

said, "Seek ye first the kingdom of God and his righteousness." Why? Because, as Paul taught the Galatians: "I am not ashamed," said he, "of the gospel of Jesus Christ, for in it the righteousness of God is revealed, from faith to faith." "It is the power of God unto salvation, and therein is the righteousness of God revealed, from faith to faith," but when you get the gospel of Jesus Christ, as revealed formerly and as revealed in these latter days, as revealed to the Nephites and wherever the Savior went, when you get that and have faith in the true God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, and you get the gift of the Holy Ghost in and through that, the righteousness of God will be revealed from faith to faith and you will take hold of that faith and you will come to a fulness of perfection, which may God help us all to do, through Jesus Christ. Amen.

Baritone solo, "Plains of Peace," was sung by Raymond Williams, accompanied on the organ by Edward P. Kimball.

PRESIDENT ANTHONY W. IVINS

"As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it."

THE NATURE OF THIS CONFERENCE

The President announced, in his opening remarks, that ninety-two years have elapsed since the organization of the Church of Jesus Christ of Latter-day Saints, which occurred on the sixth of April, 1830.

At the time of the organization, the Lord revealed, in connection with other regulations for the government of the Church, that general conferences should convene, from time to time, as the requirements of the Church might make them necessary. Since that time it has been customary, when circumstances have not prevented, for the members to meet together in general conference on the sixth of April.

This is a meeting to which officers of the Church, both general and local, are expected to be present, as well as those of the members who can conveniently attend. The general condition of the Church is considered, its progress noted, the past reviewed, the problems of the present discussed and aspirations for the future outlined, as the Lord may prompt his servants, who are called to address the people, to treat these various topics.

ADMINISTRATION EPOCHS OF THE CHURCH

Since the organization of the Church, six men, exclusive of the present administration, have been called to preside over it, to di-

rect its policy, and stand as the mouth-piece of the Lord to its members.

The administration of each of these men marks an epoch in the development of the Church, each as distinct from the other, as was the character and temperament of the man who administered its affairs.

Joseph Smith was the first man called of the Lord to preside over the Church in this dispensation. Moroni, a messenger sent to communicate the will of the Lord to the Prophet, after his first great vision, declared to Joseph that the Lord had chosen him for the accomplishment of a special work; that as a result of that work his name would be known for good and evil among all nations, that by some it would be held in honor, and among others in reproach.

THE EPOCH OF RESTORATION

Referring to the opening of the present gospel dispensation Isaiah, the Prophet, from whom I have just quoted, said: "For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Joseph Smith lived to fulfil the words spoken by the angel Moroni, and by the Lord through His prophet Isaiah.

The administration of the Prophet may be referred to as the epoch, or period of restoration. Line upon line, precept upon precept, the Lord revealed to him, and restored through him, the keys and order of the Priesthood, the organization of the Church, and defined the duties of its members with such fulness that nothing is lacking. The keys of the gathering of Latter-day Israel were restored, as well as those making possible the redemption of the dead.

His entire administration was characterized by bitter persecution. In vain he sought a home for the gathered Saints. At Kirtland there was no peace. In Missouri, where the people hoped to find a resting place, persecution was more bitter than before. For a brief period the Church found peace and rest in Illinois, but just when its members began to reap the fruits of their labors, after infinite sacrifice, the vials of wrath were poured out upon them with greater violence than ever before, and the destruction of the Church was threatened.

With the martyrdom of Joseph the enemies of the Church undoubtedly thought that this had been accomplished. They overlooked the fact that the Lord had said that the works, and designs and purposes of the Lord cannot be frustrated, but that the designs of men fail.

With the death of the prophet the Church was left without a direct leader, but not without leadership. Joseph Smith was surrounded by men of powerful intellect, devoted faith, and unsurpassed courage, as clearly fore-ordained for the accomplishment of the task before them, as was the prophet himself.

THE PIONEER EPOCH

From among these men Brigham Young was chosen to be the president of the Church, to direct its policy, under circumstances entirely different from those which confronted his predecessor.

Recognizing the hopelessness of reconciliation with their neighbors, determined to find a place where the Saints could worship the Lord without molestation, this modern Moses and his associates turned their faces westward, and after a journey unparalleled in the history of the world found asylum in these mountain valleys, where the body of the Church now resides.

PARALLEL BETWEEN THE JOURNEY OF MODERN AND ANCIENT ISRAEL

It is true that Moses led the Israelites out from the Egyptian captivity; the Puritans had left their homes in the old world and landed at Plymouth Rock.

The impulse which prompted each of these great movements, which have meant so much to the world and its people, were similar, but the circumstances under which they were accomplished entirely different.

The Israelites were going out from a grievous and humiliating bondage, and returning to their old home, in the land of their fathers. Modern Israel were leaving their homes, the lands of their fathers, and were going into a country unknown to them, a country uninhabited by civilized man.

The Israelites were a people of one race, influenced in the accomplishment of their purpose by the traditions and religion of their fathers. The Latter-day Saints were composed of people gathered from various nations, bringing with them different traditions, different customs and different languages.

Ancient Israel was separated from their destination by only about two hundred and fifty miles, in a direct line, and that over a country where great armies have marched from remote times. The "Mormon" Pioneers traveled over a road where few had gone before, a distance of more than a thousand miles.

Ancient Israel were led by great ocular demonstrations of the power of the Lord, and their daily bread was provided by manna sent down from heaven. The "Mormon" Pioneers walked by divine faith, and provided for their daily necessities with the labor of their own hands.

Reaching their destination Ancient Israel found cities already built, orchards and vineyards already planted, and flocks and herds

which the Lord delivered into their hands. Modern Israel found a desert waste, which could only be redeemed, and made productive by infinite toil.

So, I feel justified in saying that this accomplishment has no parallel in the history of the world.

With the arrival of the "Mormon" Pioneers in the Salt Lake Valley the wisdom, intelligence and vision of their great leader was manifested. The earth, said Brigham Young, is the most sacred heritage which God has bequeathed to man. From it he obtains all that he possesses that is worth while, and when his mortal life is finished he returns to its bosom. Do not, he pleaded, be deceived by the lure of gold in California, nor by the precious minerals which abound in the mountains surrounding this valley, but secure and hold the land. It is the heritage which the Lord has held in reserve for you and your children, and must never be permitted to pass into the hands of strangers.

The Saints were gathered from abroad, colonists were sent out until every available valley was occupied, towns and villages sprang up in desert places, factories, mills, the trades and industries were established and fostered, and the people made as nearly independent and self-sustaining as possible under the circumstances which prevailed.

Such was the administration of President Brigham Young. Its outstanding accomplishment was the hegira of the "Mormon" people from Illinois to the Rocky Mountains, the gathering of the Saints from abroad, and the colonization and redemption of these mountain valleys. To me it has always been the great gathering, colonization, and industrial epoch in the history of the Church. There has never been an epoch like unto it in the past, there will be none like it in the future.

AN EPOCH OF STORM

The administration of John Taylor followed that of President Young.

During the former administration storm clouds had again gathered, which broke with great fury soon after John Taylor assumed the presidency. The Church and the world were again at variance, as they have always been, and must continue to be until the doctrines taught by the Redeemer are accepted and applied.

The marital relations of members of the Church were made the pretext for assault. Plural marriage, under certain restrictions, had been accepted as a proper relation of sexes. Laws were enacted by the congress prohibiting such marriages, and providing punishment for those who persisted in the practice. Prosecutions for violations of the law were frequent, the property of the Church was escheated to the Government, resulting in great suffering and financial loss.

The laws prohibiting plural marriage were regarded as unconstitutional and unjust by the Church, and their execution was bitterly opposed. Suits were carried to the Supreme Court, which upheld the law, and more vigorous steps were taken to enforce it. While this storm raged John Taylor stood immovable in his conviction that the anti-polygamy law was unjust, and died without making any concession. This was the outstanding feature of his administration.

THE MANIFESTO FORBIDDING PLURAL MARRIAGE

During the early part of the administration of Wilford Woodruff, who succeeded John Taylor as president of the Church, the contention which had been brought on because of the enforcement of the anti-polygamy laws continued. It became evident that every available legal means had been exhausted, and that to continue the struggle longer would be useless and disastrous. In a revelation given to the Church, in 1841, the Lord had said: "Verily, verily, I say unto you: That when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their might, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offering."

President Woodruff issued the declaration known as the Manifesto, in which he pledged himself to abide by the law, and advised all members of the Church to do likewise.

This changed attitude of the Church, in regard to plural marriage, resulted in the restoration of the remnant of property, which had been in the hands of the receiver, to the rightful owner. Men who had been disfranchised, because of their marital relations, were restored to full citizenship, Utah was admitted to the Union as a sovereign state, and comparative peace established between hitherto warring factions. It was an epoch of great importance and concern to the Church.

LAYING THE FOUNDATION FOR FINANCIAL PROSPERITY

When Lorenzo Snow succeeded to the Presidency he found the finances of the Church in a deplorable condition. As a result of the receivership the revenues had been cut off, its resources greatly depleted, and heavy obligations had been incurred, with no available means for liquidation. He at once entered upon the work of reconstruction, appealed to the people to be more liberal in the payment of their tithes and offerings, and promised that the burden which rested so heavily upon the Church, and upon them, would be lifted if this course were pursued.

During his short administration many of the debts of the

Church were paid, and the foundation was laid for the financial prosperity which was to follow.

BUSINESS EXPANSION AND FREEDOM FROM DEBT

The administration of President Joseph F. Smith was ushered in under more favorable circumstances, in many respects, than any which preceded it. As a result of his liberal and wise policy, the political animosities which had long obstructed the proper development of both the Church and State were adjusted. Better feeling and closer business relations were established between members and non-members of the Church. Through his wise and conservative business policy the obligations of the Church were liquidated, until it was entirely free from debt. Financial prosperity came to the Church and its members. Many new buildings were erected, including office buildings, amusement halls, gymnasiums, schools, churches and temples. It was a period of peaceful relations with our neighbors, business expansion, and general prosperity the like of which the Church had never before experienced.

PREACHING THE GOSPEL—THE MAIN RESPONSIBILITY ALWAYS BORNE IN MIND

During the entire period to which I have referred the first great responsibility resting upon the Church had not for a moment been forgotten, nor neglected. When asked by His disciples for a sign by which they might recognize the approach of the time when He would come in power and glory in the latter days, the Redeemer said, among other things: "This gospel of the kingdom shall be preached in all the world, as a witness to every creature, and then shall the end come." In a revelation given to the Church, at a very early day, the Lord said: "This gospel shall be preached to every nation, kindred, tongue and people, and the servants of the Lord shall go forth saying in a loud voice, Fear God and give glory to Him, for the hour of His judgment has come, and worship Him that made the heavens and the earth, the sea, and the fountains of water."

While in poverty and distress, in the midst of persecution, or when blessed with peace and plenty, the Church has not for a moment neglected this first great command. Its missionaries have gone into every civilized country of the world, where entrance was permitted, bearing witness to the people that a light had broken forth among those who sit in darkness, which was the fulness of the everlasting gospel, and warning the people to prepare the way of the Lord, and make straight His paths, that they might be prepared for His kingdom and coming.

MAGNITUDE OF MISSIONARY WORK

I have no means by which I can definitely state the number of missionaries who have gone into the field, since the organiza-

tion of the Church, or the number of years of missionary work which has been given, but taking the record of the past twenty years, during which period we have kept accurate records, and making a very low estimate, the result would be about as follows: Sixty thousand and eighty men have gone to the mission fields, we think many more. It has cost, to send these elders to their fields of labor, and bring them back to their homes, at least six millions of dollars. The expense of keeping them in the field has not been less than eighteen millions of dollars. Counting their earning capacity, again a very low estimate, at seventy-five dollars per month, would amount to fifty-four millions of dollars, so we have a total of seventy-eight millions of dollars, which have been expended, in time and money, by the elders of the Church, in carrying the gospel message to the people of the world since the organization of the Church. When it is considered that all of this time and money has been given without compensation, the men who have accomplished the work having paid their own expenses, I feel justified in saying that it is an accomplishment which cannot be duplicated in the history of the world.

When it is remembered that these missionaries have been, in the great majority of cases, young men taken from the farms, the work shops, the trades and industries, without previous training or experience, we exclaim, with Isaiah, a marvelous work and a wonder has been accomplished, for the wisdom of the wise has perished, and the understanding of the prudent has been hid. During the past ninety-two years the wise and learned of the world have combatted these unlearned men, and have never proved them wrong in a single doctrine which they have taught.

HOME OCCUPATIONS OF MISSIONARIES

It may be interesting to you, my brethren and sisters, to know that during the past ten years, since accurate statistics have been kept, the following have been the occupations of the men who have gone into the mission field: There have been of artisans and tradesmen, 4 per cent; of men engaged in clerical work, 8.5 per cent; professional men 5.7 per cent; engaged in mercantile pursuits; 4 per cent; laborers, 8.3 per cent; not classified, 17.5 per cent; farmers, your boys and girls from the rural districts, 52 per cent. The unclassified are largely boys just from school, many of them from the rural districts, showing that a majority of all the missionary work done is by men from the farming communities.

THE PRESENT AND TO US MOST IMPORTANT EPOCH OF THE CHURCH

This brief review brings us to the present, to us the most important epoch in the development of the Church, because it is our day, the day when we, who are members of the Church, and who direct its affairs, are to prove ourselves. This day has never,

come before, it will never come again. Tomorrow the sixth of April, 1922, will have gone with its successes and failures, its accomplishments, and neglect of duty, and can never be recalled.

The past is of inestimable worth to us, provided we profit by the lessons which it teaches. The future, in so far as the Lord has revealed it, through his servants the prophets, is a sure guide by which we may prepare for coming events. The present is the day of our probation. Will we be equal to the tasks and responsibilities which are to come, the test which is to be applied? If we put our trust in the Lord, and devotedly serve Him, as our predecessors have done, we shall triumph; if we forget Him, and depend upon the arm of flesh, we shall fail, as all who have traveled down this broad road have hitherto done.

PROBLEMS CONFRONTING US DANGEROUS AND DIFFICULT

The problems with which the Church is now confronted, while differing from those of the past, are none the less dangerous and difficult of solution.

The Church is not now confronted by the problem of separation from other people, by migration to an unknown country, and the difficulties of colonization. The political differences which have divided the "Mormon" people and their fellow citizens have been largely solved.

After separating ourselves from the world, the world has come to us, bringing with it much that is good, much which is bad. One thing this changed condition has taught us: We are an integral part of the great world, and whether we desire it or not, we must be influenced, to a greater or less extent, by its environment with which we are surrounded.

That we are in a world the very foundations of which are being shaken by the conflicting creeds, traditions, and interests of its people, none will deny.

Notwithstanding the ages of effort put forth by the churches to turn the hearts of men to the Redeemer of the world, infidelity and lack of faith are manifested everywhere. Notwithstanding our ages of endeavour to establish suitable conditions for the stability and protection of society, lawless men walk the streets of every city of our land, who rob and kill for gain, secret combinations ride and burn and destroy by night, who, if apprehended, which is rarely the case, are more seldom convicted by our courts and juries, prosecution being excessively expensive, and conviction well nigh impossible.

Notwithstanding our efforts to protect the weak against the strong, to maintain purity in our social life, to make the home the altar of God, and create through marriage a protection for virtue, which should be sacred as life itself, the statistics published by any city in our land will show that courtezans walk the streets

with brazen disregard for decency, innocent girls are made the victims of libertines, who are rarely punished, and the fountains of life are corrupted with impurity.

Selfishness; ambition for wealth, which under our present system brings power; disregard for law, when it conflicts with our personal interests; the combination of wealth, through great corporate organizations, for the purpose of exercising control over the law-making bodies of our country, and the courts by which the law is administered, are among the dangers which menace the world and threaten us.

AUTHENTIC VIEWS CONCERNING THESE PROBLEMS

That I may not be accused of expressing my own views only, upon these questions, permit me to read the statements of other men. At Chicago, on the 21st of last month, Chief Justice Scanlon, in stating the purpose for which a meeting had been called, declared that it was for the purpose of discussing means to combat and throttle the hold crime has upon the throat of the city. Chief of police Fitzmorris said:

"The city is on the edge of chaos. The work of the police department is being undone as fast as the police can do it. Unless this city awakens to the emergency which confronts it, the day will come, and it is not far distant, when gun men, like Macaulay's New Zealander, will stand on Michigan Avenue bridge, and exultantly look down upon the ruins of law and order."

James A. Patten, representing the citizens committee, said:

"It is time for plain talking. The cold facts in the situation are known. Men are murdered, property destroyed, the safety and comfort of the community are in danger. The murderers are known. They are arrested, tried, and turned loose. They have no fear of the police. They sneer at the law, and make a mockery of criminal justice as it is administered in this community. This is no time for excuses or promises, it is time for action. The turning point has come, decency wins or anarchy triumphs, there is no middle course."

Senator Cummins, of Iowa, who has been for many years a member of the United States Senate, and a representative of the dominant party now in control of the government, at a meeting recently held at Des Moines, said:

"Washington is merely a place where organizations make war upon each other for selfish legislative purposes, organization has gone to such length that it is now practically impossible for congress to get an unselfish and unbiased opinion on any public question. Where are we to get at Washington, when every bit of information that comes to us is from a selfish standpoint. Down there it is simply a war between organizations. Congressional committees are constantly holding hearings upon important questions, and I have yet to hear, during this session, a single man come to a committee hearing for the purpose of enlightening the committee from the public standpoint. All come to urge something which will help the

particular organization with which they are affiliated. It creates in my opinion, a very difficult and alarming situation."

Do we honor and sustain the civil law? Let one of the wisest and best informed bodies of men in the world speak upon that subject. I read from a report unanimously adopted by the Judicial section of the American Bar Association, of the United States. I clipped this from *Current Opinion*, December, 1921:

"The judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people. Reverence for law, and enforcement of law, depend mainly upon the ideals and customs of those who occupy the vantage ground in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery, and homicide, they are sowing dragons' teeth, and they need not be surprised when they find that no judicial or police authority can save our country, or humanity, from reaping the harvest."

HOW THE CHURCH STANDS ON THESE QUESTIONS

Against all of these evils the Church stands uncompromisingly opposed, and expects the support of every member in the battle which is being waged.

Is there a Church member who is a violator of the prohibition law, or any other civil law? Let him repent. Is there one who says the attitude of the Church is changed in relation to the observance of the law given of the Lord known as the Word of Wisdom, or any other law given of the Lord? Let him be informed that there has been no change, unless it be that now, more than ever before, the observance of these laws is necessary. Is there one who in his own strength and pride has forgotten his dependence upon the Lord, and ceased to pray to him, and teach his children to so do. Let him repent and return to the Lord, that whether in his banking house, his store, in the work shop, while cultivating his fields, or with his flocks and herds upon the plains or mountains, his prayers, uttered or unexpressed may ascend to the Lord in gratitude for blessings received, and others desired.

ADMONITIONS

Remember, my brethren and sisters, that the word of the Lord, which goeth forth from His mouth, shall not return unto Him void, but shall accomplish the thing whereunto He sent it, and He has declared that his Church has been established for the last time, never to be destroyed or given to other people. Let us

hold fast to the rod of iron, which is the word of God, and it will lead us to the tree of life, taking us safely through this world of darkness and confusion. May the Lord help us all to this end, I humbly pray, through Jesus Christ. Amen.

The choir and congregation sang, "We thank Thee, O God, for a prophet," and the Conference was adjourned until 10 o'clock, Friday morning, the closing prayer being offered by Elder Edward C. Rich, President of the Montpelier stake of Zion.