty to his Country. A man cannot be a good Latter-day Saint and not be a good citizen.

We are living in perilous times. Our country is in a state of war. It is true we are in the chambers of the mountains and comparatively secure, but we each, nevertheless, have a duty to perform. President Smith stated in his opening remarks that in view of the condition that our country is in at the present time, it is the duty of every person, every farmer, every brother or sister, who can do so in any way, to help to contribute to the increased production of foodstuffs, and all should do everything they can in that direction. Our country may need all the aid we can give in this way before we get through, and everyone can do something toward the promotion and increase of the food supplies of the state and nation.

It was decided at the priesthood meeting last night that certain prizes should be offered to encourage the ward Priesthood quorums, high priests, seventies, elders, priests, teachers or deacons,—in each ward, and the Relief Societies, Young Men's and Young Ladies' Mutual Improvement organizations, Sunday School and Primary and Religion Class organizations in every ward in the Church, to start work at once. That, as soon as you go to your homes you should call your societies or quorums together and see if it is not possible for each of these organizations and quorums

to grow at least an acre of potatoes.

The Church, through its Trustee-in-Trust, offers certain prizes for the best yield from an acre of potatoes and the best yield from five acres of spring wheat. This will give our boys and girls an opportunity to do a little practical farming. Good choice land should be secured, even if it has to be rented by the association, and the education of a practical nature that the boys and girls will acquire will alone be worth the effort. Here is the resolution or memorandum that was voted upon at the priesthood meeting last night:

"With a view of stimulating the production of foodstuffs which may be badly needed in these war times, the Trustee-in-Trust offers to any ward quorum of the priesthood, or any ward Relief Society, Young Men's or Young Ladies' Mutual Improvement Association, Sunday School, Primary Association or Religion Class, for the best yield from one acre of potatoes, \$1,000; for the second best, \$500; third best, \$250; and for the best yield from five acres of spring wheat, \$1,000; for second best, \$500; third best, \$250. Those organizations which desire to contest for the above named prizes will notify the Presiding Bishopric on or before May 15, 1917."

We will arrange with bishops of wards and presidents of stakes to collect the necessary information and send to us concerning the planting and growth and yield of these products. And the necessary information will be duly published in our Church papers.

Now, my brethren and sisters, here is something that we can do for our country. As the English say, "I can do my bit." You can do your part, and everyone ought to feel in his or her heart that there is something we can do and should do,

for the time is momentous. The issues, as Brother Ivins stated to us yesterday, are the greatest that were ever thrust upon any people in this world. It is liberty on one hand, or the death of liberty on the other. To my mind this contention has seemed to be the contention of the ages. The fight that has been going on for the last three hundred years or more which has won for us our precious heritage of liberty, now lies in the balance. I do not need to try to state the great issue to you because the President of the United States has stated it so fully, so forcefully, so plainly, that a wayfaring man, though a fool, need not err therein. It is made clear even for such as he. But it has seemed to me that all through this great world conflict, the same influence and spirit has been fighting for supremacy and rule as it has fought down through all the ages. We read of the contention that existed in heaven before this world was organized, and in that great conflict, we are told that one-third of the hosts of heaven were overpowered and thrown out. But the spirit of that contention did not cease to exist. It has existed and has come down to us through the ages; one side contending for individual liberty and the rights of man, and the other side contending for rule by force and by compulsion. That was essentially the issue in that great conflict before the world was. Christ stood for government by persuasion, by long suffering, by kindness and gentleness and love unfeigned. The other power was for government and salvation for all, to be secured by the spirit of force and compulsion, wherein all would be saved without agency, or what we call common consent. That

spirit of the evil one has never been suppressed up to the present hour. In this present world conflict that same issue is at stake. One side is contending for liberty, freedom, government by the consent of those who are governed, what we in this Church call common consent; the other side is the old contention for the divine right of kings who claim they can give to the people better and more efficient government through compelling them to do what the rulers believe to be right. And in that way Lucifer proposed in the beginning to save all people by force and compulsion.

The spirit that was making for liberty was in Henry the Eighth when he broke with the Pope of Rome and fought against the power that was being exercised upon the bodies and souls of the children of men, which was in the last degree tyrannical, and was destructive of human liberty and human rights. It was the old fight reappearing in a new form, but with the same spiritual influences opposed to each other as in the beginning. Those same spiritual forces were at work in the contest with Oliver Cromwell, on one side, and the Stuart kings on the other. Cromwell was fighting under the spirit of Christ for greater liberty. The Stuarts were fighting under the old Lucifer spirit for the suppression of liberty and for government by force. Those same influences were in the fight with George Washington and the continental army on the side for greater liberty, and Great Britain on the other side against the extension of liberty and the plain rights of humanity. Those same influences were at work in the fight of Abraham Lincoln and the northern states, contending for liberty and

the rights of man, freedom from slavery, with the South represented by the coercive spirit which Lucifer always prompts and which is against liberty and in favor of coercion and compulsion. Therefore, the issues in this great world war are most momentous. All of our liberties that have been won by so many years of turmoil and strife, all the aggregation of the ages of that which makes for the rights of the individual and blessings to humanity, are at stake and lie in the balance today. Every Latter-day Saint knows which side of the great conflict he should be on. For there is nothing in this Church, nothing in its organization, but what makes for liberty and righteousness and must be done by common consent. These are the words of our Church constitution: "No power or influence can, or ought to be maintained by virtue of the Priesthood only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned." And when any man tries to exert authority or exercise compulsion, or force, or secure dominion over the souls of the children of men, in any degree of unrighteousness, then the spirit of the Lord is grieved and it will soon be withdrawn from such a man. That is the spirit of liberty which this Church is governed by, wherein is the agency of man, that he is left a free agent unto himself to choose the good and reject the evil.

Now then, my brothers and sisters, we can do our part. We can at least do something in this great conflict on the right side. Let us take the counsel of our President, and at least try to produce food more in abundance than we have ever done before. That is the word of the Lord to you and to me. And,

to stimulate that effort, there has been offered by the Trustee-in-Trust the prizes that I have mentioned. I am sure that our sisters can economize and help in these matters. They can knit stockings and underclothing. I am sure that all of us brethren can be less extravagant. It is a time for economy. The most rigid economy may be forced upon us by the government itself, even in the food we eat, and in the clothes we wear. It may yet come to that. I hope not, but it has come to that in the older countries: in England, in Germany, and in other countries, it is already in force among the people. In the meantime, we can economize more than we have done. We can do without some of the things we think we ought to have, until next fall, in any event, and let us see then how the wind blows; see what turn things shall have taken by then. We will know a little more about it, six months from now, and yet it is quite within the range of possibilities that this war that we are in may last more than a year; although, of course, we all hope it will be over in a few months.

I remember when in New York, two years ago last September, after the war had started, I was enquiring of different prominent leading men whom I met, as to the probable length of time that the war would last. I remember one of the ablest of these men, who stands at the head of one of the very largest business affairs in the United States, said to me that he did not see how it was possible for the war to last longer than about three months. Well, it has lasted now two years and seven months, and may last another year or longer. One thing we do know and can rest

assured of, that the purposes of God will not fail. *In the very beginning, his purpose was to give liberty to all his children. That purpose will not fail.

Now, my brethren and sisters, let me counsel you to use economy in all ways. Save everything that will sustain life. Save your breadstuffs, wheat, potatoes, and all food products. Save the potato peelings for the chickens and the pigs. Let us economize and save wherever we can. Let us try to make ourselves feel poor for six months, and we will all be benefited through it and by it. God bless you. Amen.

A solo was sung by James Montcar, entitled, "My Redeemer."

ELDER HYRUM W. VALENTINE

(Late President of the Swiss-German Mission.)

My brethren and sisters: I appreciate very greatly the privilege that has been accorded me to make some little report concerning the work and the conditions in the Swiss-German mission. I would not forget to thank you, my brethren and sisters, and I rejoice that I have this splendid opportunity of thanking you for the sympathy, for the love, for the interest that was felt for the Saints in that mission, in 1914, and more particularly in April, 1915, when we received from your bounteous hands the sum of ten thousand francs to be distributed among the poor and oppressed of that land who were engaged in that mighty conflict. That sum was afterwards repeated, once again in full, and once again by half; and that was more than anything perhaps that might have been done by