

This, my brethren and sisters, is a subject upon which we have no division of opinion. Let us refrain from the use of these things forbidden that we may have health, wisdom, and knowledge, the three blessings promised, these together being equal to much more than wealth alone. By keeping these commandments, we shall deserve the closing blessing in the revelation, namely, "I, the Lord, give unto them a promise that the destroying angel shall pass them by as the children of Israel and shall not slay them."

May our Father in heaven enable us to so teach, so lead, so guide, and so direct our boys and girls that all the great and wonderful promises made concerning the pure in heart may be theirs and ours. I pray earnestly for these blessings in the name of Jesus Christ our Lord. Amen.

The choir sang: "Hymn to Liberty," words and music by Arthur Farwell.

ELDER MELVIN J. BALLARD

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men, according to their will; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

IN ACCORD WITH THE BRETHREN.

These words from Alma, 29th chapter, express my feelings this morning, my brethren and sisters, and I am happy to say that I find myself in complete accord and harmony with my brethren, each and every one who have spoken at the various sessions of this conference. And I desire to emphasize the fact that those of you who have had the gift of discernment have distinguished no difference of opinion among

those who have addressed you. While they have emphasized various features of the great gospel message and of the questions of the hour, yet we stand in accord with each other on these subjects, for which I am thankful. I believe, brethren and sisters, that the Lord saw our day and that we have been preparing for this day for more than a generation past, that the Lord knew the various circumstances and conditions that would confront us in this hour, and he has been trying to fortify us and qualify us to meet the emergency, to endure the test that now lies before us. The Church has been subject to criticism, in the past, because of its unity, because of the willingness on the part of the membership of the Church to listen to the counsels of its leaders. I remember upon one occasion listening to a very severe criticism of the Church on the part of an eminent divine who charged that while we were the most perfect religious organization in the world, he feared the consequence because he said the membership of the Church is absolutely under the control and the domination of its leaders. I recall also that another one expressed it that the two most efficient organizations in the world were the German army and the "Mormon" Church, and he hoped that he would see the day when we would have equal efficiency and still retain individual liberty.

OBTAINING EFFICIENCY AND OBEDIENCE.

There are two ways of obtaining obedience and efficiency. The Germany army had one, and the "Mormon" Church has quite another. The Lord Jesus Christ had a plan, to bring all men to obedience; and Constantine, the great Roman Emperor had quite another plan. There are two means by which obedience may be obtained on the part of parents over their children. One is by force and compulsion. You may compel them to yield obedience. That method will work until your child becomes a man or a woman, and then your spell is broken, your power is gone. The other method is slower to obtain results, but it endures longer, and obedience is obtained through the exercise of love and patience and gentleness and kindness. By and through that means parents may have power over their children, not only until they become men and women, but when they become grand-sires and in the eternal world the spell that we cast over those who come under our charge, when it is actuated by the spirit of love and gentleness and mercy, shall never be broken. These are the two methods. The German army did obtain obedience and efficiency by force, by fear, by power, until men felt themselves but slaves. Do you recall the utterance of their master-tyrant who upon one occasion,—about the time, as I recall it, of the breaking forth of the great world war, said to his soldiers: "Body and soul, you belong to me, and if I should command you to slay your own fathers and mothers you should do it without a murmur." This power he held until those whom he controlled discovered their own power and their own strength. Then they resented that autocratic power that had ruled unjustly over them and in the finality of the

great struggle, when Germany sought to drive her soldiers on to France, they were under the necessity of forcing their own men into the trenches at the point of the bayonet, and many were shot down by their own guns because they refused the mandate of the tyrant. But when they broke the spell the tyrant's power departed and he, like a whipped coward, fled from his own land, and there is apparently no respect now for that power which he once had. Unlike that stands the spirit that actuated the Christ. He did have power, if he had desired to use that power—he might have through fear, he might have through miracle, converted all the world and had all men at his feet, but he would not compel men. He did, as we sing: "Call, persuade, direct aright, in numerous ways be good and kind, but never force the human mind." He did teach the truth, in striking contrast to his envious, covetous brother who sought by force to compel all men to be saved. Jesus stood for those same principles while upon the earth, but he did not succeed in getting many to follow him. Contrast his ministry with the efforts of the great Roman emperor Constantine, who years later was seized with the desire to compel the nations of the world to become Christians and who pursued a method of force. When the Roman soldiers conquered a nation, the priests of the Church accompanied them, and when the conquered and subdued sued for peace they were granted peace on condition that they would renounce their paganism and become Christians, and so out of fear they gave lip service to their professions of Christianity, but their hearts never were in it. And no wonder the Lord Jesus Christ said of their descendants, many generations afterwards, "they draw near me with their lips, but their hearts are far removed from me." Their fathers were thus converted, and traditionally they have adopted that form of Christianity which gives only lip service. The Lord Jesus knew them well. In contrast with that method, I rejoice to say that the leadership of this Church is in absolute harmony with the method of the Christ.

THE LEADERSHIP OF THE CHURCH DIRECTED BY LOVE—
NOT FORCE NOR FEAR.

President Grant read to us in the opening session of this conference that wonderful revelation, the 121st Section of the book of Doctrine and Covenants, showing the spirit that should be manifest by the priesthood of this Church, and he has pledged us his word, as he did when in the last conference in June he also referred to this subject, that so far as his presidency was concerned it would be characterized by that spirit. I want to ask you, my brethren and sisters, if you have ever felt in all the administrations that you can remember that the membership of this Church bowed their will to the leadership of this Church out of fear. I haven't felt that way. I know you have not. There have been times, undoubtedly, when it has not been easy for us to submit our will to the will and the judgment of those who have presided over us. We have found it sometimes difficult to sub-

mit our proud will. I am grateful to say before you, my brethren and sisters, that while there have been such periods in my life I am very happy to say that I have always been able to make my proud will submit itself to the influences of the mellowing processes of the Spirit of the living God, so that I have found myself, up until this time, in harmony with those who have been leading and directing the policy of the Church of Jesus Christ of Latter-day Saints. I remember that the editor of a newspaper up in Vancouver, British Columbia, a few years ago, urged the "Mormon" missionaries to leave that community and go to European countries as the missionaries of the Church had done in former times and "engage in converting the poor, taking them out to Utah and Idaho, putting them on the farms, compelling them to till the soil and then extract from them ten per cent of their earnings for tithing from which the Church has become rich. Don't come to this country and think you can fool us." That was the advice given; and in the answer that was made,—which the editor was broad enough to publish,—we said it was true that in times past many people had been emigrated from the lands of their nativity and brought out from bondage—conditions almost amounting to serfdom, and had been assisted to come to the land of America, and the Church had helped them to found and establish themselves in homes where they became independent; that the Church had helped them to get the lands, had helped them to till the soil, had builded irrigation ditches, had assisted in building reservoirs, manufacturing enterprises, and educational institutions, until Utah stood, as I think it still stands, second in the matter of its high standing in education among the states and far ahead of British Columbia. We also said that the people had so prospered and been so blessed that, at that time, something like ninety per cent of them owned their own homes. A like condition could not be found anywhere in the world; and while it is true that they did pay their tithing, they did it cheerfully, not out of fear, but out of love and gratitude to God that they had been alleviated from their former conditions where in old age they would have had to go to the poor house, never had their ancestors before them enjoyed homes of their own; and so, because of what had been done in a material way for their improvement and betterment, they cheerfully paid their tithing. But there was one point that the editor overlooked. If ten per cent of their earnings had made "the Church rich," what had the 90 per cent, that was left done for the poor fellows? It left them in this favored condition.

Now, brethren and sisters, the leadership of this Church from the beginning until this day has been maintained, not by fear or by force. It was presumed that the prophet Joseph Smith had some magical power over his brethren and sisters; that if he could only be disposed of, then the "Mormon" Church would go to pieces, but his death did not result in the disintegration of the Church. And when I think of him, O, there are no people in the world that ever thought so much of their leader! Not even the Master himself had a people who loved

him better than the Latter-day Saints loved their Prophet Joseph Smith. But with all the love the people had for him, he never abused their confidence, he never took advantage of them like others have done who enriched themselves because of their opportunity. He died, one of the poorest in the flock, and always was on the front ready to defend them, standing between them and danger. Chained in a dungeon, as a ransom for his people, he did not waver; but through all their vicissitudes he was their hope, their inspiration, their prophet; and when in the last moments of his earthly career he stepped to that open window, knowing that outside there were many willing to take his life, he, unafraid offered his life—the very last act—in saving two of his brethren. So that spirit of service and self-sacrifice and devotion to the people won the obedience that was manifest in that day towards the Prophet Joseph Smith. The same thing was true with President Young. Do you remember when the Prophet Joseph was condemned to death, and the order had been issued that he was to be executed, that the one who came with the information harangued the Latter-day Saints and advised them to disband and go like other people, without an organization and scatter through the world. The answer that President Brigham Young gave was: "We shall not disband;" and he entered into covenant with his brethren and sisters that they would not desert the poorest Latter-day Saints and leave them in Missouri. So he always had at heart the welfare of the common people, and that has been true of every leader until this day.

COUNSEL IN REGARD TO LABOR AND UNIONS.

No wonder the Latter-day Saints love their leaders. No wonder they can trust them. They have always been the true shepherds of the flock. They have never deceived their people, nor led them astray; and when the leaders of this Church counsel our brethren and sisters not to be built up with the hope that outside of this Church they shall solve the problems between capital and labor by joining unions, by joining the non-partisan league, by joining socialism, it is not that they desire to curtail the liberties of the people. It is because they love all the people. This Church has had an interest in those who have possessed means, that they should have justice and their rights. Sometimes it has been charged that the Church rather favors capitalism. I have never discovered it. If you will search the records, you will discover that more means has been spent for the farmers, for the common people in the Church than for any other class in the days of President Young. We, today, recognize, as they did, that the very foundation of the Church depends upon the success of the tillers of the soil, the workers, and our interest is for them, and yet we do not become selfish nor sordid to join with one group of laborers against the interests of all others. They must stand on a broader platform. The solution of the questions that we have been discussing shall never be accom-

plished, and the difficulties removed between the workers, until every worker becomes his brother's keeper, interested in his brother's welfare. Until men shall recognize the rights and the privileges and the liberties and the welfare of all classes we shall not find a solution of our troubles; and I testify to you that to this Church the Lord has given the means of accomplishing this thing. I testify to you, my brethren and sisters, that the day will come when out of this Church shall come the men and the women who will solve these problems—for let me say to you that the most valuable asset of this Church is its trained body of men and women who are fortified for this day of disrespect of law and of order. We have been schooled and drilled to have confidence in our leadership, and they have never deceived us, and now, shall we abandon the old standards, shall we depart from that method that has united us together and held us as one people, a mighty power because we are one? I trust the leadership of this Church, my brethren and sisters. I want to speak for them that you shall pay heed unto their words, unto their counsel, unto their advice.

GOD IS WORKING AMONG THE NATIONS.

One of the questions discussed at this conference is not a political question. I protest against its being a political question. There is no election that this would affect at all in the future. It is a statesman's question, and I say that I thank the Lord that we have a prophet in our midst who can speak, not only for the Latter-day Saints but for the whole world on this great problem. I would be mortified if we had no word for the world or for the Latter-day Saints on this great momentous question in which God is taking a conspicuous part. Brethren and sisters, the Lord is working among the nations of the earth, as the brethren have expressed it. This work is the hub, but out from it go the spokes, and the wheel is moving. God is working among the nations. He gave the victory to the Allies. He intended from the very beginning to give it to them, but it was only a question—when are they worthy of it, when can it be entrusted to them? He did deliver us one year earlier than we might have expected the victory, looking upon it from all human standpoints. God gave it. He delivered us from the loss of perhaps a million of our boys; and I presume if we had been afflicted, if we had been touched like France and England, and even as Germany; if every home was mourning the loss of a son, then I think we, too, would be stirred in our hearts to give more than we have been asked to give in the hope that we might save a future trouble of this kind. We have not been touched like they have. God in his mercy hath saved us. O I pray that we shall learn their lessons, without having to take the same affliction and sorrow and punishment they did to yield to the accomplishment of God's purposes in the earth. The scripture that I have just read admonishes us that the Lord will raise up among all nations men who will teach his word according to

the needs of that particular nation. I call attention also to the word of the Lord found in the Book of Abraham as follows:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the great and noble ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham: Thou art one of them; thou wast chosen before you wast born.

So I believe that God loves the world, and he desires their deliverance. My heart and my soul thrills now, when I think that Germany herself has already signed the pact that will prevent her from ever imprisoning a "Mormon" missionary again, or banishing them from her country; and if this shall triumph, it will open every nation under heaven for the freedom that we long for, so that the elders of this Church may carry the gospel message to all the peoples of the world. That appeals to me above everything else; for I love the souls of the children of men. But I recognize the battle that is on. From the very beginning, it has been a contest between the powers of evil and the powers of God. When Jesus stood, in that hour of his temptation, when the adversary presented before him, in panoramic vision, the kingdoms of this world, in all their splendor, and offered them to Jesus on easy terms, namely: Only bow down and worship me, and I will give them all to thee. He knew that it was that for which Jesus came into the world, namely, to have right of rulership and governorship over the kingdoms of the world. Jesus might have answered: "Satan, though you rule from the rivers to the end of the earth, you have no right nor title that is valid to the kingdoms of this world. Yours is only a 'squatter's' right. If I should accept it on these terms, it would be valueless. It was for this purpose that I did come to the world, but I can not obtain it on your terms. I must die for it;" and he died to earn the right to rule over the nations of the earth. While, temporarily, the adversary who waged this war, to prevent the rule of right and of Christ in the earth, has been defeated in that way, he now tries another means to defy law and order and to stir up the hearts of men to rebellion against the forms of government to destroy the very foundations thereof. If he can not rule it, then he will wreck it. That is his spirit and the contest is on and my soul rejoices in every and all measures that look to the winning of the world for our Christ. I recognize that he hath raised up inspired men in many nations. I do feel and always have felt grateful to the Lord for the testimony that I received that he has had his hand over this land. He was with Washington. He gave him the vision of the future, in Valley Forge, that stirred the hearts of the drooping soldiers and set on fire the spirit of liberty, crossed the Delaware in a most unseasonable time and struck terror into the hearts of the enemy. I have found in my study of the past that He hath manifested himself, again and again. Who doubts

the inspiration that was resting upon that great servant of the Lord,— Abraham Lincoln, the man of his hour and his time?

The Lord said to President Wilford Woodruff, as I am told, when he, in the closing years of his ministry feared lest there should not be found men in the Church to uphold the standards of the Church and lead it off triumphantly: "There have already been born in the Church those who will lead it off triumphantly, until the Lord Jesus shall come." I have that confidence also for our country. I have felt in my soul that God has held the balance of power. He can turn a state from small things. He can bring great results to pass, and I have always found it possible to bow my will to the will that has obtained—recognizing that God is in it—and to support and uphold those whom the Lord calls for the hour and for the time.

I recognized, long before the death of Theodore Roosevelt, that the Lord raised him up to stir the hearts of men to civic righteousness, as perhaps no man could have stirred them; and I now recognize that God has raised up the man who stands as the President of this Nation, even as he has said he would, and God is using him. God will use men for the accomplishment of his purposes, whether they know it or not. That is my faith.

AUTHORITY, PLACE AND POSITION OF THE PRESIDENT OF THE CHURCH.

Now, my brethren and sisters, I ask you to remember the station and the position which the Lord has given to the president of this Church. I am deeply desirous that the place which the Lord gave to the president of this Church shall not be altered nor changed. I will read to you two or three verses from the 21st Section of the Doctrine and Covenants, given on the very day the Church was organized:

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ.

Being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith.

Which church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word ye shall receive, as if from mine own mouth, in all patience and faith;

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory.

That is the right, the power, and the authority that God has vested in the leader of his Church, in all the Administrations, until

this moment, and we must not fail to remember that, while we followed the leaders of the past with full reverence and confidence, the Lord hath called the man for the hour, even as he has done in the past, now to lead this Church, and that above him stands our Father and the Redeemer of the world, directing him, and I bear witness to you that we have never had a president who has presided over this Church who has been more susceptible, more anxious to receive the inspiration and the revelation of God for the blessing of this people. While he is a man like most men of strong will, we, his closest associates, have nevertheless, seen him yield his strong opinions to the influences of the power of God. So that he has but one thought, to get the word and the will of the Lord and give it to the Latter-day Saints, and I ask for him—which is his right under the appointment of the Lord—all the respect, all the honor, all the confidence that have ever been enjoyed by those who have led this Church heretofore; because God hath not changed, though presidents may come and go. Jesus hath not changed. These are his servants. I bear witness of it. Let no small difference of opinion become the parting of the ways to any of us, my brethren and sisters. Let us be willing to submit ourselves to counsel and to advice and leadership that our God has appointed, remembering that though there have been strong men who have even stood in the presence of the Redeemer of the world, yet they have failed and have separated themselves and parted from this Church. But in almost every instance, from that day until this, it has been by reason of the fact that they have not been willing to follow the leadership of the living prophets and leaders of the Church. They have wanted to follow, or have felt they were following, the leadership of the dead prophets, and they were their own interpreters as to what the dead prophets would say on this or that occasion. The Lord used the dead prophets in their time, to do their work, but they have gone—and all honor and credit to them and their ministry. But here is another situation: My duty and your duty is to submit now, in confidence—and I bespeak for my brethren, your confidence. I know they are entitled to it—to the living leadership of this Church, for God is with them; I know it; and may he be with us, that we may go grandly forward to meet the troubles that now confront the labor world and that come in various forms, for the Lord hath equipped us and drilled us and schooled us, if we shall only follow in the way he has appointed, to avert all the troubles, to remain a united people and to go forward to the accomplishment of the grand mission and purpose which the Lord has given this Church, the greatest of which lies before us. God help us to stay with the good shepherds, to go on and perform our duty and be among those who shall assist in completing the Lord's glorious work in the earth, I humbly pray in the name of Jesus Christ. Amen.

A trio, "God be Merciful Unto Us," was sung by Arthur Evan, James Neilsen, and Minnie Eckhardt.