

PRESIDENT HEBER J. GRANT

I rejoice again at having the opportunity of meeting with the Saints in general conference. It was a source of great regret to all of us that we could not hold our April conference because of health conditions throughout the state. I am gratified, seeing that our postponed conference was only last June, that we have as large an attendance as we have here today.

DEPENDENCE UPON THE LORD

In standing before you today I feel my weakness and my dependence upon the Lord, and I pray for the faith, sympathy and good will of all who are here assembled, that what I may say shall be for their benefit as well as for my own. I can hardly realize that I am standing here as your representative, at the head of the Church. When I think of the men who have occupied this position, from President Brigham Young to President Joseph F. Smith, I indeed feel weak, but my faith and my knowledge regarding the divinity of the work in which we are engaged are so perfect that I have no doubt whatever that the Lord will give to me, with the aid of my counselors and the Council of the Twelve, with whom I meet in council every week, the inspiration to guide and direct the affairs of this Church in a way and manner which will be pleasing and acceptable to him. I have the same faith as that expressed by Nephi of old: namely, that the Lord requires no labor or work at the hands of man but what he will prepare a way whereby that labor can be accomplished. If I know my own heart, it is set absolutely upon seeking for the mind and the will of the Lord, and, then laboring, to the full extent of the ability with which I am endowed, to accomplish his purposes.

THE HYMN, "COME, COME, YE SAINTS"

Yesterday, or the day before, when I received a list of the songs that would be sung during this conference, I read them over without any particular thought as to their meaning or inspiration, but this morning while lying in bed thinking of this conference, I remembered that the first hymn that we were to sing here today was, "Come, come, ye Saints, no toil nor labor fear." I concluded to make that my text for my opening remarks, and then speak as I might be led during the remainder of the time I should occupy. To me this is a wonderful hymn, and the circumstances under which it was written, as I have been informed, give it an additional interest to me. I understand that when the pioneers were about to start across the trackless wilderness, to go a thousand miles to a place they knew not where, a place that President Brigham Young had seen in vision, he said to Elder William Clayton, "William, go and write a hymn that the Saints may sing at their camp fires, that shall be an inspiration and an encouragement to

them in their journey across the plains," and Brother Clayton withdrew and returned in a couple of hours with this great pioneer hymn that we have just sung. I was asked in Liverpool, by President Lyman, the day I arrived there to preside over the European mission, which of all the hymns was my favorite, and he said, "We will sing it tonight!" I told him I had none, that there were many of the hymns I loved dearly, but I had never selected any one as my special favorite. He said, "My favorite is 'School thy feelings, oh, my brother, Train thy warm, impulsive soul;' President Snow's favorite was, 'Zion stands with hills surrounded; * * * All her foes shall be confounded;' John Henry Smith's was, 'Up, awake, ye defenders of Zion;' President Wilford Woodruff's was, 'God moves in a mysterious way his wonders to perform;' and President Lyman said that President Brigham Young's was, "Oh, ye mountains high;" but I have since been told by one of his daughters that this is a mistake, that his favorite was Brother William Clayton's hymn, "When first the glorious light of truth, burst forth in this last age, How few there were with heart and soul, to obey it did engage." President Daniel H. Wells' favorite was, "Oh, ye mountains high." I said, "Brother Lyman, you don't need to go any further; I will pick mine inside of a minute. I will take, "Come, come, ye Saints," as my favorite."

I believe that William Clayton was inspired of the Lord when he wrote this hymn, and also the other hymn that was President Young's favorite. It was a wonderful trip the Pioneers were about to make. I can never think of it but I have admiration for the courage, the faith, and the will power of our fathers and our mothers who started out in the wilderness, not knowing where they were going, but singing:

Come, come, ye Saints, no toil nor labor fear,
But with joy wend your way.

I have talked with hundreds of those who crossed the plains and they had real joy and happiness in wending their way to this country.

Though hard to you this journey may appear,
Grace shall be as your day.

Certainly God did give them grace as their day.

'Tis better far for us to strive,
Our useless cares from us to drive,
Do this, and joy your hearts will swell—
All is well! all is well!

And not only was that good advice to people traveling across the plains, but it is good advice to each and to all of us every day of our lives. A cheerful, happy spirit of serenity is pleasing to our heavenly Father. The capacity and the ability to believe and accept the scripture that teaches us to acknowledge the hand of God in all things is pleasing to our heavenly Father.

Why should we mourn or think our lot is hard?
 'Tis not so; all is right!
 Why should we think to earn a great reward,
 If we now shun the fight?

The trouble with a great many people is, they are not willing to *pay the price*; they are not willing to make the fight for success in the battle of life. They are much like the people of whom I read in Brother N. L. Nelson's book on preaching—which I happened to open one day, and I read about people taking literally the instructions to take no thought of what one should say; and Brother Nelson wrote that many of those who took no thought at all never said much, as they were going contrary to the teaching, that we were to prepare ourselves; and he says, regarding the people who take no thought, that when they speak they ought to say, "Oh, Lord, here I am. I have a mouth and a pair of lungs that I will loan thee for a brief season; fill me with wisdom that I may edify the people," which he seldom does.

Why should we think to earn a great reward,
 If we now shun the fight?
 Gird up your loins, fresh courage take,
 Our God will never us forsake;
 And soon we'll have this tale to tell—
 All is well! all is well!

This magnificent audience here, our beautiful temple, our Church office building, and the temples from Canada to Southern Utah, and in the Hawaiian Islands, bear witness to all the world that God has never forsaken his people.

We'll find the place which God for us prepared,
 Far away in the West;
 Where none shall come to hurt or make afraid;
 There the Saints will be blest.

I believe there is no true Latter-day Saint who does not believe that God did prepare this land for his people. Brigham Young stood on the hill, beyond Fort Douglas, and, looking over this valley, said: "This is the place." God had shown him this place in vision, before he ever came here. Men tried to persuade him to go to California to that rich country, but this was the place which God had prepared, and we stopped here, and no mistake was made.

We'll make the air with music ring,
 Shout praises to our God and King;
 Above the rest these words we'll tell—
 All is well! All is well!
 And should we die before our journey's through,
 Happy day! All is well!
 We then are free from toil and sorrow too,
 With the just we shall dwell.

What sublime faith—that all is well! even should you die in the wilderness, and be buried in an unknown grave, so to speak; and yet that was their faith; and they could sing these words, night after night, with their hearts in what they sang. They were verily praying to the Lord. They had full faith in the revelations given to the wife of the Prophet Joseph Smith, wherein it is written: “The song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.” Also: “My soul delighteth in the song of the heart.”

And should we die before our journey's through,
 Happy day! All is well!
 We then are free from toil and sorrow too,
 With the just we shall dwell.
 But if our lives are spared again
 To see the Saints their rest obtain,
 O how we'll make this chorus swell—
 All is well, all is well!

I remember upon one occasion, and I have often spoken of it,—I may have mentioned it here,—that my father-in-law, the late Oscar Winters, said: “Heber, I believe that the young people of Zion do not thoroughly appreciate what Brother Clayton's hymn meant to us, as we sang it, night after night, crossing the plains; and I believe that choir leaders do not appreciate it, or they would not stop after singing only three verses. I have listened in vain,” as I remember it, he said, “for between twenty-five and thirty years, to hear the last verse of that song sung by a choir, and I have never heard it.”

We are beginning to sing it now, because in almost every stake of Zion I have asked the people and the leaders of choirs, that if they only wished to sing three verses, please not to do it when I was present—but to sing the other verse also.”

A TOUCHING INCIDENT OF THE PLAINS

Brother Winters further said, “I want to tell you an incident that happened as I was coming to the valley. One of our company was delayed in coming to camp. We got some volunteers, and were about to go back and see if anything had happened,—if he had had trouble with Indians, or what was the matter,—when we saw him coming in the distance. When he arrived, we unyoked his cattle and helped him to get his supper. He had been quite sick and had to lie down by the road, a time or two. After supper he sat down on a large rock, by the camp fire, and sang the hymn, “Come, come, ye Saints.” It was the rule in the camp that whenever anybody started to sing that hymn, we would all join with him; but for some reason, no one joined with this brother. His voice was quite weak and feeble; and when he had finished, I glanced around, and I don't believe there were any of the people sitting there whose eyes were tearless. He sang the hymn very beautifully, but with a weak and plaintive voice, and yet with the spirit and inspiration of the hymn. The next morning we discovered that he was not hitching up his oxen; we went to his wagon, and we found

that he had died during the night! We dug a shallow grave and laid his body in it. We then thought of the stone on which he had been sitting the night before when he sang:

"And should we die before our journey's through,
Happy day! All is well!
We then are free from toil and sorrow too,
With the just we shall dwell.

"We then rolled that stone over in place as a headstone for his grave."

I noticed tears in Brother Winters' eyes. He started, as if he was about to tell me something more, but he hesitated and did not. I subsequently learned that after he had been in the valley for some time he came from his home in the country to Salt Lake to meet his mother, only to learn that she, too, had died before her journey was through.

ALONG THE "MORMON" TRAIL.

Some years ago, as the Burlington Railroad was building through Nebraska and Wyoming, the engineers found a piece of wagon tire sticking in the ground, on which was chiseled the word, "Winters." They wrote to Salt Lake City, telling of this discovery, and they returned several miles and kindly changed the line, of the road so as to miss that spot, knowing that it was the grave of some Utah pioneer. We have since erected, there, a little monument to the memory of Grandma Winters; and, on one side of that little monument, built of temple granite, we have had chiseled the words in the last verse of, "Come, come, ye Saints." Never can I hear this song, never can I read it, but my heart goes out in gratitude to my father and to my mother, and to thousands of those noble men and women who journeyed over the plains. Many of them, time and time again, crossed the plains to help others, enduring the hardships cheerfully, carrying out, in very deed, the teachings of this inspired hymn! I can never think of them but I am full of admiration and gratitude, and utter a prayer to the Lord to help me, as one of the descendants of that noble band, to be loyal, to be true, to be faithful as they were! In very deed, they were a hand of men and women who, as the years come and go, will command greater and greater admiration and respect from the people of the world.

REASONS FOR THE PEOPLE'S COMING.

They came here, for what? Because of the burning and living testimony in their souls regarding the divine mission of our Lord and Master, Jesus Christ. They came here because they had an abiding knowledge that God lives, that he hears and answers prayers, that Jesus is the Redeemer of the world, and that Joseph Smith is his prophet.

God had given them that knowledge! When I think of this land today, and of the prosperity and peace that reign here, from Canada on the north to Arizona on the south, I indeed marvel and thank God. When I think that there is, perhaps, no other part of the United States more peaceful, more free from mob violence, and from those evils which disturb the serenity of people and cause them great unrest and anxiety, I am indeed grateful, and feel to bear witness to the inspiration of William Clayton, under a direct appointment from Brigham Young, the prophet of the Lord, to write a hymn that should so cheer the Saints. I acknowledge the inspiration expressed in the words that they would find the place that God had prepared far away in the West! When I think of the awful devastation that swept over the country, from which the Latter-day Saints were driven in Missouri and Illinois and other places during the Rebellion I am grateful that the Latter-day Saints escaped that awful state of affairs, and I feel to acknowledge the hand of the Lord. They came here for what? For the express purpose to serve God, to do right, as stated in the next hymn that we sang. I think this other hymn is worthy to be counted as a battle hymn:

Do what is right; the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of every action; do what is right!

Do what is right; the shackles are falling;
Chains of the bondsmen no longer are bright;
Lighten'd by hope, soon they'll cease to be galling;
Truth goeth onward: do what is right!

Do what is right; be faithful and fearless,
Onward, press onward, the goal is in sight;
Eyes that are wet now, ere long will be tearless;
Blessings await you; do what is right.

Do what is right, let the consequence follow;
Battle for freedom in spirit and might.
And with stout hearts look ye forth till tomorrow;
God will protect you; do what is right!

That is what our fathers and mothers came here for. Our late beloved President, Joseph F. Smith, from the time he was a child, ten years of age, when he crossed the plains, driving the team for his beloved mother, until the day of his death, labored seventy long years, in season and out of season, doing what was right, on all occasions and under all circumstances. I asked him, one day, which was his favorite hymn, and he said he did not have any. I said, "Well, Brother Lyman told me I ought to have one. I wish you would select one." "Well," he said, "I think I would hardly care to, but perhaps I am partial to the hymn by that heroic little soul, Sister Emily Hill Woodmansee, entitled, 'Uphold the Right:'"

Uphold the right, tho' fierce the fight,
 And pow'rful is the foe;
 As freedom's friend, her cause defend,
 Nor fear nor favor show.
 No coward can be called a man—
 No friend will friends betray;
 Who would be free, alert must be;
 Indifference will not pay.

Note how they toil, whose aim is spoil,
 Who plundering plots devise;
 Yet time will teach, that fools o'erreach
 The mark, and lose the prize.
 Can justice deign to wrong maintain,
 Whoever wills it so?
 Can honor mate with treach'rous hate?
 Can figs on thistles grow?

Dare to be true, and hopeful too;
 Be watchful, brave and shrewd;
 Weigh every act; be wise, in fact,
 To serve the general good.
 Nor basely yield, nor quit the field—
 Important is the fray;
 Scorn to recede, there is no need
 To give our rights away.

Left-handed fraud let those applaud
 Who would by fraud prevail;
 In freedom's name contest their claim,
 Use no such word as fail;
 Honor we must each sacred trust,
 And rightful zeal display;
 Our part fulfil, then, come what will,
 High heaven will clear the way.

WHY WE ARE UNDER OBLIGATIONS TO SERVE GOD.

Certainly President Smith's life was an example of courage and willingness to do the right, without fear to announce himself on any proposition for the good of mankind.

As I think of the wonderful prosperity of the Latter-day Saints, of what they have accomplished, of what they are accomplishing, and of the respect that is being shown them today, in comparison with the contempt that was shown to them years ago, I certainly feel to thank the Lord for all of his mercies and blessings to us, and to beg, entreat, and implore every Latter-day Saint to so order his or her life that they will in very deed do that which is right, let the consequence follow. With all the power that I possess, I would urge upon the Latter-day Saints the keeping of the commandments of the Lord. There is nothing truer than the statement that obedience is better than sacrifice, and to hearken than the fat of rams. The man and the woman who obeys the commandments of the Lord grows and increases in light, in knowledge, in intelligence; and above all, they grow in the testimony of the Lord Jesus Christ. When I think of all that we have

accomplished and of our being here in fulfilment of the prediction of Joseph Smith that the Latter-day Saints should come to these Rocky Mountains and become a great and a mighty people, I am reminded of the sufferings, the hardships, and the trials that the people underwent in their drivings and expulsions from Missouri and Illinois, and I feel to say, truly God has preserved and blessed us in this land, and we are under obligations to him to serve him, so that those who know not the truth, may see the honesty, the integrity, the devotion of our lives, that these may inspire them to investigate the gospel of the Lord Jesus Christ.

We are told in revelation from the Lord that we should be anxiously engaged in a good cause, and that we should bring to pass much righteousness of our own free will and choice, for we are agents unto ourselves; and wherein we do good, we shall in no wise lose our reward. I am always thankful when I read in the Doctrine and Covenants that there is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated, and that when we obtain any blessing it is by obedience to the law upon which it is predicated. When I go into a house to administer to those who are afflicted, if I know that they have observed what is known as the Word of Wisdom; if I know they have fulfilled the law whereby they are entitled to the blessings of the Lord, I can administer to people of that kind with faith, knowing that if it is not the will of the Lord for them to pass away, he will hear and answer the prayer of faith, and they will be restored.

GOD'S ANSWER TO A PRAYER OF JOSEPH, THE PROPHET.

When I stop to think of the condition our people was in years ago and that some of the great and important revelations that have come to this Church, came to us from prison cells—today, I say, what a wonderful contrast! Certainly God has been good to this people. I think one of the greatest of all the revelations that we have is the one that came to us in answer to a prayer from the Prophet Joseph Smith when he was in Liberty Jail, in Clay county, Missouri, on the 20th day of March, 1839. He prayed to the Lord:

O God! where art thou? And where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold, from the eternal heavens, the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries? etc.

In answer to this, the Lord states, among other important items:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty, from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man.

"Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God.

"We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"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;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy.

"That he may know that thy faithfulness is stronger than the cords of death;

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever."

Placing the Prophet in a jail did not stop communication between God, our heavenly Father, and his chosen instrument here upon the earth. One of the greatest of all the great lessons that has come to us who hold the Priesthood, was given while he was in jail,—"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; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy," and so on. The Lord being my helper, standing at the head of this great Church, I shall endeavor to exercise the Priesthood that I hold in conformity with this revelation from the living God to the Prophet of the Lord, who was used as his instrument in founding the Church of Christ again upon the earth.

GRATITUDE TO GOD.

I thank the Lord for all his manifold blessings to us as a people. The Saints are prosperous, they are in good health now. We are meeting with blessings on all hands. I rejoice in this and feel grateful to

the Lord. I pray that, while we are together, we may be abundantly blessed by those that shall speak to us.

POSITION ON THE QUESTION OF THE LEAGUE OF NATIONS.

I did think of making some remarks similar to those I made here two weeks ago today, but I believe that I will do as the congressmen do. Instead of referring to my position upon the League of Nations and other matters, as I did two weeks ago, I will simply have printed in the conference proceedings the sermon that I then delivered, and you can read it at your leisure. It was printed in the *Deseret News*, I believe, a week ago last Tuesday. I will not take the time to repeat what I said. I read there a manifesto sent to the Senate of the United States begging them to pass the Peace Treaty, and I will simply have my sermon incorporated in our conference proceedings so that any of the Saints who want to read it can do so, and I will ask Brother Edward H. Anderson, the editor of the *Era* also to print my sermon in the *Era*, so that those of you who take that magazine will have the privilege of reading it. If there is any home in all the Church that does not have the *Era*, it simply shows that the people there are lacking in faith, that they think more of two dollars than they do of getting communications from the authorities of the Church, and important sermons, things which are of more value than the things of this world. You know there are a great many people who hold up copper cents in front of their eyes and hide dollars, and there are a great many who keep two dollars in their pockets and hide hundreds of dollars of inspiration and knowledge of great value to them through all time, and which will be of value to them in the great eternity to come.

UPHOLD THE LAW.

As Latter-day Saints we have what is known as The Articles of Faith, and one of them reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law," and no Latter-day Saint can in very deed be a Latter-day Saint if he does not honor and sustain and uphold the law. Nearly all over the world, at the present time there is a spirit of lawlessness, a spirit of ridicule, and one lacking respect for the men who hold positions.

One of the most terrible crimes that I have read of in years was enacted in Omaha, a few days ago, where a mob of citizens, because the policemen were trying to fulfil their duty as sworn servants of the law—had the officers in a building that was burning and said: "Let them burn," Let them burn—why? Because they would not deliver a prisoner to the mob, but kept that prisoner so that he could have a fair trial under the law.

When I was in Los Angeles a short time ago, they were selling whisky all over the city, and I was told that the officials of the city said, "You can sell it if you want to, we do not object, but you will

have to take your chances with Uncle Sam." What kind of public servants are they? Elected to enforce laws, they defy the laws of their own country, and allow people to sell whisky and to break the law! No wonder mob violence comes, when some of the leaders themselves break the law. No wonder they had this great war in Europe when the leaders of nations broke treaties and treated them as scraps of paper! No man can do that which is dishonest, or break laws of his country and be a true Latter-day Saint. No nation and no leaders of nations can do wrong, and break their obligations, but what they are just as much under condemnation before God and man as the other individual who does wrong. Truth will prevail. "Uphold the right, though fierce the fight," should be the motto of every Latter-day Saint, as it was the motto of our beloved leader who recently passed away.

ON LABOR UNIONS.

I want to say that I am perfectly willing that men shall join labor unions, that they shall band together for the purpose of protecting their rights, provided they do not interfere with the rights of other people. Life, liberty, and the pursuit of happiness belong to all people in the United States, according to the laws of our country, and should, upon all the face of the earth; and I say that, to my mind, a provision in a labor union is all wrong that favors boycotting and the laying down of tools or the quitting of employment because a non-union man obtains employment while exercising his God-given right to stay out of a union. Men who have that kind of a rule have a rule that is in direct opposition to the laws of God. There was a battle fought in heaven—for what? To give to man his individual liberty. An attempt to take the agency of man away is made when he does not see fit to join a union, when men in that union, without any complaint, or grievance, strike, because a non-union man is employed.

Now I'd better not say any more, perhaps, on this question, or I may offend somebody. I may hurt somebody's feelings: but it is the God-given right of men to earn their livelihood. The Savior said it was the first great law or commandment to love the Lord with all our hearts, and that the second was like unto it, to love thy neighbor as thyself. That is the doctrine for every true Latter-day Saint. How much love is there in starving your neighbor because he will not surrender his manhood and his individuality, and allow a labor union to direct his labor? Mighty little love, mighty little of the gospel of the Lord Jesus Christ in any such a rule! I hope to see the day when no Latter-day Saint will join a union unless the union eliminate that clause from its rules. I am not going to ask them to leave their union. I am not going to lay it down that they must, that it is the mind and the will of the Lord for them to leave a union. I want, as I said here two weeks ago, to give every man his free agency, to give every man the right to act as he thinks proper, but I cannot see how

a Latter-day Saint who is a member of such a union can get down on his knees and pray for God to inspire and bless him, to bless the Saints and to protect them, and then be a party to allowing one of his own brethren to go, year after year, without employment, because that brother will not surrender his manhood and join a union with him. There is none of the Spirit of the Lord in that, to my mind. That is exactly the way I see it. I will quote again what I quoted here two weeks ago:

Should you feel inclined to censure
 Faults you may in others view,
 Ask your own heart, ere you venture,
 If that has not failings too.

Let not friendly vows be broken;
 Rather strive a friend to gain;
 Many a word in anger spoken,
 Finds its passage home again.

Do not then in idle pleasure
 Trifle with a brother's fame,
 Guard it as a valued treasure,
 Sacred as your own good name.

Do not form opinions blindly;
 Hastiness to trouble tends.
 Those of whom we thought unkindly
 Oft become our warmest friends.

Also this poem:

Let each man learn to know himself:
 To gain that knowledge, let him labor,
 Improve those failings in himself,
 Which he condemned so in his neighbor.
 How lenient our own faults we view,
 And conscience' voice adeptly smother;
 But oh! how harshly we review
 The self-same errors in another.

And if you meet an erring one,
 Whose deeds are blameable or thoughtless,
 Consider, ere you cast the stone,
 If you yourself be pure and faultless.
 Oh! list to that small voice within,
 Whose whisperings oft make men confounded,
 And trumpet not another's sin,
 You'd blush deep if your own were sounded.

And in self-judgment, if you find
 Your deeds to others are superior;
 To you has Providence been kind,
 As you should be to those inferior;
 Example sheds a genial ray
 Of light, which men are apt to borrow;
 So first, improve yourself today,
 And then improve your friends tomorrow.

CLOSING TESTIMONY.

I thank the Lord that I am able to bear witness to you here today that I know that God lives, that he hears and answers our prayers; that I know that Jesus is the Christ, the Redeemer of the world, the Savior of mankind. I bear my witness to you here today that Joseph Smith was a prophet of the true and the living God, that he was the instrument in the hands of God of establishing again upon the earth the plan of life and salvation, not only for the living but for the dead, and that this gospel, commonly called "Mormonism," by the people of the world, is in very deed the plan of life and salvation, the gospel of the Lord Jesus Christ, that the little stone has been cut out of the mountain, and that it shall roll forth until it fills the whole earth. We believe in the restoration of the Ten Tribes; we believe in the literal gathering of Israel, and we believe that Zion shall be built upon this, the American continent, and that Christ shall reign personally upon the earth. May God help us who have a testimony of the gospel to so live that if we are upon the earth when he comes to reign, we will be worthy to be welcomed by him; and if we go beyond before he comes to reign, that we shall receive the plaudit, "Well done, thou good and faithful servant; enter into the joy of the Lord," is my prayer, and I ask it in the name of Jesus. Amen.

DISCOURSE OF PRESIDENT HEBER J. GRANT

In Tabernacle, Salt Lake City, September 21, 1919, in the afternoon of Salt Lake stake conference—Defines attitude on Treaty of Peace—"Standard Works of the Church are not opposed to the League of Nations—United States should stand by her allies—Change in treaty terms making resubmission to Germany necessary, would be a calamity" Allusions to great event in Church history occurring ninety-six years ago—Visits of Angel Moroni and other heavenly beings to Joseph Smith—Analysis of Articles of Faith—Personal experiences—Powerful testimony of restoration of the gospel.

I am grateful for the opportunity of again meeting with the Latter-day Saints in public worship. It is ever a pleasure to me to meet with the members of the Church of Jesus Christ of Latter-day Saints, and also, when opportunity presents, to meet with those not of our faith, to explain our faith to those who are not familiar with it, and to bear witness of the divinity of the work in which we are engaged.

Before speaking today on matters pertaining to our faith, I desire to make a brief statement. I have been requested, by word of mouth and by letter, on more than one occasion, to state my opinion regarding the league of nations. I received a telegram asking me to join ex-President Taft, ex-Attorney General Wickersham, President Lowell of Harvard, and other leading Americans, in signing the following manifesto: