

have not sent ourselves, but that we have been called of God by the Redeemer of the world, through the authority of the holy Priesthood to be preachers of righteousness; and we do have the right to call men to repentance and to warn them of the judgments and calamities that are coming upon the inhabitants of the earth. The Lord God of heaven will confirm the testimony that is delivered by his servants and handmaidens, whether they be young or old, and the inhabitants of the earth in due time must be brought to comprehend and know that we speak the truth and lie not, thank God.

And this is my joy and knowledge and testimony that these precious things that have been spoken by the presiding authority of the Church during these meetings are the truths of God, that they have been revealed, that they are to remain, that they are in very deed the power of God unto salvation. I feel again and again in my ministry to consecrate and reconsecrate my time and service to the spread of this glad message among the inhabitants of the earth. I feel that I am under obligation to the Lord God of heaven who has given me, from the very jaws of death, my life, and with the help of God I shall bear witness concerning his truth, whether men receive me gladly or whether they receive me with contempt. I am under obligation to bear this record and witness that God hath indeed spoken, that his Priesthood and authority have indeed been restored, that Joseph Smith was the great instrument to reintroduce the gospel of the Lord Jesus Christ, which is the power of God unto salvation, and I pray that with you I may be true, firm and steadfast to this testimony forever and ever, through Jesus Christ. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church)

While I stand before you this afternoon and attempt to address you, I earnestly desire that the spirit which has characterized our meetings and the utterances of our speakers may continue with me, and that I may have that which I need so much, the Spirit of the Lord, so that the words spoken will be of benefit and service to the work of the Lord.

I rejoice in the testimonies of the brethren such as have just been delivered by Elder McMurrin, for I know him to be a faithful servant of the Lord, one who is desirous of doing and performing the mission to which he has been called, in an earnest and acceptable manner. And let me say, the Church is blessed with an abundance of young men, as well as middle-aged and elderly men, who are just as faithful, just as earnest, just as devoted, just as certain of their position with respect to the work of the Lord as Elder McMurrin is. We know well enough that the Lord has established this work, and is bringing to pass his purposes in connection with it. This is his special work, and to this Church is given the power and authority to lead the world to

spiritual life, so that our mission really is to teach the people how they may come from death unto life. For a man may be very much alive in a temporal way, and yet be spiritually dead.

There are great problems also before our nation, which demand solution; they are burning, pressing questions which must be solved, and which can only be solved on the principles of righteousness. These principles will help to adjust the jarring, warring, contentious problems which selfishness very largely produces, and which can only be solved through the principles that the Lord has revealed. It is not in man that walks, to guide his steps aright. It is not in man of his own power to solve these problems, nor can any man do it of himself alone. It is only by the help of the Spirit of the Almighty that will bring us to the point where justice and righteousness can at least approximately be approached. We have had contentions in our own nation during the recent months of railroad strikes, coal strikes, and other contentions that have threatened the very existence of our government; and also there have grown up in our nation, secret organizations, combinations of men, no doubt desiring to protect their own selfish interests, even though those interests should conflict with the strict principles of justice. Some of these organizations like the Ku Klux Klan have undertaken to administer what they call justice, independent of Constitutional law, and the rights of men, and they have taken the law into their own hands and have dealt with certain people in a way which can only result in disorder, turmoil, strife, and in the breaking down of Constitutional law. For these secret organizations undertake to administer punishment upon men and women, irrespective of the laws of the land.

It has been the counsel of the leaders of this Church from the beginning, to observe the Constitutional law of the land, and it is stated in the revelations that whatsoever is more than this or less than this, cometh of evil. We do not need anything outside of this strict letter of the law, for if we do go beyond it, or come tardy of it, we are liable to make a mistake. The agency that the Lord has given to his sons and daughters was given to all—the free agency to choose between right and wrong, and that agency makes us free, for the Lord has said, "If ye abide in my truth, then are ye free indeed." Now, whenever any man enters any organization, secret or otherwise, that takes from him a certain degree of that free agency to choose between right and wrong, and makes of him a servant, to do as he is told in certain matters, quite irrespective of the righteousness or justice of the case, or of the right or wrong of the case, then that man surrenders that much of his free agency which he ought not under any circumstances to surrender. Let me explain.

In the Bishop's Office the question was brought directly before us as to the right of a man to labor on some work which the Church was doing, whether he belonged to a Union or not. We decided that we would hire Union men or non-Union men; if they were good workmen, we would not ask the question as to whether they belonged to any

Union or not. But we were confronted with this difficulty: one of our brethren who is a Union man, refused to work on the job with a non-Union man, a good member of the Church. In this case we said, this brother who does not belong to your Union is a good man, a good neighbor, a good citizen; you meet with him at the Sacrament table and administer the Sacrament to the Latter-day Saints. You may be appointed as a block teacher and go around teaching the Saints their duties. You may both be called on to administer to the sick, and you go and offer your prayers, but when it comes to working together, you, our brother who has a Union card and belongs to the Union, will not allow this good brother of yours to work for his living, nor will you work with him in any way, because he does not belong to your organization. Now we ask, do you think this is right or just or fair? He, a good man, every way acceptable, a good workman, to be deprived of working on a job because he refuses to surrender any part of his God-given agency to any organization whatsoever on the face of the earth? Or, because in this he refuses to put himself in a position where he may be called upon to do a wrong; for it is a wrong to say your own brother shall not have the privilege of earning a livelihood because he will not join your organization. On the other hand, a man comes along who is not the best kind of a citizen, who may be more or less disreputable, who is rather a discredit to good citizenship than otherwise, and yet he can show a Union card, and you, my good Latter-day Saint brother, who belongs to the Union, you will work with him; you will allow him to work for his living and join with you in this work, although he is not one-twentieth part the tithe of such a man as your own brother in the Church is, whom you refuse to work with.

This Union brother acknowledged that such was practically the case, and yet he was powerless to help it. Now, my brethren and sisters, don't you see that this man had surrendered so much of his free agency to this Union of his that he was not permitted to do that which was plainly and clearly right toward his own brother in the Church? Therefore, I say, the counsel which has been given all along by the leaders of the Church, to refrain from joining any organization, or giving your allegiance, or any part of your allegiance to any society or Union which will interfere in the least degree with your free agency, is good sound counsel. Of course, one will say that he has a right to join whatever organization he pleases. It is true that he has that right, but his duty, his plain simple duty, is to protect his brother and the interests of his neighbor. A good many people stand upon their rights, as they say, and quite often forget their duties. Our duties to our God; to our Church; to our families; to our neighbors; these ought to be first, rather than prating so much about our rights.

Our President said this morning in his opening remarks, we believe in freedom, in liberty; liberty for a man to work without being threatened to be killed if he does work. Now, I grant you that some

of these organizations have done much to bring a greater share of prosperity to the laborers than they otherwise might have had, but would you say that a man working for you as a farmer, and you are right in the midst of your fall work, getting up your potato crop, perhaps you have a car that must be loaded; it is urgent that this work be done, because there is a storm coming, and your potatoes will be frozen, and what not,—and right then, knowing your extremity, this man who knows the circumstances you are in, and how much you need his help, he yet says, I am going on a strike; it is my right to strike, and I quit work right here. Would you say that this man was doing the right thing, doing his duty when he leaves the farmer in that predicament, just because he knows he can inflict an injury upon a man whom he is working for? That spirit is wrong, and most reprehensible.

The President of the United States, in one of his messages, said that there is just as much sacredness in the right to work as there is in the right to strike. Well, I thought in analyzing that statement, What sacredness is there in the right to strike, if by striking I injure my brother? Am I not commanded as a Latter-day Saint, and directed always by the revelations of the Lord, to love my neighbor?

Now, the impression I would like to leave with you is this, that the counsel which has been given all along by the leaders of the Church is good, safe, wise counsel, and that is, to join no organization which interferes with your doing the right thing under any and all circumstances. Of course, we must be charitable. We must be forgiving. The Lord has given us some very high ideals in respect to this matter, in these latter-day revelations through the Prophet Joseph Smith.

You can read in the 98th section of the Doctrine and Covenants a revelation which was given just after the first mobbings and drivings in the state of Missouri, how the Lord instructed the Saints that, although they had been mobbed and plundered and driven and robbed of their property, yet the Lord puts the high ideal before them in that revelation, that they must forgive even their enemies, and even though that enemy has not repented. If he has repented, thou shalt forgive him seventy times seven; but "If thine enemy"—mark you, thine enemy—"if thine enemy comes upon thee and repents not, nevertheless thou shalt forgive him." This is the wonderful standard of forgiveness which the Lord holds up to this Church. It is of the same spirit that we read of as being exhibited on Calvary, when the Lord of all said, "Father forgive them, for they know not what they do." I say again, we should remember our duties as well as remembering always what we call our rights; the duty of the husband to his wife, to love and to honor and protect, and a good many of us husbands have learned to obey as well.

We do not need to join any organization in the world outside of the Church of Jesus Christ of Latter-day Saints to be absolutely free, and this Church has given evidence, let me say in plainness, of its de-

termination to keep and abide the laws of the land, and to observe them, and to uphold them. This Church did that in the principle of plural marriage, which it surrendered in obedience to law, even though the Church did not believe the law to be Constitutional. But when it was declared Constitutional the Church surrendered, and has obeyed the law. Could any stronger evidence be given that this Church stands for obedience to the law?

We should uphold all the laws of the land whether we like them or not; so long as they are the laws of the land, we should observe to uphold them. The prohibition law; the cigarette law, whatever law is enacted; and while it stands on the statute book, it should be obeyed. If we will remember the first great commandment, "Thou shalt love the Lord thy God with all thy heart, and might, mind and strength," that will always keep us within the law, obeying the law, respecting the law in whatever land or country the Saints may abide. And if we will think more of our duties, and a little less, perhaps, of our rights, we will be gainers thereby, and we will not break any law of the land, for the Lord has said, "He who observeth the law of God hath no need to break the law of the land."

My brethren and sisters, I hope that we will go home from this conference determined as a great body of people, to stand for law, order, righteousness, justice and peace on earth and good will among all men. I believe as the Prophet Joseph has written, that the day would come when there would be so much of disorder, of secret combinations taking the law into their own hands, tramping upon Constitutional rights and the liberties of the people, that the Constitution would hang as by a thread. Yes, but it will still hang, and there will be enough of good people, many who may not belong to our Church at all, people who have respect for law and for order, and for Constitutional rights, who will rally around with us and save the Constitution. I have never read that that thread would be cut. It will hang; the Constitution will abide and this civilization, that the Lord has caused to be built up, will stand fortified through the power of God, by putting from our hearts all that is evil, or that is wrong in the sight of God, by our living as we should live, acceptable to him.

I bear witness to you, my brethren and sisters, that this is indeed the work of the Lord. I am not only sure of it; I am certain of it. I am certain as to our position in respect to this being the special work of our Father who is in heaven. I am absolutely certain that it is the power of God unto salvation to all nations, kindreds, tongues and peoples; to everyone that will hearken. These men, the presidency of this Church, and the other leaders of the Church with them, have received that authority which enables them to give guidance and direction in that way, that the great sweep of the Kingdom of God will go on and on, conquering, and to conquer until every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father.

May the Lord hasten it in his time, and prepare us for the great

days that are coming, that we may go forth and preach the gospel of Jesus Christ in all the world, build up his Kingdom, and give our first allegiance, and no divided allegiance, but our first and sole allegiance, to God and country, through Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

As you all know, we have more preachers than time; and all the time has expired, really, but we will ask Brother John M. Knight, the President of the Western States mission, to talk and to forget the time until at least ten minutes after 4 o'clock.

ELDER JOHN M. KNIGHT

(President of the Ensign stake of Zion, and President of the Western States Mission)

My brethren and sisters, I rejoice in the privilege I have of attending this session of our conference. I desire that the few moments that I shall speak to you I may be blessed of our Father, and have the same good spirit that has characterized the remarks of our brethren. I rejoice that our President has given unto us a definite and positive and concrete statement with respect to the attitude of the Church concerning some of the great problems that confront us. So far as I am concerned, I shall go to the people of the Western States mission and advise the Latter-day Saints who reside there to observe the counsel, the advice and the instructions they have received this day.

I call to mind the semi-annual conference of the Church nineteen years ago this month. At that conference President Joseph W. McMurrin was one of the speakers. His remarks on that occasion have had a great influence upon my life. I was prepared to leave Salt Lake City to make my home in southern Idaho. I had made preparations to sever my connections with my father in a business way, and to leave this city for that section of the country. Brother McMurrin advised the Latter-day Saints living in this city, at that particular time, if they entertained any such ideas that they should seek counsel before leaving. I went to Brother McMurrin the next day at his home. I asked him for counsel and he said: "I cannot give it to you. I will take your case to the presiding brethren." He did so, and late in the afternoon of that day came and told me what they had to say. I was advised to remain in Salt Lake City. That was not the counsel I wanted. I desired with all my heart to go, and my father turned to me and said: "My boy, what do you intend to do?" And I said: "Follow the counsel of my brethren. I never would have sought counsel if I did not intend to obey it."

Sometimes we seek counsel and we fail to obey that counsel. Sometimes counsel is given unto the Latter-day Saints without their seeking, and they fail to obey it. I call to mind that at the conference,