

How did he get his knowledge? Not through the telescope; not through the spectroscope; but through the opening of his vision by the Spirit of God. He was taught by the Lord himself who revealed unto him all these things and explained the great heavenly bodies and their workings, also the earth, in a manner that never has been approached and cannot be approached by the scientific man with all his instruments to aid him and inspired by worldly learning, and don't you forget it! These ancient seers and saints were just as intelligent as we are. They were just as full of inspiration. They had the Spirit of the Lord to guide them and were directed by it. They hearkened unto those things which God taught and they understood the truth and knew far more of that which is essential, in a minute, than some of these so-called scientists, who declare that life is spontaneous and commenced upon this earth, know in a year.

Now this is my testimony. They may say I am incompetent. What do I care, as long as I know I have the truth, as long as I know that God has revealed unto me that these things which I have declared are true! What do I care what they teach, so far as my knowledge is concerned? I do care so far as the poisoning of the minds of the youth of Israel is concerned, and I protest against it. I have protested from this stand, and I expect to continue to protest, whether it does any good or not, at least with the desire to stir up the Latter-day Saints; and I want to say to you, my brethren and sisters, that it is your duty to seek for the light and the truth and the wisdom and the inspiration that come through contact with the

Spirit of the Lord, that you may understand and know the things pertaining to the kingdom of God, and see things spiritually and compare spiritual things with spiritual. By so doing we may understand all things which our Father in heaven has reserved for those who obey him.

May God bless you, and all Israel and help us to walk in the light and seek the knowledge that we may lay a foundation in truth which cannot be overturned by the follies and theories of men, is my prayer, in the name of Jesus Christ. Amen.

BISHOP CHARLES W. NIBLEY.

Three practical sermons—Save enough wheat for food and seed—Avoid speculators and invest your surplus in Liberty Bonds—Congregational singing, and selecting suitable songs.

I have enjoyed the spirit of this conference more, I think, than any previous conference that I have ever attended. There are two or three items that I would like to briefly touch upon.

We have been blessed with seed time and harvest and the earth has yielded in rich abundance, which is now being gathered by the farmers of our land. The Government has fixed the price at which wheat shall be sold. The Government has also issued instructions that no great amount of wheat shall be stored to be held for future use. But I believe it is the part of wisdom that our people should be counseled that they should not dispose of all the wheat they have, but save at least enough for seed for the fall and spring planting and also sufficient quantity for bread, at least until another harvest. If we are not care-

ful, pretty much all of the wheat that we have raised will be shipped out of the country, and before next fall we will probably be importing flour from Minneapolis—if we can get it. So, my brethren and sisters, see to it that you retain enough of the wheat you have raised, for seed, and for food, that not only you yourselves may be fed by it, but that you may have sufficient to feed the communities in which you reside; so that if you have an extra loaf or an extra pound or two of wheat more than you yourselves need, it will provide food for the poor, or for people who have to buy from you, and I feel sure the Government would not wish you to do otherwise than to care for those of your own household and of your own community. Probably that will do for one sermon.

One other point. People this year, in every activity, whether on the farm or the ranch, in sheep or cattle or who are merchandising, have been blessed with unexampled prosperity in a temporal way. Brother George Albert Smith called attention to that fact last night in the priesthood meeting, and very wisely advised the people to take care of what the Lord is now giving them, that which he is putting into their hands, and not allow it to be wasted in foolish speculations. He called attention to the fact that speculators would be after you in great number with every sort of scheme to allure you to investing money whereby you are sure to get rich quick. The oil man will show you where there are great fortunes in oil, and the coal man will make you rich from coal, and the rubber man has got fortunes for you in rubber, if you will only listen to him, and the gas man can prove

there are millions in natural gas; and it is a fact that that kind of a promoter usually has a good flow of natural gas himself. So there are fortunes for you everywhere if you will only invest in these wild schemes, part with your money and get rich quickly. We read that the fellow who parts quickly with his money is not very wise. The fool and his money do not stick together very long; they are soon parted, and all these promoters, so many of them coming around now in this year of your greatest prosperity, to separate you from your money. Well, don't you let them do it. And you sisters take my advice—as the phrase is, “take it from me”—don't allow your husbands to separate themselves from their money and put it into something they don't know anything about. But if you have a little surplus money—and you will have it with the prices now paid for grain and hay and potatoes and sheep and cattle and wool, and for all products of the soil, you will have considerable surplus—let me tell you what to do with it. If you have \$100 surplus, buy a Liberty Bond. You can't lose on that. That is good for all time, and if you want to go to a bank you can borrow money on it more than you can in proportion on your own farm, because on your farms the insurance companies and other loaning companies, including the banks, will not loan more than about 50 per cent. of the land's value. But if you have a little surplus money and put it into Liberty Bonds, the banks will advance you a much larger percentage than they will on your land. So I repeat the good words of advice offered by Elder George Albert Smith last night. Don't allow these men to separate you from your

money. Hang on to it. Put it into something that you know will do you some good. Put it into something that you yourselves know something about. That is another sermon.

Now just one minute more. I would like to encourage the idea in our wards and stakes of this Church, and also outside of the Church, of that which is being encouraged in the east very extensively, and that is community singing, congregational singing. I do not object to solos. We had some here this morning—never any better anywhere in the world. They were very fine. I love to hear them. But solos may be overdone. As a rule people love to sing. There is something in the spirit of song when you can get the people to join in it, even though some of us can't sing so well, that gives forth an inspiration which cannot be otherwise found. When we all sing together there is a spirit, an influence and a power—an inspirational power—that goes with it, that fires the soul in a way that it can't otherwise be touched or fired. So this spirit of comradeship, which the war is very largely responsible for in the east, has taken hold of the people, and they are getting together all classes of nationalities, blending together their voices and singing patriotic songs and other songs.

Especially in our congregations of the Saints, we should have more of congregational singing. We should bring our hymn books to meeting with us and then sing, have everybody sing, and everybody will feel the better for it. And let me advise our leaders of choirs—if I may presume that much—to try when they do have selections in "Mormon" meetings, that they

choose such selections as fit the occasion. A number of the leading brethren attended a meeting some time ago, at which meeting I was present, and the brother who was presiding had a slip of paper in his hand. I happened to sit next to him. There were these prominent brethren of the Church at a Latter-day Saint meeting, although there were quite a number present who were not Latter-day Saints, but it was a "Mormon" meeting for "Mormon" purposes. I looked over his list of songs on the paper that he held in his hand, which had been handed to him by the choir leader, and not one of them had the least reference to "Mormon" thought, "Mormon" ideas, or "Mormon" anything about it. Well, I don't believe that is just right.

I have seen, too, some of our brethren, leaders of choirs, select a soloist who will come forward—someone with a good voice, who is capable of good singing—who will get up in a "Mormon" meeting and commence to sing "My Rosary." Well now, "My Rosary" is fine music and a good song for a Catholic meeting, but it is entirely out of place in a "Mormon" meeting. That song recites how "I count my beads and kiss my cross," and all that sort of thing. Well, I don't do either, I don't believe in doing either, and you don't believe in it. So a song like that is entirely out of place in a "Mormon" meeting, as much so, I think, as it would be to sing "We thank Thee, O God, for a Prophet, to guide us in these Latter days," in a Catholic meeting.

Then I have heard a soloist brought in who would sing a song entirely at variance from our religious thought. Perhaps it would be the song "Without One Stain,"

the idea being that "Jesus has done everything; he has cleansed me; I haven't done anything myself, but I am going right up without one stain." I have thought: Yes, you will! Not if He knows it, you won't. There are too many stains on people who have not by sincere and heartfelt repentance cleansed themselves from stains. Such a song, therefore, is entirely out of place in a "Mormon" meeting. And you will hear, as one of the brethren suggests, the song about "The Beautiful Isle of Somewhere." Well, yes, that is in line with the same thought. They do not belong and should not have place in our meetings.

Now, my brethren and sisters, my time is up, I see, and this is my third sermon. Let us have more of community singing, congregational singing. Let us sing songs of Zion. They carry with them a spirit and an influence, not only in "Mormon" meetings, but in others, that cannot be found anywhere else, and they thrill the soul as nothing else will touch it and thrill it. Invite our neighbors to our meetings that they also may enjoy the spirit of song with us. God bless you. Amen.

PRESIDENT JOSEPH F. SMITH

PRIMARY EXHIBIT

I am reminded that the Presidency and the Twelve were invited, yesterday, by the Presidency of the Primary Association, to visit the exhibit of the handiwork of the little children for the benefit of afflicted soldiers. The exhibit is placed in the upper, large room of the Bishop's building, and I am sure Sister Felt and her associates will be pleased to have any of the brethren

and sisters who desire to see what is being done by the children, in the Primary work, to call and visit them.

A duet and chorus was sung by Sarah Hood and James H. Neilson and the Tabernacle choir, entitled, "I waited for the Lord."

The closing prayer was pronounced by President Richard W. Young of the Ensign stake of Zion.

The conference adjourned until 2 p. m.

OVERFLOW MEETING.

An overflow meeting of the conference was held in the Assembly Hall, adjoining the Tabernacle, at 10 a. m., presided over by President Seymour B. Young, of the First Council of Seventy. The singing was by the Jordan stake choir.

The choir sang, "The morning breaks, the shadows flee."

Prayer was offered by Elder Soren Rasmussen, of the Jordan stake presidency.

The choir then sang the anthem, "Come let us sing unto the Lord."

ELDER S. E. WOOLLEY.

(President of the Hawaiian Mission.)

I rejoice in meeting with you this morning. And I bring greeting from the Saints in Hawaii to the Saints gathered here in conference. They are very much interested in the work here, as they are there. And they love to get the reports of conference and to know the mind and will of the Lord given out in these assemblies for our guide. They love to read the sermons when they are published, to keep in touch with the work as it