

will ever be able to help it. And I see presidents of stakes and leaders of the people in this Church everywhere who likewise have been benefited greatly because of the positions they have been called to fill in this Church. Who among us has the Church not helped? Who among us all can say that the Church has not been a foster father and a blessing in every way. So the Church has made me. Cannot I do something for the Church? The Lord has made us, and not we ourselves. Cannot we do something for him? We are not doing a great deal yet. The Lord help us to re-

solve anew in our hearts that by and with the help of his Spirit we will be willing to sacrifice if need be and show him that for mankind we will do something. We love his children because he loves them, even all the children of men. They are my brothers; they are your brothers; they are his children. God help us to appreciate that great fact and to live by every word that proceedeth forth from the mouth of God, through Jesus Christ our Lord. Amen.

Arnold E. Blackner sang a solo: "O Lord, Remember Me."

PRESIDENT HEBER J. GRANT.

I have in my hand a little book entitled *Abraham Lincoln's Don'ts*. I wish to read just two or three selections:

SAYINGS FROM PRESIDENT LINCOLN.

"I feel that I cannot succeed without the Divine blessing, and on the Almighty Being I place my reliance for support."

"Two principles have stood face to face from the beginning of time and will ever continue to struggle. The one is the common right of humanity; the other is the divine right of kings."

The common right of humanity has come very near achieving a complete and perfect triumph in the great war that is now closed.

"Teach men that what they cannot take by an election they cannot take by war."

"Take all the Bible upon reason that you can, and the balance on faith, and you will live and die a better man."

"Never send a wrathful letter—burn it, and write another."

WORK FOR A SUNDAY LAW AT THE NEXT LEGISLATURE.

I wish that I could impress this sentiment which I am about to read, upon the heart of every Latter-day Saint who shall hear it:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

And remember that God Almighty has told us to reverence the Sabbath day and to keep it holy. We have tried for years to get a Sunday law, but up to date, we have failed. The good representatives from the

outside counties have said: "If you want a Sunday law, you Salt Lake people enact it." We cannot get the men in the legislature to give it to us. We appeal to the good sisters who have the vote, to try and see that no one shall be sent to the legislature from this county or any other county, at its next session, who is not in favor of a Sunday law. (Applause.)

MORE SELECTIONS FROM LINCOLN.

"What's the matter with my two boys? Just what's the matter with the whole world. I've got three walnuts and each wants two."

"The prudent, penniless beginner in the world labors for wages for a while, saves a surplus with which to buy land or tools for himself, then labors for himself another while, and at length hires another new beginner, to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all, and consequent energy and progress and improvement of condition to all."

I wish to the Lord that this could be burned into the very heart of the I. W. W.

ANONYMOUS LETTERS.

I have received a lot of anonymous letters, since I became President of the Church, telling me a great many things that people would like me to announce here, positions they would like me to take, etc., to all of which I shall pay no attention. Any person who wishes to write me a letter and give me pointers should not be afraid to sign his name.

KIND WORDS FOR THE GERMANS.

I did, however, receive one letter from a good sister who signed her name, asking me to say some kind words, if I could do so, regarding the German people. She said it was generally understood, among many of the German Latter-day Saints, that I had hatred in my heart for the German people. I suppose that came from the fact that a year ago last April I spoke of infamous German conceptions, and paid my respects to the Kaiser, with all the force and ability with which God has endowed me. I quoted from that same inspired poet, Goethe, to whom Brother Nibley has referred here today. I did not quote from Goethe's very wonderful play "Faust," but from a simple little poem of four verses which I will read again:

"There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have faith, though clouds environ round
And gladness hides her face in scorn,
Put off the darkness from thy brow;
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth.
Know this, God rules the Hosts of Heaven,
The inhabitants of earth."

I said last year, that I hoped Kaiser William will live to have these words burned into his very brain. I guess he has learned that lesson, by this time, over in Holland: "Know this, God rules the Hosts of Heaven, the inhabitants of earth." I hope he has learned that simple truth. But there was a time when he thought he had so much power that he was going to rule the earth. Goethe closes his poem with this supreme declaration of love—a declaration in keeping with the teachings of our Lord and Master, Jesus Christ.

"Have love—not love alone for one,
But man as man thy brother call,
And scatter as a circling sun
Thy charities on all."

Every German who believes in these inspired teachings of Goethe has my love and confidence, but the Germans who believe in force, and who sustained the Kaiser, do not have my love and my support. My remarks were concluded in such a way that I am astonished any good German would imagine I had any ill will toward the German people. I will read what I said a year ago last April:

"In my anxiety to get through with as many items as possible in twenty-five minutes I came near neglecting to say one thing which I desire to say:"

Those of you who were here will remember that I sat down and afterwards asked permission, of President Smith, to add a few remarks, and this is what I said:

"I have never traveled with a man who impressed me more as loving God, and more determined to give to this work of our Redeemer his life's labor, than did the late Karl G. Maeser. I believe that the men and women whom the gospel found in Germany, and who in all honor embraced it, are as loyal, as true, and as patriotic as any other people who have joined the Church of Christ. The night following my call for a mission to Japan I lay awake until after three o'clock in the morning, and in thinking of those who were aged, and whom I hoped and prayed might live until I returned, I thought of my own dear mother, of John R. Winder, of George Romney, of Karl G. Maeser, and of others whom I loved with all my heart. I feel that the Germans who have embraced the Truth and who have the love of God and the love of our Redeemer in their hearts are as willing to go forth to battle against wrong and error as the people of any other nation who have embraced the gospel of Jesus Christ.

"May the Lord help us who know the Truth to go on proclaiming it, and bringing people to a knowledge of the Redeemer, and teaching them to love their fellow men instead of robbing and killing them, is my prayer and desire, and I ask it in the name of Jesus. Amen."

Now that is exactly how I felt a little over a year ago, and I have not changed my opinion. God bless the German Latter-day Saints. I love them. I love the honest, the world over. I expect a bountiful harvest of souls in Germany. I believe that there are millions of people in Germany who have never sustained, in their hearts, the course that was taken by the ruling classes; but it would have been as much as their lives were worth for them to have dared to assert themselves in opposition to the men who were in power. I hope the time is near at hand when liberty will prevail, when there will be peace, as far as we can get it—and efforts to that end

will be put forth by a League of Nations, and the people will strive to the best of their ability to bring about that condition. When that time comes, I expect a reign of liberty in Germany, and there will be a great harvest of souls in that land.

FATHER AND SON—TRAINING CHILDREN.

When Brother E. Wesley Smith was speaking here this morning about the necessity of parents being one with their children, giving them proper teachings and knowing where they are, holding up to us the example of his father, I thought of two splendid poems in a little book entitled *A Heap o' Livin'*. As they contain some excellent thoughts on father and son, I decided to read them to you today.

ANSWERING HIM.

"When shall I be a man?" he said,
As I was putting him to bed.
"How many years will have to be
Before Time makes a man of me?
And will I be a man when I
Am grown up big?" I heaved a sigh,
Because it called for careful thought
To give the answer that he sought.

And so I sat him on my knee,
And said to him: "A man you'll be
When you have learned that honor brings
More joy than all the crowns of kings;
That it is better to be true
To all who know and trust in you
Than all the gold of earth to gain,
If winning it shall leave a stain.

"When you can fight for victory sweet,
Yet bravely swallow down defeat,
And cling to hope and keep the right,
Nor use deceit instead of might;
When you are kind and brave and clean,
And fair to all and never mean;
When there is good in all you plan,
That day, my boy, you'll be a man.

"Some of us learn this truth too late;
That years alone can't make us great;
That many who are three-score ten
Have fallen short of being men,
Because in selfishness they fought
And toiled without refining thought;
And whether wrong or whether right
They lived but for their own delight.

"When you have learned that you must hold
Your honor dearer far than gold;
That no ill-gotten wealth or fame
Can pay you for your tarnished name;
And when in all you say or do
Of others you're considerate, too,
Content to do the best you can
By such a creed, you'll be a man."

Edgar A. Guest.

FATHER AND SON.

Be more than his dad,
 Be a chum to the lad;
 Be a part of his life
 Every hour of the day;
 Find time to talk with him,
 Take time to walk with him,
 Share in his studies
 And share in his play;
 Take him to places,
 To ball games and races,
 Teach him the things
 That you want him to know;
 Don't live apart from him,
 Don't keep your heart from him,
 Be his best comrade,
 He's needing you so!

Never neglect him,
 Though young, still respect him,
 Hear his opinions
 With patience and pride;
 Show him his error,
 But be not a terror,
 Grim-visaged and fearful,
 When he's at your side.
 Know what his thoughts are,
 Know what his sports are,
 Know all his playmates,
 It's easy to learn to;
 Be such a father
 That when troubles gather
 You'll be the first one
 For counsel, he'll turn to.

You can inspire him
 With courage and fire him
 Hot with ambition
 For deeds that are good;
 He'll not betray you
 Nor illy repay you
 If you have taught him
 The things that you should.
 Father and son
 Must in all things be one—
 Partners in trouble
 And comrades in joy.
 More than a dad
 Was the best pal you had;
 Be such a chum
 As you knew, to your boy.

Edgar A. Guest.

MISCONSTRUCTION AND MISAPPLICATION OF PUBLIC UTTERANCES.

Some years ago I preached a sermon in this Tabernacle. At the close of the service, on my way home, between here and the Eagle Gate, six or seven men complimented me for "spanking in public" Brother Abraham H. Cannon who had spoken just before I did. Two or three

days later some seven or eight men were in the President's office, and I was summoned before them and taken to task for "spanking" Brother Cannon. They were very angry. They were all Republicans, and all those who had complimented me were Democrats. Brother Abraham and I were there at this meeting, and I asked him if he knew that he was spanked. He said, no, he did not; and I remarked, "If I spanked you in public, I must have done it in my sleep. I quite frequently sleep when *other people* are talking; but, up to date, I have not learned to sleep while I am talking. I am not aware of saying one single, solitary word that reflected on what you said."

I requested that those two sermons be published in the *Deseret News*, one following the other; that neither Abraham nor I be permitted to read them before publication. When they were published I was to appear at the President's office and I would make any apology that was necessary for spanking Brother Abraham in public. Brother Cannon and I read them to ourselves and then read them aloud, and we could not find one single, solitary word wherein I had found any fault with what he had said, neither could the Presidency. So I did not have to apologize. Do you know, it is a very easy matter for us to misconstrue what people say, and make such an application that it may appear partisan or as if it were intended for personal advantage, in some way, shape or manner.

ENDORSEMENT OF THE SPEECHES OF THIS CONFERENCE.

I believe, as I believe the gospel, that all the speakers in this conference have spoken the honest sentiments of their hearts. I feel sure that the same may be said of those who spoke in the Assembly Hall and in the other overflow meetings, although I did not hear their remarks. I am confident all that has been said was intended for your good and my good, and for the advancement of God's kingdom here on earth. I endorse all that has been said here, by every speaker. I thank every man to whom I have listened, for the inspiration of the Spirit of the Lord that has come to him. I thank the Saints from the bottom of my heart for their vote of confidence.

A PLEDGE AND DECLARATION.

I can pledge to you the best that is in me to fulfil the high and holy calling that has come to me, to exercise in righteousness the power of the Priesthood of the living God, which centers in me, and to administer my office as the Trustee-in-Trust, holding your property, to expend it and use it to the very best of the ability with which God shall endow me. I expect to counsel with my counselors, with the Twelve Apostles and with the Presiding Bishopric of the Church—the men to whom the Lord refers in the revelation given to the Prophet Joseph Smith, naming the men who are to expend the funds of this Church; although I realize and know that legally and technically, I have the right to handle your funds personally, because of your vote, just as my predecessors have had that right. Yet I know that in a multitude of counsel there is safety, and I expect to have that multitude of counsel.

Again I pray God to bless all Israel, and to bless all men and all

women, the world over, who are honest in heart, who are prayerful, who are virtuous and who desire to do good. I pray God to have mercy on the sinners and to inspire them to repent. God bless you all, I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang: "Up, awake, ye defenders of Zion."

PRESIDENT HEBER J. GRANT

In announcing the hymn President Grant said: President Charles W. Penrose wrote this hymn at the time Johnston's army was coming to Utah to destroy the "Mormons." Apparently the army did not make a very good job of it, because we are here. This hymn, by President Penrose, was sung in many places in England, creating considerable enthusiasm. In the London conference alone over \$3,000 were raised to pay the return fares of elders who were in England; that they might return to Zion and be among those who were to be "destroyed."

The benediction was pronounced by Elder Seymour B. Young, senior president of the Council of Seventy.

Conference adjourned until October, 1919.

Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, interludes, etc., on the organ as-

sisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, assisted by Clyde Rasmussen; and in the Assembly Hall and at the Bureau of Information, by Elder Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.